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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

BURLINGTON. N. C., JANUARY 5, 1921

NUMBER 1

This Good Year

THE EDITOR

This good year of one thousand, nine hundred and twenty-one, will be good only as you and I make it good!

This great year will be prosperous only as right dealings, honesty, and the Golden Rule are practiced. If we rob our fellowmen, or God, of that which is rightly theirs, we will help to make it a year of adversity.

This happy year can be joyful only in proportion as we put the joy and song into it. If we sing, the world will sing too; if we frown, the world will frown back at us.

This year should find the peoples of the world working toward a definite goal that all peoples may be happier; that mankind may be safer, and suffering alleviated.

If the spirit of mercy, of charity, and benevolence, and the passion for the world's redemption, are not in our hearts, this good year, we shall abuse that privilege which is given us and hinder His coming.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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EDITORIAL

It matters not what New Year brings, The Christian soul exultant sings; It's what we bring of Christian cheer That makes a helpful, glad New Year!"

LET US RESOLVE

LET US resolve—we of the Christian Church—that during this good year of 1921:

THAT we shall be "workmen that needeth not to be ashamed, rightly dividing the word of truth"—II Timothy 2:15.

THAT our form of Church organization, which we have outlined and adopted as our way and method of promoting His cause, shall be strengthened by our devotion to, and loyalty for, it.

THAT preaching of the Word in an unadulterated form shall be the high and holy mission of those of us who have taken upon ourselves that sacred and solemn office.

THAT teaching little children that Jesus is love, and older ones that God is good, be the high aim of our Sunday school teachers.

THAT no church, large or small, shall go without regular periods of worship—and that greater knowledge of God be the motive of each worshipper.

THAT the cause of missions shall be carried to every home, every heart, and taught in every public utterance.

THAT our Orphanage shall be the "child" of our hearts and that we shall love it to that point of regularly contributing for its support.

THAT the cause of education shall be serious with us, remembering that "where there is no vision the people perish" (Proverbs 29:18)—and Elon College is our College, built by our people, maintained by our people, and richly deserves our support in every way.

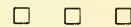
THAT our Church papers, THE CHRISTIAN SUN, The Herald of Gospel Liberty, The Christian Missionary, and others, should be in every home; that these publications are ambassadors of service for the Kingdom, and their cause must not suffer.

THAT we are stewards of the most High God, possessing and not owning, and that we must render an account of our stewardship (See Luke 12:42-43).

THAT every interest and undertaking of our Conferences shall be our delight to do, looking toward the Kingdom's progress everywhere.

THAT the work of our Convention have our best thought, wisest counsel, and hearty support, realizing that it is the directing body of our Southern work.

THAT the lines and boundaries of our denomination shall not be the limit of our labors, our love, our charity, and thought for the Kingdom's growth; that our Church practice in all things its great Bible principles, looking toward the world adoption that giving is better than getting—and finally remembering that the Kingdom on earth must come through a united Christendom.



ANOTHER CRISIS FOR THE CHURCH COLLEGE

HERE is, in our opinion, another serious crisis for the average Church college. For that matter, few denominational colleges ever get out of the crisis period. The forward programs of the State educational institutions keep the Church institutions on the go to keep to a degree of educational rating. This, however, is the march of progress, and is only the result of natural growth and development. Competition is not only the life of trade, but the medium through which improvement is usually made.

The public is demanding, as never before, better houses, better conditions for living and work. This is also natural, for the Church has been preaching for years a social gospel and calling upon the country's industries to provide better equipment for their employees. The call is being met rapidly. Large industrial corporations are providing special villages under private control for their workmen.

The average building on a college campus, whether the school be State or Church controlled, is built from the standpoint of economy, or measured by the limitation of money. It will be easy to challenge this statement, but not hard to prove, if left in the hands of those who make the planning of buildings, for the future, their study. Present need is too often the deciding point of too many public buildings. The consequence is, instead of one or more modern buildings on a college campus, there are many small structures that are not meeting present day demands.

But the crisis. The State colleges and universities are already at work in developing modern plans and programs. The State institutions get their money by appropriation; the Church institutions by education. The State demands the money, while the Church must

educate its people to give the money. This means that the State will reach the standard quicker, and hence the financial crisis of the Church college.

The putting into the curricula of present day arts demand a different type of buildings. No girl can be interested in the important art of home economics where there is no place to demonstrate and put into practice the book instructions. In fact the average girl is prejudiced against domestic science because she cooks and house-keeps like her mother, who is to her, the model. Modern methods and equipment help to overcome this prejudice easier than anything else.

Henry Drummond tells us that a man becomes a part of all his environment. If this be true—and we think so—the average college student demands a good environment. A refined gentleman may be educated in a log hut. But that does not mean that all refined ladies and gentlemen will accept such. Far from it.

Colleges not only teach books, but ways of living. The social fabric taken from college life would mean next to the product of a monastery in this age. How can a college give the best possible expression to young manhood and young womanhood where there is no beauty and comfort of buildings; where there are no attractive grounds and beautiful gardens?

The whole catalogue of studies could be named and each would demand the best of equipment. Art and beauty, whether man-made or God planned, are but principles of books expanded—or, that is, books are but nature vaguely explained. Comforts and conveniences are adjuncts to man's larger expression of life. Man abuses them when misguided. The business of a college is to guide and direct and bring every possible source of influence to bring man's dormant best to the surface.

Denominations had just as well get ready to modernize their educational plants. The hand-writing is on the wall. The modern home has put the "no compromise" spirit into the hearts of our young people. It will result in dealing with conditions as they are, and meeting a demand that the Church will, in the near future, be compelled to meet. The sooner the denominations get to thinking about it, the better.

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PAGANISM

Christmas has come and gone again. It brings certain reflections and leaves its stamp and impress upon us. Christmas is a reminder of the world's greatest event. There are no exceptions.

Christmas is to remind us of Christ, and that means to remind us of all good things, for around the principles of the Master, all good things center. It is, then, a sad story to relate that many choose to thwart the purpose of Christmas and turn it into a season of eating and feasting; a season of noise and general disturbance. Cannons, guns, and fire-works all come as a part of the Christmas with too many. A shame upon our civilization that we celebrate the birth of the world's Redeemer by such pagan methods. Jesus came to save life, and not

that life should be lost. But guns are fired, thus increasing accidents and adding to the average daily loss of life. In some sections fire works are freely exhibited, thus increasing not only the danger to life, but to property.

Oh, that it were in our power to persuade every minister in the country to preach from this theme just before Christmas of this good year: "How Jesus would Celebrate Christmas."

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IN THIS ISSUE

You will miss a real treat if you fail to read Bro. Stanley Harrell's message on "Ministering to the Expression of Life". Turn to page five and read the first paragraph at least.

Dr. Stley continues his philosophy for the year 1921. His message on page nine will interest you, as all others have no doubt done. By the way, Mr. Business man, take your lesson from Dr. Staley's article this week.

The world is starving—that is, a large portion of it is. Think of it! We mean you, brother reader, who are here in a "land of plenty". A glance at Dr. Atkinson's article on page eight will begin to tell you about Europe's condition. Better still: It will tell you how to help.

"Who is J. E. Massey?" a person asked us the other day. Bro. Massey is one of our young men, a member of Concord church in Caswell County. He is a graduate of Elon College, and is now doing post-graduate work in the field of Journalism in Columbia University. His thoughts on page four are worth having in mind. Turn and read.

The Orphanage report is away upon the hill this week. However, not so far off that you cannot touch it and send it a little higher. Page eleven will give you facts, with the grand total on page twelve.

If you desire to know where the Editor is going to do his visiting during the next few weeks, take a peep at page thirteen. Of course we may be hindered, but here is warning to Andes-Johnson-Banks-Howard-Carter Company that they are liable to hear us rapping on their doors any day.

Pages fourteen and fifteen will reveal to our readers what we have decided to do with "Pastor and People" articles. The change, we trust, will be pleasing. Anyway how do you like it?

Those of you who have been reading about the Federal Council of Churches will find a continuation of the subject by Dr. Coffin. See pages seven and eight.

The "Bulletin" takes the place of "Notes" and we hope to group under this heading each week, items of interest.

"Called Home" is a change from the not-much-used word "obituaries". "Solemn Vows" is an attempt to divert the thought of some that getting married is not a solemn thing. See page sixteen for these changes.

No man, save the fellow who has tried it, can even begin to enumerate the "ten thousand things" that an editor must do, or at least is expected to do. We desire no honor for the editorials in this page, but if they add anything to the cause of Kingdom progress as reflected through Christian ideals, we shall rejoice and be glad. At least read the first and join in to help carry it out. We also ask a reading of the front page.

And finally, we enter upon the New Year with an ambition to make a creditable paper. This issue is an attempt at improvement. Help us make it better all the time. We think of The Sun's interest by day and dream of it by night. We "love" it and "love" the work. New Year greetings to all!

THE OBSERVATORY

J. E. MASSEY

AID TO THE FARMERS

"Let the United States extend credit to Europe so that Europeans can buy our products," says the American Farm Bureau Federation. That seems to be the only way of giving relief to the American cotton and wheat farmers at the present time, in the estimation of the farmer's organization. These farmers are selling far below the cost of production, is the belief of a number of legislators who see the hardships which are brought on the producers. Being pressed to action by the farmers' organizations, congressmen from various farming States of the South and West have made moves to aid the farmers and alleviate them from the situation into which they have been placed during the last few months.

The New York *Annalist* pleads for the farmer and demands that he have a longer credit than the wholesale and retailers of goods. It bases its plea on the fact that the farmer has but one "turnover" a year whereas the latter have several; that the farmers spent a whole year in making their crop, whereas the wholesale and retail classes have clearance sales and dispose of their supply of commodities several times during the year. The Federal Reserve Board and the local banks are disposed to loan to the merchants but have little disposition to loan to the farmers owing to the depression of prices of farm products.

Since the farmers have been refused the aid of local bankers, the only solution is for them to turn to the European consumer who cannot buy because of his lack of credit. "Give the European credit", seems to be the key to our present economical ills.

THE CRIME WAVE

America is being menaced by a wave of crime, with murders, burglaries, plunder, lawlessness and violence unprecedented since a number of years. It seems that the effect of this wave is registered highest in the large cities. One thousand criminals of the Chicago underworld were rounded up and arrested in a spectacular raid. In New York City, since January 1920, there have been more than one hundred unsolved murders, and property loss to the amount of \$3,100,000. In Chicago and Philadelphia there have been equally proportioned degrees of violence and loot. As high as fifty hold-ups were made during one day in and in the vicinity of Philadelphia. Pittsburg, and number of cities over the United States have suffered more or less from the increase of criminals.

But one notes that a large per cent of this crime has been committed during the last few months. In New York City a great deal more of murders and robberies have happened during December than during October or November, which suffices to indicate that there must be some reasonable cause for such plunder.

The war is said to be the underlying cause of the present crime wave, which is analyzed as being essentially a restless spirit resulting from the breaking away from the established social and economic order of 1914. The readjustment of society and industry to a peace basis has brought this restlessness to the surface, so that men, instead of persevering in the face of hard times, seek to earn a living in the easiest possible way, the way of crime.

While the war may be ascribed as the underlying cause of the nationwide prevalence of crime, in no way can it account for the increase of criminal actions which have become so evident in the last few months. Rather the consequences of the war, unemployment, the shutting down of factories because of temporary economic conditions, and the abolition of war-time industries, have, more than anything else, caused the present increase in crime.

The idleness fostered by unemployment has caused much crime, but ex-President Taft says that the lax administration of criminal laws in many lower state courts has also been a great incentive to criminal behavior. The police forces in cities as large as New York, Chicago and Philadelphia have not been large enough to cope with the increase of outlawry. Inefficiency in municipal methods or rounding up murderers and bandits has likewise invited crimes which might have been avoided had the higher municipal authorities seen their shortcomings sooner.

FRANCE ABLE TO FEED HERSELF

Last year France had to import 41,000,000 hundred-weight of wheat; this year she is practically able to feed herself. The harvest of the country has been so good that the French Government has been enabled to cancel contracts for the import of South American wheat.

The seven million acres of agricultural soil which were made unfit for cultivation by the ravages of war have been almost completely remade. Only one-fourth million acres remain uncultivated, and in a few months this will be restored and put into cultivation. Within the last two years, France has made rapid strides in recuperating her natural resources.

THE LYNCHING RECORD FOR 1920

There were 61 persons lynched in 1920. Of these, 52 were in the South and 9 in the North and West. This is 22 less than the number, 83, for the year 1919. Of those lynched 53 were Negroes and 8 were whites. One of those put to death was a Negro woman. Eighteen, or less than one-third of those put to death, were charged with rape or attempted rape. Three of the victims were burned to death. The charges against those burned to death were: rape and murder, 1; killing landlord in a dispute, 2.

It would correct much prayer nowadays, and save from unreality, if God should stop and say: "Just what is it that you want?"—*Record of Christian Work.*



CONTRIBUTIONS



MINISTERING TO THE EXPRESSION OF LIFE

(Address delivered before the North Carolina Christian Conference at Parks Cross Roads, November 16, 1920, by Rev. Stanley C. Harrell.)

WE of the Christian Church have been too long content with the idea that the business of the church is only to save souls. Now lest I shock some good brother or sister who still holds that idea, permit me to say that Christ never once referred to the saving of souls as being either his work or the work of his church. He never even used the term. With Christ it was to save men and women, boys and girls, to save them in their entirety, body, mind, heart and soul. The only instance where we could say that Christ saved only the soul of a man was the thief on the cross. And that is certainly not typical of the work of either Christ or his church. I hold that to save souls only is in no case desirable and in most cases impossible.

Dr. W. A. Harper in his "Reconstructing The Church", says: "There is no devotional life. There is no spiritual life. There is no any sort of life but just life. Life is a unit, a unity, an entirety, not an apartment, not even a departmental affair. It is one, or it is nothing. How unphilosophical, therefore, it is to speak of the devotional life, the moral life, the intellectual life, the spiritual life, the physical life, the innumerable other sorts of life to which the compartment-artists have introduced to us. Life is one. Our departmental conception of life has in the past done us much hurt. It has brought us into contempt. It has driven from us many whom our hearts yearned to reach. It has differentiated where no differentiation was proper and mystified the most natural and normal experiences." Dr. Harper never spoke a truth of more far-reaching significance. If he will continue to preach that truth until every Christian worker accepts it and applies it together with its logical conclusions as to methods he will have rendered an incalculable service to the Kingdom.

For the church to attempt to save souls without giving due attention to the circumstances and conditions that have placed the soul in danger is just as foolish as for a doctor to attempt to stamp out malaria by giving pills to the suffering patients and paying no attention to the breeding places of the malaria carrying mosquito. It would be just as logical for a doctor to say that the brain is the most important organ of man. Save the brain and let the rest of the body take care of itself. But doctor, we argue, the patients lungs are being rapidly destroyed by tuberculosis, and the doctor should add, never mind the lungs the brain is the thing we want to save. Let us take care of that.

And while we are referring to diseases and doctors let us bear in mind that modern medical science holds that most disease is due to the lack of proper exercise. This is more properly in line with our subject. For it

shall be our contention that most disorders that effect the members of the church is due to the lack of the proper exercise. We have failed to teach them how to exercise their energy in the proper way. I know many good folks who think that religion is on the decline because people no longer shout in revival services. Did you ever see an engine standing at the station suddenly begin to blow off steam, making an awful racket and filling the air with clouds of vapor. And did you ever notice that it never does that when it is pulling a long train of cars up a steep hill? For me that illustrates the shouting Christian. He is simply blowing off steam that he has no way of converting into more practical and useful purposes. Christians do not shout today because their energy has been diverted in more useful channels. If you keep on feeding the fires in your locomotive it has to blow off steam or burst. And the same is true of Christians. The task that confronts the church is to provide means to use every ounce of energy of its members. And to apply that energy so that it may be used to do the work which confronts the church. We have been content for many years to spend all our efforts to stir the emotions of our members and create religious impressions. Now it is time to begin to teach them how and to provide the means whereby they may express their emotions and impressions.

The neurologists tell us today that practically all the nervous and mental disorders from which people are suffering are due to repressed inclinations and natural impulses. The peculiar cases of the war called "shell-shock" are an illustration of this. A man found himself facing dangers and horrors unspeakable. The natural reaction was fear and loathing. But he felt it his duty as a soldier to repress these feelings. His nervous system charged with impulses for which it was denied expression broke under the strain. Whenever you have impressions without expression one of two things always happens, if the impressions are sudden and powerful there is a break-up as in the case mentioned above. If the impressions are gradual they slowly become weaker due to the hardening of the emotional nature till the impressions entirely disappear. On the other hand an impression which finds a legitimate expression is strengthened with every recurrence. I know a man who has expressed his impulse to help crippled beggars till now he never passes a cripple without giving him alms. While the mass of men have repressed their impulse of pity until they pass the same cripple without ever being conscious of his appeal.

Now, accepting Dr. Harper's contention that there is just one kind of life, namely, *life*, we may recognize the fact that life finds expression through the activities of body, mind and soul. But that is not dividing life. I know a housekeeper who uses electricity to make the toast and coffee, sweep the floor, and light the house.

But it is all the same kind of electricity. We hold that it is the business of the church to save men. Therefore it is to the interest of the church that men be safe-guarded and given suitable methods of expression for body, mind and soul. For we want to save men, and save not only all men but all of man.

Let us take first the expression of life through bodily activity. All men are endowed with a certain amount of energy that is going to find expression some way. Now if the church will provide for its youth suitable play and athletic activities it has met a two-fold need. It has given a way to use the surplus energy in wholesome and helpful ways and it has met the need for play and recreation. I hope that every one of you read that splendid article in THE CHRISTIAN SUN of November 10, 1920, "The Justification of Play". Maybe it did not impress you as it did me. But had you been with me in France where there were a thousand or two of boys for whose welfare I was responsible and had you seen what I saw you would have felt differently. Now picture the conditions. Hundreds of boys with nothing much to do. Anywhere they turned a wine shop in which to regale themselves. On most every corner a girl waiting to lure them into vice. Now could you have been with me and seen how these boys turned out almost to a man for baseball, football, movies, sings and even checkers, turning their backs on the temptations of drink and vice to spend their time in wholesome play and recreation; and could you have seen how when there was nothing to offer them they slipped away in little groups or singly to the things I have mentioned above you would be ready to say with me that every dollar you gave to the Y. M. C. A. and kindred activities was of the best investments that you ever made, despite all that has been said to the contrary. You would be ready to say with me that it is not enough to pray that our youth be kept away from temptation; but you would be ready to say let the church provide those things that will keep them away from temptation. I cannot tell you here what to provide, but I can only try to convince you that provision should be made by our churches for recreation and play, believing that what saved soldiers in France will be good for your boys at home.

But we must pass on to the expression of life in mental activities. And here again, we are face to face with a subject which demands a whole volume to be said. I am not even going to touch on the phase of religious education that our churches should provide and which, please God, I believe they some day will provide. I leave that for those of larger ability to outline for you. But I must say that I believe with all my heart that no church can afford to fail to see that its youth is provided with an ample supply of wholesome literature, and comfortable and inviting surroundings amid which to read it.

We come now to the expression of life through spiritual activities. The church has for a long time been insisting that its members ought to do something, without ever telling them what to do, or showing them how to do it. Here I am reminded of the story of the business man who placed a large placard in his office bearing the motto: "Do it Now." That same day the cashier de-

parted taking with him what funds there were in the safe. The bookkeeper eloped with the stenographer, and the office boy took the day off to attend the baseball game. It is not enough to insist that the folks in the churches ought to do something. They should be told what to do. I find there are very few in the church of which I am pastor who are not willing to work when I outline a definite task and lay it before them. I find them even eager to do it. I am persuaded that many are doing nothing in the church for the very same reason that the men gave the Master when he found them standing idle in the market-place at the eleventh hour. "Sir no man hath hired us." And remember that because of the fact that no man had assigned them a definite work they received the same as those who had worked all day.

And then again we who have been doing things for so long forget that there was once a time when we didn't know how to do them. Take the case of leading public prayer. It seems sometimes to us preachers that anybody ought to be able to do that. But I recall very distinctly the first time I ever tried it. Dr. Harper called on me in a Christian Endeavor prayer meeting and it scared me so that I trembled most as much as I did the first time a German shell landed in my immediate neighborhood. We must teach the folks how to render Christian service. If we should spend three-fourths of the time that we now use bawling out the folks for not doing anything in the teaching of them how to do them, we would find our tasks being accomplished, our problems solved, and our people growing strong in the Lord and the power of his might. When Jesus said, "Faith without works is dead", he was telling us that unless we provide the opportunities for faith to find expression in service that our faith is as good as dead now. For there is no life without faith and no faith without works.

THE CITY CHURCH PLANT

THE church in any of our large cities faces opportunities limited only by its zeal and equipment. Unreached adults and neglected children and youth, challenge it to aggressive effort and progressive steps. The possibilities on every hand for real service call the church to take her rightful place at the center of the life of the community, to act as the means of developing youth for Christian leadership and citizenship. To accomplish this holy mission, the church must be properly housed.

In the planning of the physical plant of the church, the purpose of the institution must be kept clearly in mind at every step. Never should the attainment of the real goal be sacrificed to narrow prejudice nor sentiment based on needs and ideas of days gone by. The best of architects, experienced in church building, should be secured to plan and direct. Best results in the future demand a man of ability for this task and justify the additional expense incurred.

The city church must provide for the needs of all children, but in planning its building must consider the agencies already at work providing for these needs.

There should be no duplication of activities. A city church for example, located near a splendid city library, does not have to maintain the library really needed by another church located elsewhere. The church must guide, stimulate and support the efforts of other institutions.

All these considerations must help determine the city church needed. Another factor of vital importance is the location, for upon the situation depends much of the real usefulness of the church. It should be in a growing part of the city, in a section not already over-churched. The committee may well prefer location in a residential section away from distracting influences, but accessible to the majority of the members.

In external appearance the church should express its aim. Dignity should be combined with grace and artistic beauty. Constructed of genuine material, it should stand, an edifice worthy of the work it is destined to perform.

If there is more than one structure, care should be taken in the arrangement of the buildings on the lot. Appearance demands this as well as provision for future additions. The grounds surrounding should be planned to harmonize with the buildings. This space may also be utilized in part to provide a play ground for the city child. The church must recognize his physical as well as his spiritual needs. Tennis courts will appeal to the youth. The grounds surrounding the church have a large contribution to make.

The day has come when church leaders are taking religious education seriously rather than as a minor issue. This advance in thought demands a change in building. The church must provide facilities for normal development. This is vastly more important than a large auditorium required only on special days.

Some few wealthy churches in cities may build three buildings, the church, the church school and the community house. The vast majority of churches, however, must begin with a single building for all purposes. This will be a church, built to serve humanity seven days a week, and twenty-four hours a day. Many plans for churches have been tried, and approved or condemned. The plan just now which has the greatest appeal and the largest promise is known as the "Cedar Rapids Plan". The plan was first conceived because of a deep desire to hold in the church the boys and the girls of the teen age.

Briefly, the plan provides for three floors including the basement. The basement has a large assembly room, available for social purposes with kitchen and service room adjoining. A gymnasium, with lockers and showers, is in the rear. Also there is a small chapel providing ample room for committee meetings or small gatherings of any kind. The main floor contains the church auditorium in semi-circular shape. A wide corridor separates this room from a row of rooms providing for the beginners and primary classes, office and study, parlor and two class rooms. All departments above the Junior, worship in the church auditorium. The second floor has a wide gallery, which adds to the seating capac-

ity of the church. In the rear is the Junior Department, and fourteen class rooms for the use of the Intermediate Senior and Adult Departments.

From this brief outline it is seen that such a church provides opportunity for separate class room. With consecrated teachers this means efficient work. The child's spiritual nature may be developed rather than neglected and stunted. His religious education receives the same stress which his public school has been having all along. In such a building, properly equipped, the real worth of the church is expressed and recognized. The church of this type can and will make religion real and give it an appeal to all ages and classes. Such a building, modified perhaps to suit peculiar needs, furnishes the means for accomplishing the purpose of the church and the church school. Worship, instruction and training in Christian service through actual expression are provided for. Such a church may truly be one which we are glad to enter, and from which we go with a sense of inspiration and help for daily life.

LUCY M. ELDRIDGE.

Elon College, N. C.

THE FUTURE PROGRAM OF THE FEDERAL COUNCIL

By Rev. F. G. Coffin, D. D.

BECAUSE of the peculiar experiences through which co-operative movements have been passing, unusual interest centers about the future program of the Federal Council of the Churches of Christ in America. Perhaps at few times in its history has this feature presented more critical aspects than now. The recent education toward religious co-operation is unprecedented, yet its progress in a practical program experienced a halt so sudden that it threatened the popularity of the idea itself. What the Council outlines and accomplishes will determine the rehabilitation of the ideals of union and the extent of co-operation which they will stimulate.

It should be remembered that any program of fusion in religious work must be a compromise between the eager unionist on the one hand and the reluctant federationist on the other. It is therefore better to go forward with slackened speed than to run into the ditch with impetuosity. To the Christian Church any program of co-operation which thirty denominations unanimously adopt will seem academic and inadequate. Other denominations exceed us in other lines of training, but in this practical one of union we are not surpassed.

The plans projected are carefully balanced by the experiences of past years and the demands of present conditions. They embody no significant departure from former methods of work and consist largely in intensifying and extending efforts already well begun.

That post-war conditions require a closer cohesion of religious forces is undebatable. This was forcefully set forth to the Council by Charles Adams Brown, Chairman of the Committee on the War and Religious Outlook, in the final report of that committee under the title of the "Church Facing the Future." The report emphasizes the need for the employment of a Christian internationalism with wider ramifications of a genuine Christian Spirit through missionary and other channels. It places no small part of responsibility for the whole world upon the Churches of America. By the same committee the race question in our own land is thrust to the fore as was that concerned with the application of Christian principles to modern industry. As helpfully related to those questions the committee recommends "Christian Principles Essential to a New World Order" by W. H. P. Faunce, "The Church's Message to the Nation" by Harry Emerson Fosdick, and "The New Home Mission of the Church" by Dr. Shiver. The program proposed to meet the unusual conditions now upon the world is a united method of study and effort adequate to present requirements.

Plans were laid to prosecute a more vigorous campaign of evangelism by a thorough study of its need and an encouragement of its practice by every discoverable method. The importance assigned to this subject was noticeably increased beyond any previous pronouncement of the Council.

The fundamental purpose of the Federal Council in the beginning was "for the prosecution of work that can be better done in Union than in Separation," and interpreted to be:

"I. To express the fellowship and catholic unity of the Christian Church.

"II. To bring the Christian Bodies of America into united service for Christ and the world.

"III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.

"IV. To secure a larger combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

"V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities."

The highest interest in the Council circled about the Report of the Committee on Methods of Cooperation which related especially to the future plans of the Council and its constituent bodies. Rapt attention was given to its presentation and its adoption was accompanied with great enthusiasm. Excerpts from the same follow:

"We desire to set forth first our clear and positive conviction that there is work to be done in the name and for the sake of the churches which it is the legitimate business and the duty of the Federal Council to do. There is no other agency representing the churches to do it.

"We have in mind the forms of service presented in the report at Cleveland.

"To provide points of contact between the denominations through their recognized representatives, in order to facilitate understanding and sympathy between them:

"To study the program of cooperative tasks, suggesting measures and methods by which such tasks can be done effectively; and undertake whatever work properly falls within its sphere:

"To speak with care and a due sense of responsibility for the churches on those matters on which there is a general agreement;

"To serve as a clearing house of information about those things that are being done by its constituent bodies and other organizations affiliated or cooperating with it;

"To be an organ of publicity through which that which is of interest to all may be effectively conveyed to each and to the public;

"To function in other forms of cooperative work for which there may be no adequate provision."

"And there are also other concrete needs not now provided for in the Council's agencies which in our judgment call for some provision, either directly by the Federal Council or indirectly through it by related cooperative agencies. These include (1) the friendly and mutually assisting integration of the denominational promotional or forward movements, (2) the provision of some board or committee of forethought and outlook which will study and plan for us all, with no administrative authority, but to suggest approaching needs and the requisite preparations to meet them. (3) Some adequate arrangements for supplying information and interpretation regarding the work and activity of the churches. (4) An adequate, continuous, and wisely directed endeavor of all our forces in behalf of a more general acceptance of true principles of stewardship both of money and of life. (5) Some facilities for the general relationship of all the Christian organizations and activities of women which would provide them with a common meeting ground and clearing house and make the facts of their work and relationships accessible to the churches. (6) Some central study of the problem of lay activities in the churches and some helpful interrelation of the denominational efforts to deal with this problem. (7) The promotion of "works of serving love," of those deeds of mercy and benevolence in which Christians unite and which powerfully express their common faith. Many other suggestions have been

made to us, but enough has been said to show the wide field of need and opportunity before the cooperative agency which the churches have created and may now use."

As a part of the report of the last mentioned committee the Council adopted the following:

"1. The Council believes that the time has come for fuller action on its part in the fulfillment of the purpose of its establishment 'for the prosecution of work that can be better done in union than in separation.' The Council instructs the Executive and Administrative Committees to plan the work of the Council in accordance with this view, ever having in mind its truly defined field of constitutional action and taking such steps as will maintain the closest possible relationships between it and the constituent denominations.

"2. The Council authorizes the Executive Committee, as assured resources may warrant, to strengthen the Secretarial Staff of the Council by the appointment of such additional secretaries as it may deem necessary to enable the Council to carry forward a larger work with the confidence and support of the churches.

"3. The Council requests the constituent bodies to provide for the support of the Council and its work on the scale of \$300,000 per annum for the next two years, and it asks these bodies to accept their equitable apportionment of this amount, as may be suggested by the Administrative Committee.

"4. The Council authorizes such a conference with the interboard agencies as has been suggested, for the purposes specified, with the understanding that any general plan of cooperation involving the denominations in any way not already approved by them in connection with the Federal Council or the inter-board bodies must be referred to the denominational courts or other authorities.

"5. The Council approves the statement of the Committee on Methods of Cooperation with regard to the readiness of the Council to adjust its organization, within its constitutional character and responsibility to the churches, in any way that may be necessary to enable it to be of service to the churches or to any of their agencies.

"6. The Council expresses the conviction that out of the experiences and discussions of the present time there shall come the achievement of a richer form of expression of that 'spirit of fellowship, service, and cooperation' in which the Federal Council began and which it is its duty and its joy to promote."

Altogether the Federal Council has set for itself the largest task of its history and by so doing will help to inaugurate a new era of Christian activities.

A COVENANT IN BEHALF OF THE STARVING

So far as history records or reveals there was never as much hunger for bread, never so many starving people in the world as there are at this time. America is favored and blessed as no nation ever has been; but in Central Europe, because of the cruelty and devastation of war, and in Northern China, because of the worst famine ever known to man, men, women and children, more largely the last named, are simply dying by the thousands daily for lack of food. Three and a half million children in Central Europe and five times that number in Northern China will perish for want of food before the next harvest, unless American bounty and benevolence shall keep them alive. If the starving of the earth today were to form themselves into a bread line, allowing two feet of standing room to the person, that bread-line would extend all around the circuit of the earth on which we live.

No wonder the churches everywhere are getting anxious, active and uneasy. The people who are blessed of God in a time like this and will not hear and heed the

ery of hunger as it wells up from millions of hungry, perishing human beings must be hard-hearted and pitiless indeed.

The writer was at our Dover, Delaware church the other day. The week before, the members of this church had agreed to fast on Wednesday at noon and on the following Sunday bring to church the price of this meal and send it to the sufferers. On the first Sunday over \$160.00 was realized. And the people were very happy, so much so that they agreed to keep up the custom for six months to come. Accordingly a covenant was drawn up by the pastor and submitted to the members for their signatures individually. Here is that covenant which seems a wise and worthy one:

We the undersigned, knowing the tragical situation that exists in Armenia and in China by reason of the absolute lack of food and other necessities of life—there being more than three and half million women and children in Armenia and fifty million in China who are threatened with actual starvation unless relief is sent regularly until the next harvest; and realizing that the price of ordinary meal in this country will keep alive a woman or child in those countries for a week, we gladly and freely covenant ourselves to fast one meal each week for six months in order to enter in a small way into the fellowship of their suffering, and in recognition of our obligation to those less fortunate than we; and we agree to give the amount said meal would have cost as our minimum offering each Sunday to the famine stricken of China and the starving of Armenia, the offerings to be designated for these two purposes each alternating week. The amount thus given is a sacrificial offering and above our usual contributions to the local church and to benevolences.

It is understood that all those entering into this agreement, who can, will observe the fast Wednesday noon each week, so that by all entering into the fellowship at the same time a larger spiritual blessing will come to all those participating. Those who cannot observe the fast Wednesday noon will do so some other meal during the week.

We further covenant ourselves to pray during the fast hour in behalf of the suffering millions, and to pray also that the people of America among all classes will give generously and prayerfully to this the greatest need the world has ever witnessed.

It is suggested that those observing the fast gather around their bare table at the meal hour to talk over the contrast between the situations here and over there. Even the children who are six years old or more can well enter into this experience, as it will impress upon their minds the gratitude they should have for their daily blessings which they naturally assume will always be theirs. The sight of the bare table will impress upon the minds of the whole family most forcibly something of the feeling of the hopelessness that must come over the people in those distressed lands whose tables are bare not only for one meal but for every meal. Hungry, but having no food for that meal, and knowing there will be none for the next, and the next, and the next unless the Christian people of America send it, they continue to pray that we will send them bread.

Every person who enters this covenant will thereby be the means of keeping alive at least one person over there. And besides this the spiritual reaction that will come to our lives and to our church as a result of this practical Christian service will be most gratifying. It is not a big sacrifice, but it will mean the saving of a life for everyone who is willing to enter into this covenant.

The offerings are to be brought to the church or Sunday school each Sunday, and will be immediately forwarded to the proper agencies for distribution.

Names of those entering the above covenant:

Whether every church adopts this identical covenant or not, it is time for every Christian to inquire what his duty and privilege is in a time like this.

J. O. ATKINSON.

SUFFOLK LETTER

The year 1920 closes and the year 1921 opens with a pessimistic mind in the field of business; but this pessimistic mind *may* find the optimistic mind in the field of religion. Reactions in business are as fatal as reactions in religion, unless the better lesson of hope is learned in the school of adversity. The hardest lessons strengthen the mind most, and the hardest experiences develop strongest character in those who are exercised thereby. Hard times may be chastenings which, "for the present, seem grievous" nevertheless, afterward, yield the peaceable fruit of righteousness to them that are exercised thereby.

The whole world had run mad after dollars and pleasures. War had left a moral condition of unrest, licentiousness, dishonesty, and speculation that was leading to social and commercial bankruptcy. The Golden Rule was left out of the equation of human intercourse; and the young had no high standards of social and industrial integrity. Collapse always follows extravagance in speech, in conduct, in business, and politics. Such collapse means discouragement to the inexperienced, whether young or old.

But it is well to remember that the same land, the same money, the same population, the same necessity is here, and that human society will go on with its life and work. Expenditures will be less; pleasure will be reduced; independence will wane; but we will live on and learn our lessons as others have done before us. Prosperity is the bane of mankind. Adversity is the mint in which genuine gold is coined. This year 1921 should be a year of reflection, sane living, and return to God. If this does not bring people more regularly to the house of God—the "House of Prayer"—severer judgments may follow. This year, with its disappointment to farmers, labor, speculators, manufacturers; in fact, to all classes, opens well, compared with 1918, when influenza was digging new graves. Health is a big asset as 1921 opens with fine weather, and, to the grateful soul, with hope.

This is a time, above all others, when the people of God should practice self-denial and meet their obligations to the Lord and His Church. Never were so many written obligations in the hands of church officials, promises to pay to the churches of all denominations, and this is no time to put the Lord off. His claims come first as "in Him we live, and move, and have our being." If we put His claim aside, He may put our claim aside, because He wants to bring us to Himself. The prodigal's return shows where to go when failure stares us in the face. The father could not help his son until he returned; but then the best the father had was his to enjoy. The world cannot satisfy the needs of man and especially the needs of his soul. Listen to what Jesus said: "I have bread to eat that ye know not of." There is food for the soul as well as food for the body and mind. This year should have the best of our energy, our faith, and our service.

W. W. STALEY.

WOMEN AND THE KINGDOM

LAUNCH OUT

(Address before the Woman's Missionary Conference,
Holland, Va., By the President, Mrs. C. H. Rowland.)

Whenever we come to an occasion of this kind, our minds naturally revert and we take a retrospect of the year through which we have just come. As we do so on this occasion, we are impressed with the fact that great and far-reaching events have transpired on our church life. Soon after we adjourned last year, some of the leaders of our Church, during the sitting of the Christian Missionary Association, in the same church in which we had met, presented the idea of launching a movement that would be something of a test of our strength, as a denomination and which would give to every man, woman and child in the Christian Church the opportunity of having a part in it. This met with a hearty response throughout our Southern Christian Convention and our Men and Millions Movement, the history of which is familiar to us all, was the result. This was the most stupendous task ever undertaken by our Church and we believe its results will be more and more evident each year, both in funds, from those who have learned of the claim that God has upon them for a definite part of their possessions, and in increased workers from those who have felt His claim upon them for life service. In every church our women contributed largely to the success of the movement and none rejoiced more than we that such progressive steps were taken.

Scarcely had this campaign come to a close when all of our hearts were bowed in grief over the sudden taking away of one of our most beloved and useful missionaries, Rev. E. K. McCord, who fell asleep April 26, 1920. The passing of this great and good man necessarily made a great gap in our missionary ranks which we must endeavor to close up in order that the work may go on unimpeded.

Again, during the year we have had two new missionary families to go out and take their places on the firing line—Mr. and Mrs. McKnight to Japan, and Mr. and Mrs. Martin to Porto Rico. How much of cheer and encouragement this has meant to the missionaries and workers on the field we cannot know. While we should rejoice that our forces are thus increased, yet we realize that the number sent out is by no means in keeping with the increased need of workers if we are to take proper care of the fields already occupied, to say nothing of the places that have not been touched and are looking to us for help.

We have been successful in organizing a number of new societies this year. We must not let up in our efforts along this line until the women and young people of all our church have been enlisted. We believe that the grouping of our churches with a superintendent to

direct will be the most effective way of accomplishing this. We would recommend to your consideration such a grouping as used in our Men and Millions campaign be adopted and that a superintendent be appointed for each group whose duty shall be to foster the work in the district wherever it is already begun and endeavor to organize where there are no organizations. It seems to me that we must come to some such practical plan as this, as we have no one who is sufficiently free to do the work alone.

At our last meeting in Portsmouth \$1,200 was reported as having been raised for the purpose of a Foreign Missionary. There was no candidate offering to go at that time, and it was decided to put our money on deposit until Rev. H. S. Smith who was then at Yale University should be ready to go out. He is seeking to make thorough preparation and it will likely be another year before he is ready for service. He is hoping to go to China, and, together with Rev. H. S. Hardeastle, whom the North Carolina Woman's Conference having as their Living Link, open up a work there. We should make them and the work they are contemplating a subject of prayer, and continue to raise funds against the time when they will be ready to sail.

Last year we set out to raise \$1,200 for the Washington, D. C. work as our Home Mission Special. How well we have done on this our Treasurer's report will show. This field needs our prayers and sympathetic interest as well as our means. Here we have an able worker, Rev. A. B. Kendall, who has gathered together about forty members. There are possibly two hundred of our people in the city and no doubt many of these will join in as soon as something permanent in the way of location and building has been decided up. They have been greatly handicapped, on account of having no suitable hall in which to worship. Our Mission Secretary says that the work here is promising but that it will require patience, perseverance and prayer. I have told you this that you may appreciate the difficulties they face and may be the better able to give them your sympathy and support. It seems to be that we will want to continue our support here.

Would that I had the power to portray to you the great opportunities that are ours as co-workers with Christ. There is one Scripture that comes to my mind that I believe our Lord would be saying to us of the Christian Church today, "Launch out into the deep and let down your nets." We have hung around the shore already too long. We need to launch out into the deep of a prayer life. Robert E. Speer says one hundred prayers would double the workers on the field. Have we not one hundred here today who could do this and not only increase the number of workers but enrich our own lives. How our missionary here from Porto Rico would rejoice if his workers were doubled. How the Japan workers would rejoice! When the Christian Church becomes in earnest in prayer, new fields will open to us and new opportunities will be afforded us and the church at home and abroad will throb with new life. To your knees, O! Christians.

We need to launch out into the deep of the world's misery. We who are so blest sometimes forget that one half of the world is bowed down in sin and ignorance; that there are one billion heathen living in darkness and despair; that India has twenty-two million child widows; that two-thirds of Japan is not yet reached by the Gospel; China with one-fourth of the world's population has only five hundred physicians; that there are one hundred and twenty millions unprovided for in the program of any missionary society. The pathos of it all would break our hearts if it were not that we have heard it so often that it has ceased to distress us. We need to pray that God may save us from becoming calloused and cold towards the sorrows and sufferings of others. We are willing to give that we do not need for ourselves in time and money, but are we willing to give that which costs us something? Are we willing to give that best gift? The message that Paul gave to the Corinthians comes to us today. Not yours, but you, it what the Master would have! So let us labor a little more zealously, give a little more heartily, pray a little more earnestly during this coming year for the need is so great and what we do, must be done quickly.

OUR ORPHANAGE

CHRISTMAS AT THE ORPHANAGE

In our financial report this week we came very near reaching \$28,000.00 up to this time. Just a little more than \$2,000.00 to raise to reach the goal. Every member in our Church should want to invest something in the Children's Home. The walls are up, the roof is on, and the windows are ready to be put in.

Don't you want to invest something in this new building for the little tots? Mail your check now and it will count in helping us reach our goal for the year. Help us now. We need your help right at this time. Then you will always be happy that you have something invested in this building.

Christmas was a very happy time for our children. A number of the churches and Sunday schools sent them presents and all enjoyed the presents they received. It was a happy time Christmas eve, when we called out the names of all the children and presented the first presents that came in for them.

"Old Santa" stopped at the First Christian church in Greensboro and left a treat for the Orphanage and next day two machine loads containing flour, oranges, apples, hams, sugar and many good things to eat came to visit us and made us all happy.

Our good friends of the Suffolk church sent us a box containing many useful articles for the use in the institution.

First Christian church, Berkley, Norfolk, two boxes with presents for each child; J. M. Darden, Suffolk, Va., 100 lbs. candy, box oranges, bag peanuts; John King, Suffolk, Va., one box 50 lbs. candy; F. J. Strader, one

box Apples; W. H. and F. M. Society, Fall Creek church, Ind., one box clothing; John H. Davidson, Westerly, R. I., one box presents for children; Class No. 8 First Sunday school, Troy, Ohio, one box presents for each child; Ladies Bible Class Third church, Norfolk, one box presents for each child; Ladies Union church, Va., 25 cans fruit; Ladies Aid Society, Pleasant Hill church, Albion, Ind., one box clothing; Riverside Hosiery Mills, 10 doz. Hose; Holland & Lee Co., Suffolk, Va., one bag peanuts; Mrs. T. E. Green, one box presents for the little children; Ladies of the Bethlehem church, E. Va. Conference, 17 1/2 gallons can fruit; Burlington Christian church, one box of towels, soap, spool thread, pins, apples, oranges and many useful articles; Mrs. T. J. Bentley, Springboro, Pa., one nice quilt; Salisbury Cotton Mills, 252 yds. cloth; Willing Workers Class First church, Goshen, Ind., one box of clothing for a little girl; Sunday school class First church, Goshen, Ind., one box clothing for girl; Miss Rosa Best, one quilt; Philathea Class First church Burlington, one box clothing for girl; Rev. P. T. Clapp, two barrels corn, one barrel flour; Ossipee Cotton Mills, 100 yds. outing; May Hosiery Mills, 15 doz. hose; Holy Neck High School, (Va), one box apples; Ladies Aid Society, Sanford church, one quilt, two pair sheets, towels, etc.; Farmers Co-operative Store, Oronoque, Kans., 63 pair shoes, 5 coats, 8 caps and scarfs; L. Banks Holt Mfg. Co., 50 yds. chambras; Lakeside Mills, 100 yds. gingham; Mebane Bedding Co., one mattress; Mrs. G. Bynum Gay, one box clothing and toys; Ladies Gill, Christian church, Boston, Mass., one box clothing; Mary E. Baird, Lincoln Kans., one quilt.

CHAS. D. JOHNSTON, Supt.

FINANCIAL REPORT FOR DECEMBER 29, 1920, Cont'd.
 Amount Brought Forward \$27,084.50

Children's Offerings
 Eric and Kendall Whitaker, \$2.00; Margaret Lillina Cotton, 1.00. Total \$3.00.

Sunday School Monthly Offerings
 (North Carolina Conference)
 Mebane, \$2.00; Amelia, 3.91; Hanks Chapel, 1.00; Lebanon, 5.81; Happy Home, 5.25; Graham, 1.68; Morrisville, 2.00; Christian Light, 5.00.

(Eastern Virginia Conference)
 Holy Neck, \$24.00; Peoples church Sunday school Dover, 5.00; Portsmouth, Va., 3.00; Mt. Carmel, Va., 2.00; Class No. 6, 1.00.

(Valley Virginia Conference)
 New Hope Sunday school, \$2.59.
 (Georgia and Alabama Conference)
 Richland, Ga., \$1.15. Total \$65.39.

Children's Home Fund
 J. C. McAdams, \$5.00; Tessa Maynard, 5.00. Total \$10.00.

Special Offerings
 J. H. Jones, Newport News, Va., \$30.00; Miss Brothers, 5.00. Total 35.00.

Thanksgiving and Christmas Offerings
 Ether church, \$7.00; Concord, 9.45; Apples Chapel, 4.55; New Hope church (Val Va.), 16.67; Dry Run Sunday school, (Val. Va), 14.60; Edith Hosbery, 10.00; Mt. Gilead Sunday school, 6.00; H. V. Winster, 1.50; Ewd. J. Brickhouse, 50.00; Salem church, N. C., 5.00; Mt. Pleasant church, N. C., 2.50; Class No. 9, Suffolk Sunday school, 2.00; Esther E. Jenkins, Christianburg, O., 10.00; D. J. Mood, 15.00; Woods Chapel church, 6.50; Rev. and Mrs. L. L. Wyrick, 6.00; Mrs. W. J. Henderson, 1.00; Mr. W. J. Henderson, 1.00; W. S. Henderson, 1.00; Franklin Grove Sunday school, Va., 13.88; Aiming High Class, Suffolk Sunday school, 5.00; Mrs. H. W. Phillips, 25.00; Lebanon church, N. C., 72.25; Leaksville church, Val Va., 10.00;

Liberty church, (Vance) 62.23; Hanks' Chapel church, N. C., 2.55; Suffolk church, 100.00; Antioch, (Va), 13.40; Fullers church, 37.00; J. S. Kagey, 3.00; J. L. Gay, 5.00; Progressive Bible Class, Suffolk church, 5.00; Miss Carrie Griffin, 5.00; Senefier Fidelias Class Suffolk church, 9.00; Salem Chapel church, 25.00; Pleasant Ridge, 8.05; S. Y. Spain, 20.00; Clear Creek, Ind., 25.00; Beulah church, N. C., 21.00; Burlington church (Additional) 62.29; Greensboro First church, 6.55; Mt. Carmel church, N. C., 8.25; Mr. and Mrs. O. B. Pitts, 1.00. Total \$718.17.

Total for the week, \$831.56. Grand total, \$27,916.06.

CHILDREN'S LETTERS

Dear Uncle Charley: I guess that all the children up there are looking for Santa Claus, and I hope that he will find them, and you, too. Mama says that Christmas comes mighty often, but I don't think so. W. T. is sick with a cold but I hope he will be better by Christmas. We had a Christmas tree at our school last week on Friday and we had a good time. Enclosed are our dues for December.

Hoping you and all the cousins a merry time.—*Virginia Pearl and W. T. Ayscue.*

Yes, our little children had a good Christmas. "Old Santa" was real kind to them and all of them received presents.—*"Uncle Charley.*

Dear Uncle Charley: We couldn't go to Sunday school last Sunday when our sisters took their Thank Offering, so we are mailing you a dollar each.—*Eric and Kendall Whitaker.*

We are very grateful for your liberal Thank Offering. It was real kind of you. I trust that you had a real nice Christmas.—*"Uncle Charley."*

Dear Uncle Charley: I am sending the children at the Orphanage a little Christmas gift of \$1.00. This is my first Christmas in the world, but you may expect a little gift from me every Christmas in my life.—*Margaret Lillian Cotten.*

I am glad to see this little girl make such a beautiful start in life. "Charity" first. Love for the helpless and unfortunate. A splendid beginning.—*"Uncle Charley."*

THE BULLETIN

NEWS

The Senate has passed the agricultural committee resolution directing the revival of the war finance corporation as a means of aiding the farmers in their financial distress.

Two Negroes held up a train near Newbern, N. C., last week, but failed in their object to rob the train.

The Pennsylvania railroad has entered into a mutual working agreement whereby strikes may be avoided.

According to an act of Congress, railroads are not allowed to purchase supplies from firms in which they have stock.

New York State announces a total of 1,470 persons killed there by automobiles during 1920.

PERSONAL

Rev. J. W. Wellons has passed his ninety-fifth birthday and enters upon his ninety-sixth year feeling well and rejoicing that he has so many friends who remembered him during Christmas and also on his birthday.

We are mindful of the many friends who called, or passed this way, during the holidays. For fear that we may omit some name we make this mention only. We are always glad to have the friends of THE SUN call when they are passing.

Rev. B. J. Earp is now at Milton, N. C., his old home, and writes that he is willing to aid in work whenever needed.

Elon College opens for the spring term Wednesday of this week.

VIEWS

Hello! Is that you Mary? Did you ask me if there were a Santa Claus? Why certainly there is a Santa Claus! Yes, he comes down the chimney, and up from the cellar, and through the front door, and by any route by which he can get into the house, and he is a joy-bringer, and a jolly good fellow. He brings gifts to you and loves you. Who is this? Oh, you are Mary's father, are you? You say we should not talk that way to Mary. You get off the line, you modern Mr. Primp. I am talking to a child, not to an old fossil. Yes, Mary, don't you let anybody make you believe there is no Santa Claus. Every child has a right to her fairy land, and she has a right to roam through all its enchanted isles.—*The Methodist Protestant.*

The devil is greatly interested now in having the ministry of the Christian Church to "soft pedal" redeeming grace through Jesus Christ. For he wants the world to take its eyes off our Lord and place them on that infinite word "God", the Anglo-Saxon word for good. Jesus Christ makes the human mind the conception of deity personal. We as Christians can have no other god than he brought to this earth. We want none other.—*Exchange.*

Since he armistice was signed, more than two years ago, many great changes have taken place—some for the better and some for the worse. The saddest and most far-reaching change has been from that attitude of deepening idealism and spiritual outlook of two years ago to an almost positive absorption of social ideals and strivings into gross materialism. Not in a long time has life been expressed so largely in terms of getting and receiving in a sensuous mercenary way as in this year of grace.—*Christian Advocate (Nashville)*

PARSONAGE AFFAIRS

A GREAT POUNDING

One of the greatest poundings I have ever had was thrust upon me by the generous hearted people of Concord when I went there to hold a quarterly conference on Saturday before the second Sunday in October. It was a complete surprise to me, and its generous proportions added still more to my surprise and my joy. Then several of the Bethlehem people attempted to finish the job by piling on some more. Every body at my house rejoiced and was glad except the Ford, and it even did itself credit by hauling the things all home at a single load. Now, if I could be a better preacher and pastor for the people who so generously contributed toward our winter supply of provisions I would feel still happier.

A. W. ANDES.

A NEW HOME AND A GREAT POUNDING

That is what they called it, but it was more. Yes, Christmas presents came with the pounding. We received in this pounding, including presents, some of almost every good thing to eat, such as cereals, sugar, canned fruit, jellies, salad dressing, olives, coconuts, butter, cheese, sausage, back bone, spare rib, potatoes, dried fruit, currants, flour, coffee, meal, bread, pound cakes, and a number of other things including Tanglefoot, to catch the few stray flies, brooms, silver ware, cut glass, candy for grandma and the children, stockings for wife and me, etc. etc., which means a big turkey gobbler and other things, including cash. Now this pounding was the product of, not only Wake Chapel church, but of friends of other churches, giving us a glad welcome to our new home at Fuquay Spring. This pounding went on for two days, including the day before we moved and the day after, so, that when we arrived at our new home we found rugs on the floors, lineolium on all the kitchen and butler's pantry floor, and a splendid new stove to cook all the good things that were brought.

One man waked up who didn't know we were being pounded, so he said: "There's my collards close by go and get them when ever you will." He went away and sent sugar also. Another friend, who is not a member of any church (and I am praying for him that he may be saved) gave good things and also said he was going to give us a Christmas turkey.

Well, I can say two things I believe, truthfully: First, I appreciate these things with all my heart, and want to be a better and more faithful servant of God to the people. Second, that it makes me feel small and not worthy to serve them.

Now, friends of the brotherhood, as long as I have a plenty to eat, you are cordially invited to come and dine with me, and to make my home your home, and may the richest blessings of our heavenly Father graciously be upon all who so kindly remembered us and bring us all together in that better place where there will be no need of pounding, but ever a glorious fellowship.

J. LEE JOHNSON.

PASTOR ARRESTED ON CHARGE OF GOOD SERVICE

On the second Sunday in December at our regular preaching service at Shiloh, after I had pronounced the benediction, I was speaking to the members, and two of the leading men of the church, Bros. J. E. Stout and W. J. Moffitt, took me by the arms and started out of the church, as if I was under arrest. They led me through the crowd that parted the way, seemingly for officers with a convict, until they led me to my Ford and said, "How do you like your ear?"

Then I knew what had taken place. The people had laden my Ford with many good things to eat, and money. When I came home and broke the news to Mrs. Banks, who was sick, we went through the lot and found almost everything in the kitchen catalogue.

I want to thank these good people through THE SUN to let the brotherhood know about this generous gift from the good people at Shiloh and to inspire some other church to arrest their pastor in the same way.

No one knows but those who have experienced it, what a joy comes to a fellow's soul when such a thing is done.

God bless these good people and that I may serve them more efficiently is the prayer of the recipients.

A. T. BANKS (AND WIFE.)

A PARSONAGE STORMED

A few nights ago, as we were sitting quietly by the fireside at home, suddenly we heard the laughter of merry voices on the street. Then there came notes of music, and the sound of feet on the steps at our front door. I proceeded to the door to find the cause. On opening the door a band of young people began to file in. As a result, the Sunday school Class No. 2, of the Wadley church, with their teacher and superintendent, replenished our pantry with flour, macat, syrup, sugar, coffee, and such like.

By their teacher, these gifts were presented, and were accepted with sincere thanks. After a few songs and a prayer, the happy class went their way. As we reviewed the "remains", our hearts went out with sincere gratitude to all who took part. And, here's wishing for each a merry, merry Christmas.

E. M. CARTER.

AND STILL ANOTHER

At New Elam church Sunday, December 12, I found something of the real Christmas spirit, though it was yet two full weeks ahead of Uncle Santa's regular schedule. After the morning service I was introduced to our little Ford, which was hardly recognizable because it had been given the appearance of a grocerman's delivery wagon. There were too many good things to eat to mention here. These were supplemented by a few checks, bank notes, etc.

Several of the good ladies of that church are responsible for the surprise, and informed us that "these are a few Christmas presents."

The New Elam People know how to care for their pastor. God's blessings be upon them.

B. J. HOWARD.

CHURCH NEWS

VALLEY LETTER

I held a revival meeting at Joppa in the early fall resulting in two conversions and additions to the church. I then held a meeting at Bethlehem resulting in five conversions and additions to the church. Following this I held a meeting at Timber Ridge, resulting in ten conversions, and eight additions to the church. In this meeting I was ably assisted by Rev. G. O. Lankford of Berkley, Va., who did the preaching during the first half of the meeting. Pastoral duties in his own field then called him home, and I did the preaching myself during the remainder of the meeting. The people there liked Bro. Lankford very much both as a man and as a preacher. It was a great pleasure to me to have with me a friend and school-mate of former days. Being situated as I am I seldom have the pleasure and profit of association with any of my ministerial brethren.

Rev. R. P. Crumpler is filling the Page pastorate made vacant by the resignation of Rev. B. J. Earp. I have not seen him since his arrival here, but presume he is getting along well with his work.

Rev. C. A. McDaniel is getting a good hold on the situation at Winchester. The people there are very much pleased with him, and the prospects are fine for his doing a good work there.

Rev. J. C. Barrett has recently arrived to take some of the pastorless churches of the Conference. He is located in Harrisonburg, and will work his churches from there. He has hardly gotten started yet, but so far as I hear he is making a good impression at the outset. We still have several churches that Bro. Barrett can hardly take into his field. I feel very sorry for them, but I see nothing that can be done for them at present.

I feel that the Church everywhere will have to realize more forcibly than ever before the Master's exhortation, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." There are so

many open doors of opportunity and need everywhere. Oh, that there were more efficient laborers to enter, and help win the world for Christ!

A. W. ANDES.

Harrisonburg, Va.

A WORD FROM NEWPORT NEWS

The Lightbourne-Davis meetings began here on the night of November twenty-third, and closed December fifth. Readers of THE SUN already know of the strength and force of Lightbourne as an evangelist and of the wonderful talent of his assistant. It will be sufficient, then, for me to say that they were up to the standard already set in their work. To me personally, their work was a real inspiration. And from the remarks I have heard I think that is the feeling of practically every one who attended the services. Brother Lightbourne's strong personality, his intense earnestness, his cultured and dignified bearing and his deep spirituality, impress, inspire and impel those who come in touch with him.

The weather and a revival conducted by a large Baptist church in this section of the city at the same time as ours, interfered considerably with the attendance. So there were not the great crowds attending the services which have greeted these brethren in other places. But the house was, several times, well filled, while at the closing service, the house was packed and some turned away.

The visible results were about twenty professions, a great number of reconsecrations and an awakened interest on the part of many. Nineteen new members have already been received into church fellowship and there are several others who will possibly unite here later. But Brother Lightbourne's influence is felt here in a much wider sphere than our individual congregation. While in the city he spoke at two noon meetings held in the great ship yard and in other ways came in touch with many people of the community. Next Sunday afternoon he has been invited by the Y. M. C. A. religious work director, to return to the city and speak at a great mass meeting for men, to be held in the auditorium of the Industrial

Y. M. C. A. While his work is in itself powerful, he is assisted in a great manner by the services of Sam Davis. It is inspiring and encouraging to see a man of such remarkable talent devoting all his energy and power to the spread of the gospel of Christ. Let us pray that the Father will send forth more such laborers as these into the harvest fields.

My work here is starting off very well. I find the people loyal and willing to work.

C. J. FELTON, *Pastor*

WINCHESTER, VA.

The Mission Secretary was, by invitation, at Winchester, Va., Sunday, December 19. Rev. C. A. McDaniel, the newly installed pastor, and his interesting family, wife and two girls, have been most cordially received and are happy in the confidence and fellowship of the Winchester church, where they have come to serve. Bro. McDaniel besides being a man of power in the pulpit, has a fondness, a skill and a voice for music which he uses to a great help and profit in his ministry. He rendered a solo, words and music of his own composition, at the morning service which was exceedingly appropriate, attractive, and inspiring. He like his distinguished father, (author of "Since Jesus Came Into My Heart" and other familiar hymns) is a writer of music of considerable repute, and an interpreter of song in a wholesome and masterful manner. His young daughter presides at the piano at church and is herself, a real musician in gospel service. The McDaniels are a musical family and a real asset to any church or community. Winchester is most fortunate indeed in securing them. Mrs. McDaniel is enlisted in every good work of the church and Sunday school and is an intelligent and sympathetic worker among the women and young people. One can readily foresee, and safely predict, a real constructive program of steady, healthful growth in our Winchester church, Sunday school Christian Endeavor and auxiliary Societies under the consecrated, spiritual leadership of Bro. McDaniel and family.

The Sunday school is a live and vigorous one. Roy A. Larrick is the wide-awake superintendent. Morris

E. Cather is the alert Secretary. Harry W. Seabright is the efficient Treasurer, and from the minute the school opens till time of closing there is something doing. It is a working and a constructive school. It is interested in missions, the Orphanage, and every other good thing that's going. By the way, if you want a live Sunday school with "pep", push and punch in it, one that is wholesome, happy and resourceful, you must put live wires at the head of it. One can tell in five minutes after entering a Sunday school room whether the officers are alive and on the job or not. Their spirit electrifies or paralyzes the whole school. That school is fortunate indeed that has officers in charge who know what they are there for—and then go after results and keep on going till results come.

Another word about the church. The writer was privileged to see the last annual report of the Church Treasurer, Roy A Larriek. It is a perfect model of neatness, accuracy and accountant's skill. One could heartily wish that every church treasurer in all our Convention could take the same pardonable pride in keeping the church finances straight, accurate and presentable as does the Treasurer of our Winchester church. Every penny is accounted for, and discernable at a glance, both as to source of income and object of expenditure. A church is fortunate indeed that has a treasurer that adorns his report with the genius of detail, the spirit of perfect accuracy, and the joy of neat, attractive service. It was the sage pen of George Eliot, was it not, that wrote "A thing well done makes that thing desirable to do". One wants to be a church treasurer prosaic and interesting as such work is, after seeing Larriek's manner and method of doing the thing.

The writer was housed, and gloriously entertained under the friendly roof of Mr. and Mrs. B. R. Richards. Bro. Richards is a king in the apple market, and Sister Richards is a queen in all domestic arts, and in every church activity—a real leader in Christian service. One is inspired by the benedictions of such a home and is made most happy in the fellowship of such friends.

J. O. ATKINSON.

WASHINGTON, D. C.

The congregation has changed its meeting place from Perpetual Building and Loan Hall in the down-town district to Stansbury Masonic Hall, Brightwood. The building is now well lighted, and heated and equipped with a new baby grand piano. It is located in the field which has been chosen as a suitable place to develop our work.

The Rev. Albert Godley, of the Purity Association and a servant of God, well known among our people at large, recently paid us a visit and brought a splendid message at the Sunday morning service.

Our Christmas exercises took the place of the sermon on Sunday morning December 26. Mrs. Kendall was chairman of the Committee on Program, and is deserving of much commendation for the splendid manner in which it was carried out. Some of our members were sick and some out of the city for the holiday season, but all those who had a part in the program performed their part well.

One distinct feature of the program was a tableau representing four holidays (including Christmas) by the Misses Lois Scott, Naomi Boyce, Mercy Cross and Lillian Vigross. The pastor gave a very appropriate chalk talk illustrating the Star of Bethlehem and the offering is to go to Near East relief.

L. R. TOWNSEND.

DOVER, DELAWARE

Rev. Roy Helfenstein, D. D., was duly installed as pastor of our Dover church, Monday p. m., December 20, 1920, the following program being carried out:

- Invocation Dr. R. S. Stephens,
- Pastor of St. Luke's Christian Church
- Hymn No. 464
- Scripture Lesson, Rev. J. W. Colona, D. D.
- Pastor Wesley M. E. Church
- Anthem—"Send Out Thy Light" Gounod
- Installation Sermon
- Rev. Chas. R. Brown, D. D., LL. D.
- Dean of Yale Divinity School
- Installing Prayer
- Rev. Warren H. Denison, M. A., D. D.
- Supt. Forward Movement of Christian Church.
- Music by the Glee Club
- Charge to The Pastor
- Rev. J. O. Atkinson, M. A., D. D.
- Sec'y Mission Board of S. C. C.
- Soprano Solo—"Open the Gates of the

Temple" Mrs. W. J. Benson

Charge to the Church
 Rev. L. E. Smith, M. A., D. D.
 Pastor Third Christian Church, Norfolk, Va

Music by the Glee Club.
 Right Hand of Fellowship
 Rev. O. Grey Hutchison

Pastor First Baptist Church
 Hymn No. 448.
 Benediction by the Pastor

Dean Brown preached a sermon of great simplicity and power, using as his text, Acts 5:15. "They brought the sick into the streets that the shadow of Peter might overshadow them." The topic was "The Power of Personality" and the great audience was wonderfully edified by the discourse. The singing was of a high order, as it always is at our Dover church, and the entire program was seemingly much appreciated and enjoyed. The church was festooned in evergreens for the occasion, and the happy throng that nearly filled the main auditorium was in a happy mood for the great and glad occasion.

Dr. Helfenstein, although pastor for only about two and a half months, has already won the hearts of his people and there was rejoicing in every quarter that the Lord had led in choosing and securing this man as their pastor. Unless every sign fails, Dr. Helfenstein will soon have not only a great congregation, but a powerful organization as well, for worship and for work in the Master's vineyard. His people are ready, united, willing and anxious, and with such a leader, intelligent, consecrated, energetic, wide-awake, there are infinite possibilities for service and Kingdom development at Dover.

After the program was concluded at the church, Mr. and Mrs. W. J. Benson, loyal and loving hearts of the congregation, gave a beautiful supper at their hospitable home to which the speakers of the program and several intimate friends were invited. This prolonged and intensified the joyous fellowship of the evening, and gave to Dean Brown of Yale and Dr. L. E. Smith of Norfolk, the opportunity, which they employed to the rolicking delight of all, of telling some of their best stories and convulsing everyone with unspeakable laughter. Dr. Brown is as joyous at the supper table as he is edifying in the pulpit; and Dr. Smith is as eloquent in relating a dream and as delightfully startling in

his conclusions, as he is pointed and powerful in portraying moral issues or in driving home a great spiritual truth. All of which, and much more that could be said, indicates that the party at the royal home of the Benson's was a perfect delight, thanks to the good ones who planned and provided it.

On Tuesday, Bro. Chadwick, Dr. Helfenstein, and the Mission Secretary drove to Wyoming, where at 10:00 a. m. we met the official board of the Christian church there, and several other faithful and loyal members, in a conference looking to the securing of a pastor for full time for the churches about Dover. The beloved and lamented Dr. A. W. Lightbourne not only planted the Dover church, but was instrumental in planting several others near by. Dr. R. S. Stephens, Rev. Wilson C. Moore and Bro. J. B. Chadwick, deserve great credit for keeping these churches alive and active. These churches are now desiring, as they richly deserve, a pastor who can devote to them full time service. A committee of five was appointed at Wyoming, and committees from the other congregations are to be solicited to cooperate with each other, and our Mission Board, in securing a much needed man for this important and ready work. There is great promise, and large opportunity for our Christian cause in Delaware and we need only the courage and wisdom to enter in and go forward.

J. O. ATKINSON.

SOLEMN VOWS

BOGGS-JONES

On Saturday evening, December 25, 1920, Mr. Henry Boggs and Miss Marie Jones were united in marriage. They came to the parsonage of the Rose Hill Christian church and the writer said the words that made the two one. The ceremony was witnessed by only a few immediate friends. The happy pair have the best wishes of their many friends.

R. F. BROWN.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

CALLED HOME

VAUGHAN

Mrs. Louisa S. Vaughan, wife of R. T. Vaughan, died December 19, 1920, aged 80 years, one month, and ten days. The only son preceded her to the spirit world. The husband, one brother, Mr. W. M. Cobb, Franklin, Va., and one sister, Mrs. J. K. Fox, Adams Grove, Va., survive her. She leaves many relatives and friends to mourn their loss.

Mrs. Vaughan united with Union Christian church when a girl, and when Bethany church was built she changed her membership to that church, and when Bethany disbanded she transferred to the Franklin Christian church. She was a consistent Christian, and loved the church with her whole heart. She was faithful to her home, to her church and to her friends.

The funeral services were conducted from the home by the pastor, and the interment was in the family burying ground near the home. A good woman is gone. The blessings of our Father be upon the bereaved husband and the loved ones.

C. H. ROWLAND

ROTH

Mrs. Lula Varner Roth, aged 34, died almost suddenly at her home in Chapel Hill on December 4, 1920.

Besides a large host of friends and other relatives, she leaves an infant child, a husband, father and mother and one brother.

The funeral services were conducted from the Chapel Hill Christian church of which she was a loyal and devoted member. An old teacher of her's, Rev. Mr. MacDuffie, and Rev. E. L. Baskir, both of the Baptist Church, took a part in the services.

B. J. HOWARD

POOL

Adeline Pool, wife of Hugh Pool, died December 26, 1920 at the age of seventy-two years. She professed faith in Christ at an early age and joined the Christian church at Shiloh, Randolph County, and remained a member until the organization of the church at Antioch where her membership was transferred. She was faithful in attending church services until ill health prevented. During her last days she told her husband that she was ready to die and was only waiting for the summons to come. She is survived by her husband, one brother and four sisters.

Funeral services and interment at Shiloh Christian church. May the Lord comfort the bereaved.

W. N. HAYES

RIDDLE

Mrs. Eunice Riddle, wife of Bro. Kemp Riddle, passed away December 18, 1920, at the age of twenty-one years.

Mrs. Riddle had been a sufferer for several months, during which time she fought valiantly to stay the hour which meant parting from her young husband and infant child, father and mother, two brothers and four sisters, besides many sorrowing friends.

She was a consistent member of New Elam Christian church, from which place the funeral service was conducted by the writer.

B. J. HOWARD

RESOLUTIONS OF RESPECT—WICKER

On December 11, 1920, through a divine will, righteous, but mysterious dispensation of God's Providence, the cold hand of death removed from our midst our beloved and much adored friend, Mrs. D. A. Wicker.

She passed away at the tender age of twenty-nine years. All through her long and extended illness she remained patient and cheerful and expressed herself at all times as being willing and ready to meet her Savior.

This should be a great consolation to the bereaved husband and children that their irreparable loss and bereavement are her eternal gain and happiness.

Whereas, the Divine Ruler of the universe in His mysterious providence has seen fit to remove from us our worthy and beloved sister;

Therefore be it resolved:

First. That in the death of this noble and good woman the husband has lost a good, dutiful and faithful wife, the children a tender and loving mother.

Second. That our Missionary Society feels the keen loss of a good and faithful attendant and the community a beautiful character and a woman of many warm friends.

Third. That we cherish her memory for her noble qualities of heart, her true friendship and her faithfulness to her family as a loving wife and a most patient and enduring mother.

Fourth. That we deeply sympathize with her bereaved husband, her children, her sisters and brothers in this, their great sorrow, and point them to the great Comforter, who doeth all things well.

Fifth. That a copy of these resolutions be sent to her family, also copies to **The Christian Sun**, **The Sanford Express**, and the **Woman's Missionary Society** of which she was a true and faithful member as long as her health permitted.

MRS. E. S. UTLEY

MISS ZARA WICKER

MISS IRENE SLEDGE

Committee

CHARLES W. McPHERSON, M. D.

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Locating Him

Jenkins was sitting down to breakfast and was astounded to see in the paper an announcement of his own death. He rang up his friend Smith and asked, "Have you seen the notice of my death in the paper?" "Yes," replied Smith. "Where are you speaking from?"—The Christian Register.

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ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

BURLINGTON. N. C., JANUARY 12, 1921

NUMBER 2

No Retreat

THE EDITOR

THESSE are days of the downward trend with prices, money values, and economic changes. The Church went forward under war-time impulse. She had room to go forward, and it is regrettable that it took a world holocaust to cause her to throw out the life-line to a greater number of sinking men. But the life-line went out. It must stay out. The Church must send it out to a greater distance and extend its length. No retreat! No retreat!

"He hath sounded out the trumpet
That shall never call retreat . . ."

and *onward* is the watch-word of the hour. The Church cannot retreat. There is no place for her in a backward move.

Keep up the standards. Level *up* and not *down*. The watchman of the night is still unable to answer the question: "What of the night?"

No retreat for the Church. Let her tell the world that she can sound a "march" but cannot sound a "retreat".

"Out of the darkness of night
The world rolls into light:
It is daybreak everywhere."

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

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C. B. RIDDLE Editor

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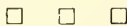
EDITORIAL

*“For right is right since God is God,
 And right the day will win;
 To doubt would be disloyalty,
 To falter would be sin.”*

THE ART OF SERVICE

There are those who seem to have the art of serving. They are at the command of all things that are good and fit into every need and necessity. Sometimes we wonder if such persons are naturally adapted or if they have cultivated the habit from childhood. We are willing to grant the natural adaptations, but we feel that all of us may become more useful in service by cultivation of the habit.

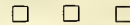
The sense and duty of service should be instilled into the child early in life. The child should be taught that service is a noble thing. We are worth our place in the world only as we are able to render service to our fellowmen and to our God. Where there is service there is little selfishness.



PAYING OUR MEN AND MILLIONS PLEDGES

Making a pledge is easy; paying is the hard part, especially when money is scarce. News comes from many sources that payments on the Men and Millions Fund are lagging behind. Such a condition is only natural with the present money situation. The Church Boards should not, and we know will not, become discouraged. We also know that those who made pledges will not become despondent and say that they cannot meet them. It may be an evident fact that they will be difficult to meet now, at least in full. But all these pledges were made in good faith and we have the confidence in the people to believe that they will be paid.

It is simply a case of all of us doing the best we can, placing our trust in the Lord, and see that His cause does not suffer.

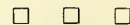


PROTECTING THE PUBLIC

Dr. W. P. Lawrence (No, it is now Hon. W. P. Lawrence) has introduced a bill in the North Carolina Senate to require all railroad crossings and state highways to be either overhead or undergrade crossings.

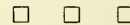
The great toll of human life that has been taken in recent years warrant some action along this line. It is true that the providing of such crossings would require a considerable outlay of money, but on the other hand each accident usually results into a big damage suit against the railroad company—and the company loses.

Human life is sacred and every possible effort should be made to protect the public. It is a matter of vital concern.



A TESTING

The Chicago Post, whose editor is an active church member, recently fell upon a unique plan of testing of the fraternal spirit of the Chicago churches. Reporters of The Post dressed in clothes of the outcast, or down-and-out, attended the Sunday services. A few gave them the glad hand, many passed them by, while others laughed at them. Here is some of the editor's language on the experiment: "Here were men who, by all appearance, stood in need of a pull upward. It was evident that they were ill clad and cold; it would have been natural to suppose that they might be hungry and jobless. Their immediate physical discomfort and material need formed the points of contact from which advances could be made to the needs of the spirit. Jesus never failed to make such points of contact. It is in no carping or ungracious humor that we note the Churches failed. It is beside the point to say that if any one of these men had asked for material assistance he would have been given it. The manifest poverty which evoked from the unchristian an avoidance should have called forth from the Christian something more to the immediate purpose than a kind word and a friendly smile."



DISARMAMENT

Much is being said nowadays about disarmament, all of which is in season. This same talk should have been going on many, many years ago. True it is that such has been advocated for a long time, and the discussion has never been taken into serious consideration. The seriousness of the situation seems to be getting into the mind of the people now. Here is the hope of THE CHRISTIAN SUN that the people will become so interested in the matter that some practical solution will be offered, and accepted, to take the place of mighty guns for the country's safety.

There are two schools of thought on the subject of disarmament. One is that the presence of a large force on land and sea will insure safety. The other is that so long as we train men and buy guns they will be used. The first idea has never worked. The latter speaks for itself.

It is true that no nation can disarm when others will not. Hence, it is necessary that nations get together on some basis and *agree* and carry out the *agreement*. It is for the lack of confidence that nations continue to build battleships and maintain a large army and navy force. Let the nations get together on some workable plan.

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THE FLAG AND THE STAR

Just before Christmas some public minded, and no doubt well meaning man, advocated the placing of the American flag at the top of each Christmas tree. *The Greensboro Daily News*, which always writes sanely and soberly, paid its respects to the idea in its issue of December 24. "Why a Flag" was the topic under which *The Daily News* had the following to say:

But why should anybody stick an American flag at the top of the Christmas tree? The sort of patriotism that finds expression—and usually its only expression—in sticking American flags around in places where they don't belong fatigues us excessively. We sometimes suspect, indeed, that the excess of flag-waving patriotism in this country has tended to choke the growth of real patriotism. We could do with less cheering the flag if we might have less dodging the tax-collector.

This, however, strikes us as a particular ill-advised display of national colors. Are we undertaking to naturalize the Child of Bethlehem? It would be a typically American undertaking. We have recently assumed the monopoly of all virtue, all wisdom, all justice, all truth, and informed the rest of the world that, as soon as we get a new President in the White House, he will undertake to settle all the affairs of mankind on a better basis than they could possibly settle them for themselves. What more natural than that we should assume that the Child, if He were on earth today, would promptly apply for admission at Ellis Island, and should consequently raise the Stars and Stripes above His star?

After all, He who was born in Bethlehem had only one star; the American flag has 48. Naturally, then, the American flag is 48 times better than the banner of the Prince of Peace—just such blasphemous conceit led Germany to her downfall. Are we as addle-pated as the ridiculous figure that once strutted up and down the halls of Potsdam?

□ □ □

THE MOB SPIRIT AGAINST NEGROES

"There was no series of mob violence against Negroes during 1920 comparable to the succession of 1919 in Chicago, Washington, Omaha, Knoxville and Elaine," according to the report of the Joint Committee of the Home Missions Council and Council of Women for Home Missions. The report continues: "In the latter case though six Negroes have been hanged it growingly appears that for those still in prison justice is more nearly to have its sway through the courts of Arkansas than was feared a year ago. The one exception in the year 1920 of wholesale slaughter of Negroes is that of Ocoee, Orange County, Florida. An election riot is responsible for the deaths of thirty or more Negroes and of white people reported as two at the minimum, eight or ten at the maximum. Particularly gruesome as revealing lack of discrimination by mobs was the death of

a colored mother of Ocoee and her two weeks old infant. Though the extent of its influence has been exaggerated in the press, evidence of the revival of the organized methods of the Ku Klux Klan in a number of centers in the South is strongly against it. It is to be hoped that the passing of the tense situation of election time, the rising tide of inter-racial good-will throughout the South and the impossibility of frightening the Negro as in his less civilized state of forty or fifty years ago, as well as other factors, will stay the tendency toward this secret organization of lawlessness. The lynching record for 1920 in the country as a whole, white and black together, stands at 59 as against 77 in 1919. This number includes the three Negroes hanged in Duluth, Minnesota, on June 15 and the three white men murdered in Santa Rosa, California, on December 10."

□ □ □

A WORTH WHILE INVENTION

The other day we were asked to call by a brother minister's study for a consultation. We gladly complied with the request and we feel that the trip gave us a knowledge of something that should be of benefit to our ministerial readers.

Did you ever happen to lay aside the notes on a sermon, some illustration, some poem, or something of the kind, and have difficulty in finding it? In short, haven't you been taking your sermons out of your note book, packing them up in some table drawer about your study, and then have the pleasure (?) of finding a certain sermon when you needed it on short notice? Let us presume that you have had these difficulties with more added.

The fellow minister who called us into his study for counsel has, it seems to us, worked out something that is practical and will meet a great need in the pastor's study. We refer to a sermon filing case designed and made by Rev. S. W. Taylor, pastor of the Methodist Protestant church, Burlington, N. C. Brother Taylor is a preacher of the first magnitude and lays no claim to cabinet making, yet he has made the model cabinet with his own hands and every part and particular is modern, well finished, and would grace any pastor's study. He has devised an index system that works by numbers so that he can catalogue and keep for quick and ready reference any research work that he may do. The cabinet is about 3½ or 4 feet high, about 12 inches wide, contains four drawers for numerical and alphabetical filing in large envelopes of sermons, notes, manuscript leaves, etc. There is one additional drawer for manuscript paper, your loose leaf note book, etc.

Brother Taylor has not only followed practical lines in working out the cabinet and system of filing, but has invented a "follow block" to hold the large envelopes in place, this block being removable in an instant. The Government is soon to grant him a patent on his invention and a furniture manufacturing company is now working on some of the cabinets. It appears to us that Brother Taylor has designed and made perfect a useful thing for the pastor's study.

THE OBSERVATORY

J. E. MASSEY

THE QUESTION OF DISARMAMENT

No other question seems more paramount at present than the question of disarmament. The nations of the world are aroused to the point where they have got to make a decision either for or against disarmament. Two years have passed since the signing of the Armistice of the War against Prussian militarism, and Germany is unquestionably beaten; yet, at the beginning of the New Year, the present world powers look back and find that since the war very little has been done towards actually casting away the future prospects of the enemy, militarism, against which they fought.

The League of Nations has discussed the question of disarmament *pro* and *con* but has been unable to decide upon any definite program so long as large powers like the United States, Russia and Germany are not represented in the assembly and fail to agree to any similar plan for disarmament. Japan, for example, though a member of the League, could not consent to disarm while her American neighbor talks of building more battle-ships and increasing the strength of its already powerful navy.

Since the League of Nations has been blocked in its attempt to effect disarmament among its members, the decision has involved more and more upon the United States. The result is that this country is responding to the situation. Following the campaign of *The New York World* the American press seems to awaken to the cause of reduction of armament. Statesmen, Congressmen and Senators are nearly all agreed that there must be a world conference immediately, and that some kind of a reduction of armament be made before it is too late.

PROHIBITION ON AMERICAN SHIPS

Wherever the American flag flies there will be prohibition according to the decision of William L. Frierson, acting Attorney General of the United States with reference to the area of application of the Eighteenth Amendment. Thus, whether an American ship be in American waters, on the high seas or in foreign waters, the prohibition act will apply equally with those on board as if they were in the United States. The opinion rendered by Mr. Frierson is that "the National Prohibition Act does not contain any language limiting the territory within which it is to be in effect, and is in force throughout the jurisdiction of the United States."

ONE-THOUSAND-DOLLAR-A-PLATE DINNER

Mr. Herbert Hoover made a speech to more than a thousand of the wealthy citizens of New York City in the Commodore Hotel, telling them of the necessity for immediate relief of the starving people of Europe. After Mr. Hoover's speech, a dinner was served which cost each member of the audience \$1,000, yet, no one ate more

than nineteen cents worth of food. The rest went for the relief fund, and the lives of more than 200,000 people were insured until next harvest time.

Mr. Hoover made this suggestion:

"Put an empty chair at the table at every meal. The sight if it will remind you of the suffering children in Europe, the invisible guest, whom your gift of \$10 will keep alive till next harvest."

MOTHER'S PENSION MOVEMENT

In order that mothers of the United States may not suffer and lack the cares of home life, forty-eight states have now adopted some form of Mothers' Pension according to the annual report of the Chief of the Children's Bureau of the U. S. Department of Labor. The rapid extension of the movement for mothers' pensions indicates the value which American people place in their home life. The principle of the movement holds that the children should not be taken from their mothers because of poverty alone. Large grants have also been made in many states for the relief of suffering mothers, but these have not been adequate to supply their needs.

PURITY

By Wightman F. Melton

Some say that heaven is far away—

To find it one must go!

But heaven came to me one day:

I looked unto her face and, lo!

No mark was there of sin or greed,

Or human woe or human need,

And loveliness was there, upon

Her sky-born features, every one;

Her forehead fair,

Her soft, brown hair,

Her lips and glorious eyes

Suggested paradise!

And now I am resolved to be

Champion to her purity.

SANE SAYINGS

If you intend to go to work, there is no place better than where you are. If you do not intend to go to work, you cannot get along anywhere.—*Abraham Lincoln*.

Love is an awakening, an inspiration, dulling the edge of resentment, sharpening the eloquence of wit, impoverishing distinction, guaranteeing equality, and proclaiming the omnipotence of God.—*Willis George Emerson*.

We are in danger of getting so used to things that we do not realize their worth. It is bad for a man to get used to God's love, to the comforts of home, and the blessing of health. It is a bit of the hurt of sin stupefying our senses when it is so. We should aim to cultivate the same freshness of appreciation of our blessings as when these blessings came.—*S. D. Gordon*.



CONTRIBUTIONS



THE COUNTRY CHURCH PLANT

THE country church's greatest need is leaders and equipment. It is a sad fact that most of our young people who receive the required amount of training for leadership, are called away to other fields; or on their own account, seek employment elsewhere. Our rural districts need the help of a well disciplined, well organized church. Today the farmers of North Carolina have three hundred and seventy-five boys enrolled in our State University. This number exceeds the number of sons, of men, of any other vocation by two hundred and fifty-six. When these men complete their training they will be taken from the country by the lure of the city and by the unattractiveness of the rural districts.

Country churches are called upon to minister to a majority of our people because of the distribution of our population. They have a splendid opportunity for expansion because of the well grooved church-going habit of country people. And the people need the guidance of well trained leaders. If we undertake to remodel our present rural churches without making a change for betterment in leadership, we will be guilty of an inexcusable crime. The need for a more efficient leadership is manifest in the fact that during our late war a large mass of men were assembled who were found separated from and even ignorant of the Christian faith. A large majority of this group were men from rural communities. The revelation of the extent of this ignorance goes to show something of the educational task of the church.

Someone has said that when our people ever see a need they will rally to the cause. I trust this statement is no mistake. If not, the rural church must arise from its rest; shake off the weariness of slumber and like the right arm of a great strong man reach out in efficient service to those who are in need.

And now for the equipment. In most of our rural communities we have a large, spacious, one-room building for a church. This building is hot in summer because of poor ventilation: It is cold in winter because of improper heating. The grounds about the church are unkept. These are the reasons why the country church cannot hold its boys and girls. And this is the reason for many boys and girls growing up without knowing Jesus Christ.

A new day has dawned and it must be well used if we would do our duty by the rural church. In the first place allow me to say that many new churches will have to be built. A few already have a good housing capacity. Many can be remodeled. If a church is to be built do not build it for this year; but for years to come. Build a modern church for a prosperous people. Have it simple and yet beautiful. A calm, stately beauty which will command respect and attention. The country church should be the community center. Around it should center the religious and social activities of the

community. Adequate rooms must be supplied, well ventilated and well equipped. A gymnasium will be needed. Where this is impractical a large playground should be arranged. The grounds about the church should be well kept. A beautiful hedge and flowers will add much to the life of a church. Often have I been to a small town and would notice the attractiveness of the grounds around the station; go from there to the church only to find a cold, desolate looking building. Pleasant surroundings make a happy people and a satisfied community can serve God best.

Some churches can greatly improve their ability to serve by the curtain system. Others by building additional rooms. The country church should rarely ever be more than one story high. Let the one room of the old church be the auditorium. Around it build as many rooms as needed and have the rooms well equipped and attractive looking. Be sure your church will measure up with the average home in your community.

H. LEE SCOTT.

Elon College, N. C.

OUR MERRY CRIPPLE

Her many friends, and they are legion, will learn with regret that Miss Iola Hedgepeth, Fancy Gap, Va., who is doing such effective work for us in the Virginia mountains, fell from a wagon just before Christmas and broke her arm. "I was on my way", reads her letter, "to a store to purchase or see about some things for my school children's Christmas party. As I went to step from the wagon I fell on both hands, crushing my left arm about the wrist joint. The folks did their best to secure a physician immediately. Being unable to do so, an auto was called from Hillsville. The trip to town—quite a long one—was of course painful, but I bore it very well. One of the best old women I ever knew went with me. They took me to a most competent doctor, but reached there too late for a successful setting without putting me to sleep. After the anesthetic and the operation I was unable to start back the long trip over the mountains the same day. We started on a car early next morning but the car broke down and we had to walk most of the way back, as we simply could not secure a conveyance. I came as far back as the house of the good old lady who went with me to the doctor's and she has cared for me in her home till today when she brought me back to my boarding place. Am quite torn up and broken down, but am well cared for and am trying not to see the dark side. School will be suspended for some days, perhaps, and many of my plans for Christmas for these dear people will have to be given up. It is too early to say how I can get along, but I am enjoying the fire, reading and trying to write. The Lord is blessing me with all the kindness and comforts that these friends can offer. With the hope of resuming my full duties

in a few weeks, I am playing the "Glad Game" by rejoicing that it is my left arm and not my right that is broken."

Miss Hedgepeth is a genuine "Mrs. Wiggs of the Cabbage Patch" (Yes, or a second Pollyanna—C. B. R.) and can be cheerful under trying circumstances. By the time these lines are in print we trust she will be at her school again. She regrets most of all that her school children, who had never known what Santa Claus and Christmas were, had to wait till another year to find out. As soon as she is able to ride she is to have a horse that she may get around over the hills without broken arms, and today I am writing her to purchase a gentle horse for the work, one of our generous-hearted, wide-awake missionary Sunday schools, having said I might do so and they would pay for the horse.

I am wondering what school, or church, or person, is going to donate that organ she needs at her Sunday school services. It will be a timely gift, and one most helpful for the work—if you know of any one who has an organ that can be given for such a purpose, I will pay the freight.

J. O. ATKINSON.

THE SUBURBAN CHURCH PLANT

When building a church for a suburb the first thing which is to be considered is the location. Many times the location of a church on the outskirts of a city is so located as to be disturbed by the noise of a mill, or some other kind of works. Hence it is impossible at most times to have successful weekday services. The church should be located on one single block out of reach of all other buildings and any noise that would likely disturb any service.

The next thing to claim the attention is the site. It should be carefully located in the block which has been obtained for the building. The church should be far enough from the walk to have shrubbery and flowers around the front of the building. Proper arrangement will add to beauty and effect.

Now comes the building proper. For the suburbs, a building of a capacity of about two hundred in the Sunday school is necessary. Present day conditions demand a school of this size to have an auditorium which would seat at least three or four hundred on special occasions. The cost for a building, which I shall map out, should be about \$10,000 under normal conditions. In order to build it at this cost, and have the rooms for the different departments, it should be as follows: For the Beginners—one class room large enough to be divided into two by a curtain or a folding door. For the Juniors—one room large enough to be divided into four by curtains. The primary department should have one class room so as to be divided into three. The Intermediate class room should be large enough to be divided into four rooms by curtains. The Seniors should have a room large enough to be divided into two rooms. The Adults should have two rooms, or one large enough to divide it with curtains.

By a plan of this kind, and the school properly divided and classed according to grades and age, there would be an accommodation for two hundred. This would make five department rooms and seventeen class rooms. All of these should be on the same floor with the church auditorium. In the basement there could be the library, heating plant, and a gymnasium. The basement could be used in extremely bad weather.

As for the athletics and play grounds, I do not think that it would be necessary for the church to go to that expense in a location of this kind, as usually the owners of the manufacturing establishments have play grounds already equipped. The thing that would be necessary in that case would be to have the church to see to the direction of the grounds. However, if the industrial plants did not have a play ground properly equipped, the church could do so on the back lot of the church yard. In this way each phase of life could be protected and cultivated by the church school in the suburban districts.

J. E. McCAULEY.

Elon College, N. C.

CONFRONTING CIVILIZATION'S CRISIS

(A New Year Appeal By Laymen For Prayer)

These are troubled times. Every thoughtful person faces the New Year with deep concern. The world outlook is deemed gravest by those who best know international conditions. Our own favored America fronts many-sided problems that will tax our every resource. We are surely in the midst of days of destiny.

In the realm of individual life the times are testing our soul-stuff. Business men are carrying burdens that fairly break hearts. Many workingmen and their families are already experiencing the bitter pinch of real want. The weight of the world's woe is pressing heavily upon us all. Human spirits everywhere are hungry for comfort and guidance.

What shall we do about it all? For do something we must: the hour is too critical for drifting.

The laymen who sign and issue this paper so do because of a deep conviction that only by spiritual forces may our civilization be saved from the unprecedented perils that beset it. The only way out is the way up.

Holding no ecclesiastical positions, and representing, quote unofficially, various branches of the Christian Church, we take this unusual step of appealing directly, through the public press, to men and women of all faiths, who believe in an Omnipotent God and in the power of prayer, to join us in a common and concerted and continuous exercise of intercession, to the end that humanity everywhere, torn as it is by dissension, and suffering many kinds of ill effects of the world-war, may turn to the patient Father in Heaven for new motives and guidance and succor.

Our world will never get right with itself until it gets right with God. Only spiritual remedies can cure the present ills of mankind.

Therefore we call upon all who believe that the living God hears and answers prayer to offer daily petitions in behalf of our troubled world—with all its international

strife and jealousies and self-seeking; with its industrial unrest, its social unrest and its political unrest,—that the Lord Almighty may suffuse the hearts of all people everywhere with a consuming desire to seek first the Kingdom of God and his righteousness. Then all other things needful may be added unto us, as promised by our Lord Jesus Christ.

We crave for ourselves and for our time a revival of the sense of the reality of God, and of our dependence upon Him, and of a spirit of loyalty to Him.

Because of the extraordinary part he must take in the affairs of our nation and of the world at this most difficult time, we also ask that daily prayer be made for the President-elect of the United States, that he may be illumined and sustained for his trying tasks by the very power of the Highest.

As says the Apostle: "I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high places; that we may lead a tranquil and quiet life in all godliness and gravity."

Nor can we forget our stricken President, for whom we would also tenderly pray.

By way of the throne of a prayer-answering God, even the least of us may wield a power for patriotism and for universal good will beyond all human calculation.

"Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by golden chains about the feet of God."

So we entreat all spiritually-minded persons, in whatever ways and at whatever times individual judgment may suggest, to engage, privately or publicly, in daily prayer that the very gravity of present world conditions may drive us all to the Eternal God who is our refuge, and who is the only Light in our darkness. In Him we shall find peace and good will, and power for the task of remaking the world.

"All things, whatever ye shall ask in prayer, believing, ye shall receive."

Babson, Roger W. (Mass.)	Lawrence, Marion (Ill.)
Baer, John Willis (Calif.)	Leumon, John B. (Ill.)
Best, Nolan Rice (N. J.)	Long, Robert A. (Mo.)
Bonsall, Edward H. (Penn.)	McFarland, H. B. (D. C.)
Coleman, Geo. W. (Mass.)	Norfleet, Chas. N. (N. C.)
Colton, E. T. (N. J.)	Ober, Frank W. (N. Y.)
Eagan, John J. (Ga.)	Pepper, John R. (Tenn.)
Ellis, William T. (Penn.)	Pierson, D. L. (N. Y.)
Finley, John H. (N. Y.)	Shaw, William (Mass.)
Gardiner, Robert H. (Me.)	Shuey, E. L. (Ohio)
Godman, Fred S. (N. Y.)	Speers, James M. (N. J.)
Gordon, S. D. (N. Y.)	Revell, F. H. (N. Y.)
Halford, Elijah, W. (N. Y.)	Rowland, Chas. A. (Ga.)
Hires, Charles E. (Penn.)	Russell, Elbert (Penn)

Hyde, A. A. (Kansas)	Shank, Corwin S. (Wash.)
Innes, George (Iowa)	Stele, Joseph W. (Penn.)
Ireland, Charles H. (N. C.)	Sweet, William E. (Colo.)
Jackson, Marion M. (Ga.)	Vickrey, C. V. (N. Y.)
Jones, Rufus M. (Penn.)	Wallis, Fred A. (N. Y.)
Joy, C. R. (Iowa)	Wells, Amos R. (Mass.)
Kelly, Howard A. (Md.)	

1920—1921

Manufacturers Record

The Old Year opened in a blaze of almost limitless activity and prosperity. Formers and mechanics were as prosperous as merchants and manufacturers. The demand for labor exceeded the supply. No one who wanted to work lacked the opportunity. The Old Year ends and the New Year will open, with many people out of employment, with stagnation everywhere as compared with the activity of twelve months ago; but it is in the power of the American people to make the New Year, before it closes, show prosperity as wide and employment as general as was the condition twelve months ago.

Inherently every condition justifies optimism and activity. We have had no epidemics of disease to sweep over the land, no drought to destroy our crops, no floods to wash away railroads and bridges, and no earthquakes to shatter down our structures; we have simply been suffering from the unwise action of men in financial leadership wholly incompetent for their task.

We have been paying the penalty for some of the wild extravagance and graft and kindred work of the last eight years, and more especially of the four years of war.

We are paying the penalty for the nation's cowardly surrender in 1916 to the railroad brotherhoods, which inaugurated an era of turmoil and unrest in labor and created the impression in the minds of millions of people that they had a right to bring on a revolution and demand that all of their wishes be fulfilled just as the railroad men had accomplished their aims by the nation's cowardly breakdown when the pistol was held at the head of Congress and the Administration.

But we can put all these things behind us. We have raised abundant crops, our barns are bursting with riches of food and feed. The shelves of the world are bare of the things that we can produce and have in abundance. We only need courage under the leadership of the hour to go forward to a greater prosperity than that which ushered in the year that is now passing out.

Then, up with the spirit of optimism! down with the spirit of pessimism! Let all Americans unite for the unbuilding of the whole country, for putting aside class hatred, for the greatest efficiency in work and the largest pay which the business can stand, for suppressing graft and honoring honesty, for that patriotism which can find expression in working for the business advancement of the country as wholesomely as it worked for the saving of the nation from barbarism.

The future is ours; the opportunities limitless. If we make the most of the situation, the coming year will bring an abundance of prosperity to every nation and to every industry.

Put your shoulder to the wheel!

LIGHTBOURNE AND DAVIS

Rev. Victor Lightbourne has just closed a wonderfully successful year as evangelist of the Southern Christian Convention. Since last June there has been associated with him, Sam Leonard Davis, a blind pianist of wonderful worth and merit. These two together make an effectual team for evangelistic service, as Lightbourne has a marked pulpit power and is safe and sane in his evangelistic methods of presenting his message; and Davis has wonderful power in attracting an audience and in bringing the people to worship through the melody of music. They have had great meetings wherever they have been and are doing a work in the field of evangelism not heretofore equalled amongst us.

Any pastors or churches in our communion, North, South, East or West, desiring a great evangelistic campaign should write Dr. C. H. Rowland, Chairman Evangelistic Committee, Franklin, Virginia.

The work these evangelists have done commends them most highly and no church will make a mistake in securing their service. Thus far their audiences have been limited by the capacity of the building in which they held services. Dates are now being made for the year 1921 and it is hoped that many of our churches will avail themselves of this opportunity. The past years' results in increased membership to the churches, the renewed spiritual activities and the revivals that have attended these services warrant the conclusion that any church is highly favored that secure this talented pair for an evangelistic campaign.

J. O. ATKINSON.

MONTHLY SUNDAY SCHOOL OFFERINGS FOR MISSIONS IN DECEMBER

Lebanon, \$2.20; Durham, 11.81; Winchester, 40.43; Beulah, Ala., 2.75; Wadley, Ala., 2.30; Reidsville, 6.37; New Elam, 2.42; Ivor, 1.67; Henderson, 6.13; Liberty, (Vance) 3.76; Kite, Ga., 2.00; Richland, Ga., 1.10; Isle of Wight, Va., 2.50; Haw River, 6.60; New Providence, 4.34; Chapel Hill, 3.10; Lebanon, 1.19; Graham, 2.00. Total, \$102.67.

If your school is not giving one Sunday for missions, start the new year right and join us now.

J. O. ATKINSON.

PROTECTION OF THE SABBATH AS A CIVIL INSTITUTION

The following resolutions were recently adopted by the National Reform Association at its annual meeting in Pittsburgh, Pa.

WHEREAS, The Lord's Day from the beginning of the American Republic has been regarded as a civil institution and a source of great moral and material benefit to the whole people and consequently has ever been given legal protection by the State; and

WHEREAS, Certain anti-Christian and un-American forces have conspired together to break down the legal safeguards whereby the right to the enjoyment of the weekly Rest Day is secured and

WHEREAS, These antagonistic forces are seeking to bring this institution and the laws by which it is protected into disrepute by misrepresentation, ridicule, and

caricature, and by falsifying the purpose of the forces that are laboring for its maintenance; Therefore

RESOLVED, That the National Reform Association, holding its annual meeting in the city of Pittsburgh, Pennsylvania, place before the public the following declaration concerning the American conception of the Weekly Rest Day and of the attitude of this and other reform organizations toward this institution and its legal safeguards.

1. The existence of this institution and of laws for its protection have ever been distinguishing features of our country and form a most important part of the argument of the Supreme Court of the United States in the famous Trinity Church case leading up to the declaration that "This is a Christian Nation."

2. Rest Day laws are designed to protect the people of every rank and occupation in their right to a day of rest from secular activities one day in seven. They lay no positive obligation upon the people to perform any religious act, but are merely prohibitive of such activities as invade this right.

3. The constitution of the United States itself safeguards the Rest Day right of the President by the words "Sundays excepted" in the clause giving him ten days for the consideration of bills passed by Congress.

4. Official orders relating to the various departments of government protect the right to a day or rest of the employees in these departments.

5. Forty-six States of the American Union have laws safeguarding the weekly rest day, the full physical and moral benefits of which however, have been much impaired by the multitudinous exceptions made to the application of their prohibitive clauses.

6. With scarcely an exception the courts of our country have declared these laws to be constitutional and a source of great material and moral benefit not only to individuals but to the nation itself.

Without exception, and with singular insight into the true significance of this institution, the courts have drawn the proper distinction between the functions of the State and the functions of the Church in this matter. It is distinctly recognized that no statute can properly require the performance of any religious act; that many things pertaining to Sabbath observance must be left to the individual conscience and to the educational and disciplinary influence of the Church; that the function of the State is fully performed when it has secured to all the people the right to the enjoyment of this institution by stopping its own machinery on the day designated by law and by securing the cessation of all activities that prevent its proper observance and which promote public immorality. Moreover, some of our courts even recognize the fact that the weekly rest day is a divine institution; civil government therefore as God's institution for promoting civil order is acting within its own proper sphere when it affords legal protection to the day of rest in so far as it is a civil institution.

7. As Christian citizens we are devoted to the maintenance of the Sabbath because of its vital relation to

our political system, its influence upon our national character, its bearing upon the physical, mental and moral well being of the people, its absolute necessity if our free institutions are to be preserved, and because it has been divinely ordained for the benefit of individuals and nations.

We therefore condemn as un-democratic, un-American and un-Christian all efforts to abolish this institution or to render the laws by which it is protected inoperative. We protest against the insidious efforts now so frequently made to nullify rest day laws by the introduction of athletic games and sports on the condition that no admission fee is charged. The institution is nullified when the day is secularized even though no commercial feature is involved. We pledge ourselves to the maintenance of the American as opposed to the Continental theory of the Lord's Day and will strive to preserve it in its integrity and to secure the consistent enforcement of the law by which it is protected.

GIVING

By C. Vernon Fox, M. D.

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure ye mete withal, it shall be measured to you again."—**Luke 6:38.**

Every good work, performed with right motives, in God's way, is accompanied or followed by blessings of some kind upon him who does it.

It is a divine law that the good we do comes back to us again.

"Give, and it shall be given to you." "Blessed are the merciful, for they shall obtain mercy." "He that soweth bountifully shall also reap bountifully." "Cast thy bread upon the waters and after many days it shall return."

Emerson says, "Life consists in benefit," then asks the question, "Who is greatest, he who receives or he who confers the most benefit?"

Jesus answered the question when He said, "It is more blessed to give than to receive," and "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Jesus taught that true religion is more than a code of morals, that it is a life of love and of sacrifice for the benefit of others. Nothing more directly fosters love, and nothing more clearly proves love than the giving of gifts.

The happiness of God is in His Infinite Beneficence. When we give, in sympathy and love, we share in this divine beneficence, we become in part like God, we find our greatest joy in being kind and merciful to those in need. To love, to bless, to benefit is to be God-like, no other activity is so blessed or so divine. Alas! for him who has never experienced the joy of being a benefactor.

All giving that is worthy the name involves love, self-denial, and sacrifice on the part of the giver. "God so loved the world that He gave His only begotten Son,"

SUFFOLK LETTER

No organization can live and make progress without an organ through which to keep its constituency informed of its activities and to propagate its principles. "Mail order houses" send out their catalogues by the car load, all over the country; political parties have their papers to represent their political doctrines; religious denominations have their papers to propagate their doctrines and to keep alive denominational activities. *The Herald of Gospel Liberty*, the oldest religious paper in the world, edited by Rev. A. M. Kerr, D. D., Dayton, Ohio, is the organ of the American Christian Convention. Without that paper the constituency of the Christian Church would know very little about its activities or its prospects. Even with that great paper, issued every week, there are members of the Christian Church in the United States who do not know that Rev. F. G. Coffin, D. D., is President of the American Christian Convention. Without *The Herald of Gospel Liberty*, ignorance on the part of the Church would be appalling. All ministers and Church leaders at least, should take *The Herald*.

THE CHRISTIAN SUN is the organ of the Southern Christian Convention. It was founded in 1844 by Rev. Daniel W. Kerr, and it is a singular fact that the founder and first editor of THE CHRISTIAN SUN, and the present editor of *The Herald of Gospel Liberty*, have the same name—Kerr. THE CHRISTIAN SUN is now published at Burlington, N. C., and edited by Rev. C. B. Riddle. Every family in the Southern Christian Convention should subscribe for THE SUN. The cost of \$2.50 per year is small—less than five cents per week; yet Christian men will pay five cents on the train for a paper and think nothing of the cost. No preacher or family can keep posted as to the work of the Church unless they read THE CHRISTIAN SUN. A little thought and analysis of obligation on the part of Church members would double the subscription list which would greatly increase the usefulness of the paper. I do not now remember a Church member who lost interest in the Church who read THE CHRISTIAN SUN. I have known members to drop their subscription to THE CHRISTIAN SUN and then lose interest in the activities of the Church. THE SUN is an essential factor in the life and development of the institutions of the Southern Christian Convention. How could Elon College, the Christian Orphanage, and Missions live without THE CHRISTIAN SUN? To subscribe for THE SUN is to help, indirectly, all these worthy and benevolent institutions. A member of the Church cannot spend \$2.50 in any other way that will do as much good as \$2.50 spent for THE CHRISTIAN SUN for a year.

One other thing, laymen should speak to their neighbors and persuade them to subscribe for THE SUN. Do not leave this task to the preacher. It is a layman's job; and it is a privilege, too. When you secure a subscription from your fellow member, you do him a kindness, and he will do more for the Church. Let every subscriber try to get one new subscription in this good month of January 1921.

W. W. STALEY,

THE BULLETIN

PERSONAL

Superintendent Johnston of the Orphanage gives a fine report in this issue. Let us help him to reach the goal.

A loyal subscriber writes and asks forgiveness for being three days late with his renewal. We have decided to forgive him.

Dr. Atkinson on another page of this issue tells of a painful injury sustained by Miss Iola Hedgepeth, our mountain missionary teacher.

We have received bulletins from Richmond, Va., and Raleigh, N. C., churches indicating that forward steps are being made by each of these churches.

We entertain the hope that pastors in planning for the year's work will keep in mind the service of our Evangelist, Rev. Victor Lightbourne, and communicate with Dr. C. H. Rowland, Chairman, for engagements.

Our good friend, John Hall, a member of the Burlington church, has led all the salesmen in his district for a number of years in selling Star Brand Shoes. During 1920 he sold \$779,516.00 worth of shoes—an increase over 1919 of \$179,312.00. Some salesman! Some shoes! Some money!

In giving a summary of last week's CHRISTIAN SUN, we failed to mention the article by Miss Lucy Eldredge on "The City Church Plant". We had in mind to make special mention of this, as it well deserves it. However, in checking over the proof sheets it was overlooked. Two articles on the same topic appear this week by Messrs. Scott and McCauley. We invite attention to all these articles and feel that they are timely.

Rev. J. F. McCulloch, D. D., Editor *Methodist Protestant Herald*, Greensboro, N. C., preached at the Burlington Christian church last Sunday morning. Dr. McCulloch is not only a hard worker in the field of Church Journalism, but a sweet spirited associate and a good preacher. THE SUN'S Editor was glad to have Dr. McCulloch and Rev. S. W. Taylor, pastor of the Burlington Methodist church, to dine with him and his that day.

Brother John King, Suffolk, Va., who is a great churchman, business man, and enterprising citizen (though he says he is just a farmer growing "hogs and hominy") has sent out a dispatch calling upon his fellow citizens to give up the idea of profiteering and get to work. He says "that farmers, jobbers, and retailers must join hands and save the farmer—the goose that lays the golden egg."

WHAT TO DO WITH THE ANNUAL

The following instructions should be observed in distributing *The Christian Annuals*:

Virginia Valley Conference—Sell at twenty-five cents the copy—that being one-half price.

Alabama Conference—Distribute among the churches to the best possible advantage.

Georgia and Alabama Conference—Distribute among the churches to the best possible advantage.

Eastern Virginia Conference—Sell at twenty-five cents the copy and remit to H. Woodward, Treasurer, Suffolk, Va. Proceeds to go to credit of Conference Fund.

North Carolina Conference—Distribute among churches to best possible advantage.

WISDOM

Few laws are killed by executing them.—*The Houghton Line*.

Mix a bit of enthusiasm with your religious convictions and you will be a missionary.—*The Universal Leader*.

It is only in remote places and narrow minds that bitterness of spirit is perennial.—*The Congregational and Advance*.

Did you ever discover that the meaner a man is, the more he wants his wife to be an angel?—*Western Christian Advocate*.

The trouble with some pastors is, they have never established a listening post near the trenches of the enemy.—*Western Christian Advocate*.

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YOUR PLEDGE

to the

Men and Millions Forward Movement

Don't forget, if it is due this month.

That's all

OUR ORPHANAGE

NEARLY TO THE GOAL

Our report this week pushes us above another rung in the ladder. Just \$1,150.00 more to reach the goal, and two more weeks to reach it. Are you anxious that we reach it? I am extremely anxious to reach it. To reach it means that we will break all records in the year 1920.

We will be compelled to close our books for the year 1920 on January 19. If your church has not sent in its Thanksgiving or Christmas offering please see that it reaches me by January 19. If your church has not taken the offering please take it on Sunday, January 16, and mail the check on Monday so it will reach me on time.

If you want to see us reach the goal and want to invest something in the "Children's Home" mail me your check for whatever amount you want to invest and I will be very grateful to you. If you have subscribed to the "Children's Home" fund and your payment is due mail me a check for that and I will count it on the December report.

I know we have a great many members in our Southern Christian Convention that would be glad to mail checks to help reach this goal if some one would call their attention to it. Many who never gave very much would give much more gladly if given the opportunity.

I have done my best whether we reach the goal set or not. I will be happy to reach it. I will be disappointed not to reach it. It is in your power to see that we do reach it. I will still have that abiding faith in you and believe with all my heart that you will see that we do not fail.

Miss Annie Staley, Mrs. R. H. Rawles and Mrs. Geo. W. Nurney made sixteen of the little children happy Christmas by sending them Christmas presents. The Gate City Candy Company made all the children's lips sweet by sending them candy kisses.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR DECEMBER 29, 1920, Cont'd.
 Amount Brought Forward\$27,916.06

Children's Offerings

Dorothy Moore, \$0.20.

Sunday School Monthly Offerings

(North Carolina Conference)

Bethlehem, \$3.75; Henderson, 9.00; Pleasant Grove, (Va), 4.00; Amelia, 3.50; Pleasant Hill, (A), 2.74.

(Eastern Virginia Conference)

Newport News, \$8.67; Burtons Grove, 8.00; Wakefield, 7.00.

(Georgia and Alabama Conference)

Kite, \$1.50; Rockstand, .76.

(Northern Sunday Schools)

First Sunday School, Huntington, Ind., \$12.75. Total, \$61.67.

Children's Home Fund

Miss Sarah E. Boyd, \$20.00; Women's Missionary Society, Peoples church, Dover, Del., 20.00; Children of the Palestine Sunday school, Defiance, O., 5.00; Mrs. Lula Weatherspoon, 5.00; Elon Erick Co. (Due Bill) 250.00. Total, \$300.00.

Special Offerings

Rents, \$12.50.

Thanksgiving Offerings

Holland, Va., \$34.66; Mr. and Mrs. J. W. Knight, 2.00; Fannie Knight, 1.00; Children of the Newport Sunday school, 4.25; East End church, Newport News, Va., 69.04; Shallow Well church, 10.72; Beginners Department First church, Irvington, N. J., 5.00; Busy Bee Workers Class, Olive Hill church, Nebr., 2.40; Margaret Isley, 2.50; Mrs. Isley, .50; Burtons Grove church, 16.00; J. F. Louderback, 1.00; Boy Scouts, Frankfort, Ind., 10.00; Christian church, Spencerville, Ohio, 50.00; Antioch church (Val. Va.) 43.25; Oakland Sunday school, Va., Class No. 1 .44; Primary Class No 2, 1.00; Junior Class No. 3, 1.26; Junior Class No. 4, .50; Willing Workers Class, .55; Friendship Bible Class, 8.40; Forward Movement Bible Class, 8.20; Birthday Offerings, 23.89; Total for Sunday school, 44.24; John R. Foster Missionary Class First church, Greensboro, 21.00; J. H. Morris, 3.40; Mrs. W. C. Pierce, 5.00; R. E. Warren, 71.60; Nannie Andrews, 1.00; Washington St. Pourtsmouth, Va., 100.00; Joppa Sunday school, Val. Va., (Additional), 3.70; Mayland Sunday school, Val. Va., 4.05; Lizzie Rinker, 5.00; Union Christian church, (Ind.) 8.75; Mrs. C. H. Coles, 1.00; Burlington church, (G. W. Bradshaw) 25.00; Pleasant Hill C. (A) Mr. and Mrs. W. H. Fogleman, 11.00; Pleasant Hill church, C. B. Pike, 2.00; Cash (Could not read name) .50. Total \$559.56.

Total for the week, \$933.93; Grand total, \$28,849.99.

A LETTER

Dear Uncle Charley: I have been intending to write to you ever since Christmas but I have been enjoying my holidays so I have not taken time to write.

I know all of the cousins enjoyed their Christmas. I did. I got some beautiful presents Christmas. I got a pocket book, handkerchief, ring, pair of kid gloves, and two boxes of stationery.

Enclosed find twenty cents for December and January. I hope all of the cousins had a merry Christmas and a happy New Year.—*Dorothy Moore.*

"Old Santa" was real good to you so you had good reasons to be happy. I am glad you enjoyed Christmas.—*"Uncle Charley."*

THE SUN Office still has on hand a few copies of Peloubet's Select Notes, Tarbell's Guide, and Arnold's Commentary on the International Sunday school lesson.

To Subscribers:

Kindly use this blank in renewing your subscription. Please examine the label on your paper. If your subscription is due, THE SUN will appreciate payment.

RENEWAL ORDER

THE CHRISTIAN SUN, BURLINGTON, N. C.

Enclosed find \$2.50 which apply to my subscription account.

Name

Address

CHILDREN CHARMERS

A BOY'S DOG

By Frances C. Hamlet

They say he's just an ordinary cur—

My pup;

An' all the 'ristocratic dogs in town

Are higher up

In ped-i-gree!

(That means dog families, an' 'bout what

Good dogs should be.)

But he's a dog—four legs, two ears, a tail—

An' not

A dog in town has more, 'cept ped-i-gree!

If so, now what?

He's got sense, too, inside his homely head,

About

Like folks; that time I couldn't swim

He pulled me out.

The stylish dogs won't chase a stick

Or bring

A package; just trot in the park

Upon a string!

His color doesn't matter; long ago

I cried,

But now I know

That though they call him just a yellow cur,

He's white inside!

—Our Dumb Animals

CAST

The auctioneer glanced at his book. "Number 29," he said, "black mare, aged, blind in near eye, otherwise sound."

The cold rain and the biting northeast wind did not add to the appearance of Number 29, as she stood, listless, with head drooping, in the center of the farmers and horsedealers who were attending the sale of cast army horses. She looked as though she realized that her day had waned, and that the bright steel work, the soft, well-greased leather, the snowy head-ropes and shining curps were to be put aside for less noble trappings.

She had a curiously shaped white blaze, and I think it was that, added to the description of her blindness, which stirred my memory within me. I closed my eyes for a second and it all came back to me, the gun stuck in the mud, the men straining at the wheels, the shells bursting, the reek of high explosive, the two leaders lying dead on the road, and, above all, two gallant horses doing the work of four and pulling till you'd think their hearts would break.

I stepped forward and, looking closer at the mare's neck found what I had expected, a great scar. That settled it. I approached the auctioneer and asked permission to speak to the crowd.

"Well," he said, "I am supposed to do the talking here, you know."

"It won't do you any harm," I pleaded, "and it will give me a chance to pay off a big debt."

"Right," he said, smiling; "carry on."

"Gentlemen," I said, "about this time a year ago I was commanding a battery in France. It was during the bad days, and we were falling back with the Hun pressing hard upon us. My guns had been firing all the morning from a sunken road, when we got orders to limber up and get back to a rear position. We hadn't had a bad time till then, a few odd shells, but nothing that was meant especially for our benefit. And then, just as we were getting away, they spotted us, and a battery opened on us good and strong. By a mixture of good luck and great effort we'd got all the guns away but one, when a shell landed just in front of the leaders and knocked them both out with their driver; at the same time the gun was jerked off the road into a muddy ditch. Almost simultaneously another shell killed one of the wheelers, and there we were with one horse left to get the gun out of the ditch and along a road that was almost as bad as the ditch itself.

"It looked hopeless, and it was on the tip of my tongue to give orders to abandon the gun, when suddenly out of the blue there appeared on the bank above us a horse, looking unconcernedly down at us.

"In those days loose horses were straying all over the country, and I took this to be one from another battery which had come to us for company.

"I turned to one of the men. 'Catch that mare quick.'

"In a few minutes we had the harness off the dead wheeler and on the new-comer. Pull? Gentlemen, if you could have seen those two horses pull!

"We'd just got a move on the gun when another shell came and seemed to burst right on top of the strange mare. I heard a terrified squeal, and through the smoke I saw her stagger with a mighty effort to recover herself. I ran around and saw she'd been badly hit over the eye and had a great tearing gash in the neck. We never thought she could go on, but she pulled away just the same, with blood pouring off her, till finally we got the gun out and down the road to safety.

"I got knocked out a few minutes later, and from that day to this I've often wondered what had happened to the mare that had served us so gallantly. I know now. There she stands before you. I'd know her out of a thousand by the white blaze; and if there was a doubt there's her blind eye and the scar on her neck.

"That's all, gentlemen; but I'm going to ask the man who buys her to remember her story and to see that her last days are not too hard."

She fell at a good price to a splendid type of West County farmer, and the auctioneer whispered to me, "I'm glad old Carey's got her. There's not a man in the country keeps his horses better."

"Old Carey" came up to me as we were moving off. "I had a son in France," he said, "in the gunners, too; but he hadn't the luck of the old mare"—he hesitated a moment and his old eyes looked steadily into mine—"for he'll never come back. The mare'll be all right, sir," he went on as he walked off, "easy work and full rations. Reckon she's earned them,—"*London Punch*.

PARSONAGE AFFAIRS
POUNDED AGAIN.

Money seems to be scarce, but from the amount of good things we receive from our beloved brethren and sisters there seems to be no scarcity of good things for the pantry.

Saturday, I received my first pounding on New Year's day, but it did not stop and they brought in the good things Sunday too.

This pounding was given by the generous people of Catawba Springs church and community, and was one of the richest we ever received. It almost filled my Ford to its capacity, and you could tell it was loaded by the way it pulled the hills. Butter beans, preserves of different kinds, jellies, dried apples and peaches, pickled pears, canned berries, canned peaches, canned tomatoes, coffee, rice, honey, meat, sausage, tomthumb, butter, soap, gold dust, soda, salt, cereals, starch, corn meal, sugar, sweet potatoes, cake, walnuts, oranges, apples, sewing thread, and green-back, and some of these in abundance was what made "Tin Lizzie" cough so hard.

Well my pantry seems almost to groan to hold what is piled up in it, and it begins to look like a small grocery store. And every time I think about it my heart goes out in love for the dear people who have remembered me so kindly. Then, too, it makes me take a retrospective view of my work as pastor and I just wonder if I am not over paid. Well I am sure I do not deserve all these good things. Makes me feel like I have something that doesn't belong to me. But the generous people just love to give and I pray that God will help me by His Spirit to give better service and a fuller Gosvel. May our dear Father richly reward every one who gives or has a desire to give.

J. LEE JOHNSON.

The publishers of *The Youth's Companion* will, as always at this season, present to every subscriber whose subscription (\$2.50) is paid for 1921 a Calendar for the new year. The tablets are printed in red and olive green, and besides giving the days of the current month in bold legible type, give the Calendar of the preceding and succeeding month in smaller type in the margin. It is a rich and practical piece of work.

CHURCH NEWS
WASHINGTON, D. C.

The inhabitants of the Capital City have been enjoying a most delightful autumn and winter. No low temperature, no snow in sufficient quantities to mention, we having had but one snow storm this season and the snow lasted only about one day. Many of the days have been like spring days. The work here goes on slowly, with its full share of discouraging elements and some encouraging ones.

In November we moved into a new hall, located near the district where we have been anticipating finally locating. Our hall is a beautiful one and we are now able to hold an evening as well as morning service; this we were not able to do in the hall we formerly occupied.

We had a very pleasant entertainment at the Christmas time, consisting of reading, recitations, tableaux, and music. An offering was taken for the Near East Relief and \$94.65 received. We felt that this was good for our little flock.

We are very slowly reaching the community where we are working, but hope that there may come a break soon.

I had the joy of leading a Mohammedan Turk to Christ in his home a few days ago and he, and his wife, who was a member of one of our churches, have united with the Washington church. Next Sunday we are expecting to receive a father, mother, son and daughter into the church.

Could we by some strange method, seemingly unknown to me, persuade all of our people who are here in the city to be sufficiently interested in the work come and unite with us and help in building up the work we would have a nice body to begin with. This however seems to be one of the difficulties of the work. We do not know what changes the change of political parties will have on us. We hope that we will not lose any of our workers that we now have and that some good strong workers may come in who will take hold with us and help to push the work along.

We have organized a choir since moving into our new hall and it has been giving us some very good music. We are hoping to organize a Christian Endeavor Society this month. While we were in the old hall we were unable to have an Endeavor society as we could only have the hall for two and one-half hours in the morning.

Brother Irving W. Hitchcock who has taken a course in advertising and has a printing press of his own, is doing some fine work for us along the line of church advertising, getting out something in the line of advertising and distributing it in the neighborhood every week.

We have the beginning of a Sunday school orchestra and hope that we may find more to unite with our orchestra and add this pleasing musical feature to our work. Remember the Washington work at the throne of grace. Unless God build we labor in vain.

A. B. KENDALL.

COLUMBUS BRIEFS

The Christmas season was observed by the majority of the people in the usual way—shooting fireworks, drinking whiskey, and many other elaborate contrivances of desecration. A prohibition officer from Washington, D. C., was here a few weeks ago and after some investigation stated that Columbus is the safety zone for prohibition violators. This was a very serious charge and it was vigorously resented by many of the officers of the law here. But from personal observation I think the prohibition officer was entirely correct. The lid is off.

Despite the fact that the majority desecrated the sanctity of the season, the churches made a heroic effort to safeguard the purpose of Christ's Advent. The Rose Hill Christian church was one of the many churches that held appropriate services Sunday morning, December 26. "The Advent of Christ in Narrative and song" was given by the pastor and choir. Three five-minute talks were given by the pastor as follows: "The Star of Bethlehem," "The Angelic Announcement," and "His Earthly Mission." Following each narrative the choir

rendered appropriate music. It was said by many to be the most impressive Christmas exercise ever given here.

A watch service was held at the church on the closing night of the year in which many of the members and friends in the community took part. The exercises consisted of songs, talks, readings, and closing the old year and entering into the new year with a prayer led by the pastor.

Our mid-week service for the next several months will take the form of an open forum. In addition to prayers and songs, perplexing Bible questions will be asked and discussed by two or more speakers representing opposite sides. In this way it is hoped that the church will function as a distributor of information as well as inspiration.

Every phase of the church organization has been recast and every member of the church has a place on a committee.

The Sunday school has voted to study missions once a month with Mrs. Brown as superintendent. We confidently look for a revival of missionary interest. The school will give one offering a month to missions, and one to the Orphanage and keep the other two offerings for local expense.

R. F. BROWN.

1020 Park Place, Columbus, Ga.

NOTICE TO PASTORS AND CHURCH OFFICIALS

The patriotic Christian citizens are up against a serious situation. Mr. Bailey reports over three thousand stills taken in North Carolina, in the past year, out of a total of fourteen thousand for the nation. From all parts of the state come reports of liquor selling. The sentiment is strong for "the other fellow" to report the violator to the officer and thus help enforce the law. Many want to shift this burden upon the shoulders of another, and some are lacking in grace and grit sufficient to meet the duties of Christian citizenship by thus reporting the violator. The liquor traffic goes merrily on and everybody is learning that the enactment of laws does not stop it. This condition will continue until the Christian citizens decide to take a hand in the enforcement. Citizens and officers can stop

the lawless liquor traffic, but the law cannot. "Blind tigers must go."

A Law-Enforcement Convention will meet at Greensboro, in the First Baptist church, February 2 and 3, 1921. It will convene at 10:00 a. m. Every phase of this subject will be discussed by men who have had experience in enforcing the law and who are able to help others. If the churches and Sunday schools will avail themselves of this opportunity and send delegates, these delegates will carry back some knowledge, inspiration, and enthusiasm that will make the blind tigers go. If the preachers will come they will learn the difficulties of the officers and how the pastor can aid in this work, and maybe they can say or do something that will inspire and help somebody else.

To this convention all are eligible who endorse the slogan "Blind Tigers Must Go." An effort will be made to get together officers and citizens, men and women, preachers and laymen and to begin a movement that will never stop until the liquor traffic is killed. "Blind tigers must go!" Will you come and help to start such a movement?

R. L. DAVIS, *Superintendent*

SOLEMN VOWS

PURYEAR-O'GEARY

Married at my home, Virgilina, Va., on Sunday, December 26, 1920, Mr. John Rubert Puryear and Miss Alice O'geary. These are popular young people and will reside on the groom's farm near Virgilina.

C. E. NEWMAN.

MORRIS-TUCK

Mr. Willie Morris and Miss Bessie Tuck of Virgilina, Va., were married at my residence on Sunday evening, December 19, 1920. Both are members of Union Christian church and excellent young people. They will reside near Virgilina, where the groom is engaged in farming.

C. E. NEWMAN.

TUCK-RICE

Mr. James Tuck and Miss Mary Francis Rice were married at Virgilina, Va., by the writer on Sunday af-

ternoon, October 24, 1920. Mr. Tuck is the son of the late Thomas and Kate Tuck and is engaged in farming. The bride is the daughter of Mr. John Rice. Both are popular young people and members of Union church.

C. E. NEWMAN.

JONES-ADAMS

On December 29, 1920, there was a pretty marriage at Wake Chapel church, when Miss Kathrine Adams became the wife of Mr. Boyd H. Jones. Mrs. Jones is the attractive daughter of W. S. Adams, a merchant at Varina N. C. Mr. Jones is a farmer and a splendid young man. He is a son of the late Rev. John A. Jones.

The church was beautifully decorated and the house packed to overflowing.

We predict for them a happy association and may the Father's richest blessing rest upon them.

J. LEE JOHNSON.

TERRELL-ELLIOTT

Mr. Claud Jones Terrell of Gastonia, N. C., and Miss Janie Louise Elliott, daughter of Mr. and Mrs. J. R. Elliott of Burlington, N. C., were happily united in marriage at the home of the bride's parents Wednesday, January 5, at 9:00 a. m., the writer officiating. Only a few invited guests were present. The impressive ring ceremony of the Christian Church was used and the bride was given away by her father. The groom is an electrician and is a promising young man; the bride is a modest, amiable, popular young lady of Burlington, whose scores of friends will join in wishing the pair a long and happy married life.

J. O. ATKINSON.

DR. J. A. BROOKS DENTIST

Foster Building Burlington, N. C.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat
OFFICE OVER CITY DRUG STORE
Office Hours: 9:00 a. m. to 1:00 p. m.
and 2:00 to 5:00 p. m.
Phones: Residence 153; Office 65J
BURLINGTON, NORTH CAROLINA

CALLED HOME

BARKER

Mrs. Nancy Barker, aged 93 years, four months, and twenty-nine days, departed this life December 30, 1920 at her home in Alamance County, N. C. Her maiden name was Tate. Her husband, Emerson Byrd Barker, preceded her to the grave by about fifty-six years. To them were born three children, Geo. W., Jesse N., and Mary S., now Mrs. J. D. Wilkins. She has one sister living, Mrs. Elsie Ross. She has fourteen grandchildren, five great-grandchildren, all living except one, Nannie Barker who died this year. She has one child dead, Jesse N.

The funeral was conducted from Union Christian church, by the writer assisted by Rev. J. W. Holt. Her body was laid to rest in the church cemetery.

She was a member of Union Christian church, and truly a mother in Israel has fallen. She came to the grave in peace and was buried in a good old age.

P. H. FLEMING.

MOORE

Miss Salina Ann Moore departed this life December 23, 1920, at the age of 76 years, eight months, and nine days. She made her home with her niece, Mrs. E. N. Newman, near Epsom, N. C.

Sister Moore had been confined to her room for fifteen months.

Funeral services were conducted by the writer at Burnell Tabernacle, M. E. church, twenty miles from Henderson. Her remains were laid to rest in the family plot, where all of her loved ones, of her immediate family, rest from the toils of earth.

She leaves to mourn her loss, one brother, a number of nephews and nieces, and a host of friends. She was a faithful member of the M. E. church. In all of her afflictions she was cheerful. She died in the faith, trusting to the Lord who helped her to live and believe, have and labor. Surely her Christmas gift must have been a crown of light to her.

B. F. BLACK.

TURNER

Robert Edward Turner, the little son of Robert Lee and Odessa Turner, was born November 5, 1914 and died January 5, 1921. Thus living to be six years and two months old. Robert Edward was a member of our Reidsville church Sunday school and a bright affectionate little fellow. He was sick for about four weeks. Everything was done that human hands and medical skill could do, but all in vain. God saw best to take him. The Lord's will be done. May God cheer and comfort the broken hearted father and mother and other near relatives and help them to meet their dear one in the home of the soul.

Funeral services in the Christian church conducted by the writer assisted by Rev. Coleman, pastor of the Methodist Protestant church. Interment in the church cemetery at Mizphria.

W. L. WELLS.

SCOTT

Lottin B. Scott, son of John and Nancy Scott was born September 7, 1844, and died at his home near Semora, N. C., December 19, 1920, at the age of 76 years, three

months and twelve days. He was twice married and is survived by five sons, four daughters, several grandchildren and the companion of his last marriage. The surviving children are William Scott, of Stokesbury, W. Va., Mrs. Florence Apple of Washington, D. C., Alvin, Ernest, Robert, Clyde, Ethel, Mamie, and Arnold of Semora, N. C.

Brother Scott served four years in the Civil War. He united with Lebanon Christian church about thirty-five years ago and remained a member until death. His occupation was farming and merchandising. He was about the average in intelligence and a good conversationalist. He had many friends who feel a loss in his departure. Brother Scott had been in failing health for several months and the last two months was confined to his home. He bore his sufferings with Christian patience. His devoted children and faithful companion did all possible for him.

The funeral was at Lebanon Christian church, conducted by the writer, on Monday, December 20, 1920 and the burial in the church cemetery. May our Heavenly Father comfort the sorrowing loved ones and guide them in the ways of right and duty.

C. E. NEWMAN.

IN MEMORY OF MRS. NELL GRAY WEST

On Wednesday morning, December 15, 1920, the dews of life's evening silently condensed upon the brow of one of God's noble women, young mother in Israel, and the sweet spirit of our Nell took its flight to that land where there is no night. Her going was sudden and unexpected and family and friends were overcome by the touch of His unseen hand—by the Voice that silently had called her into life eternal. His loving hands had guided her; His loving heart had blessed her, and just before her passing, there was an exclamation of a sight of wondrous beauty which I believe only those who die in Christ can so manifestly reflect in their last thoughts of the lines "to live in the hearts of those we leave behind is not to die".

Nell Virginia Gray was born in Suffolk, Nansemond County, Virginia, November 4, 1886. She was the youngest child and daughter of the late Alfred L. and Hester Elizabeth Gray, both of whom pre-deceased her, having died in the home in Waverly which was then, and since has been, the happy fireside and the supreme source of earthly joy to this devoted and faithful young wife and mother whom we miss and mourn as only those who deeply love can do.

She was a member of the Methodist Episcopal church of Waverly, Virginia, having united with the denomination of her choice in early childhood. She loved her church, honored and supported it, and in her death it loses one of its most loyal members.

On May 27, 1916, she was united in marriage to Captain Oscar H. West, of Waverly, who survives her with two of the three children born of their union, Oscar Jr., and Little Elizabeth. Little Oscar Gray West returned to the Giver the day on which he first saw the glory of God's light.

Truly a life of love and labor for home, help-mate and children has fallen asleep, a life whose devotion was unbounded, whose sacrifice knew no ends and whose

faithful heart and hands knew no idleness. Yes, if ever we would question the call of the death angel, it would seem just now in the taking of one so greatly needed. But let us give thanks in even so sad a Divine manifestation of the unerring wisdom of God that He has taught us to know even He chastens those whom He loves. God gave and God has taken away—be it ours to submit to His will.

No flower has greater sweetness than that comparable to the fragrance of her life, or can charm with its nature-painted colors of richest hue like the sweet face of her whose image is so indelibly and perfectly stamped, not only upon memory's walls, but upon the faces of her two little darlings. God bless you little ones. May your little lives comfort immeasurable Daddy's broken heart, and in years unborn may you come to know the beauty and full meaning of

"Youth fades, Love droops, the leaves of Friendship fall,
But Mother's fondest hopes outlive them all."

Helpmate, may God sustain you and guide you; may you trust Him and may He bless you. And as you shall hear no more the sound of the voice that is still may you give thanks to your Heavenly Father that, when the eventide came to her who was so dear to you, He granted it as lightly as He could, and that when His angels sang her to rest beyond the sunset's radiant glow you could know the peace that comes from the consciousness of having brought so much happiness and sweetness into her life. This to her was more than coronets.

Besides her husband and children, the deceased is survived by one sister, Mrs. P. Fleewood, three brothers, E. L., J. D., and H. A. Gray, all of Waverly, and a host of near relatives and admiring friends to each of whom her taking is a personal loss. Family and friends, to you be peace—that comforting peace so sweetly radiated by this gentle, unassuming life and so beautifully recalled by a friend who in this hour of trial said, "Earth is a better place in which to dwell because she was here; Heaven is brighter with her there".

The burial services were conducted from her late home Friday afternoon, December 17, by Rev. Victor Lightbourne, who just five years ago read the vows uniting Oscar H. West and Nell V. Gray, assisted by Rev. A. N. Lewis, pastor of the deceased, Rev. Jas. L. Foster and Dr. W. W. Staley. Burial was in the town cemetery. Music at the home and grave was rendered by friends, the selections being the same used at the burial of her mother.

The wondrous wreaths of flowers sent by sorrowing friends to mellow the sadness in the home, and to cover her mound, by their color typified the purity and by their fragrance the sweetness and the love of one who is forever gone but can never be forgotten.

Farewell dear Nell, sweet be thy slumber. Ever will our memory be:

"Like the lingering charm of a dream that is fled,
The rose's breath when the rose is dead,
The echo that lives when the tune is done;
Sunset glories that follow the sun,
Everything tender and everything fair,
That was, and is not, yet still is there."

JESSE

MISCELLANEOUS

SEASONABLE SUGGESTIONS

Write down your garden plans for next year now before you forget them.

A few minutes each day spent with pencil and paper in a rocker, shortens the work and clears the brain.

Do not urge guests to eat more than they want; it is rude. Do not load the table; it is not healthful.

No farm is modern or progressive, however fine the cattle or machinery, if the farm house has not running water and other conveniences.

Encourage father to raise a few sheep. They will yield a blanket or two each year. Wool is the warmest, lightest and most comfortable bed covering there is.

Silk stockings should be washed as often as taken off the feet. When you stitch in the silk stocking drops, do not wait to remove the stocking, but rub a piece of wet soap on at once to stop the run.

A good habit is to have a covered kettle into which scraps of fat can be dropped to be tried out twice a week. Strain and boil with a few slices of Irish potato to remove flavors or odors.

When buying a soap for the face and hands, be sure to get the very best that you can. Harsh soaps in time ruin the skin, cause the pores to become enlarged and are harmful in general. Get a pure, good soap, that is not highly scented.

The following is from a will. It gives food for thought for our everyday lives: "I beg the pardon of all I may have either offended or grieved; and I myself forgive, from all my heart, all who may have hurt me in any way, just as I myself do beseech the Lord to forgive me the faults of which I may have been guilty."—*The Progressive Farmer*.

YES, HE'S SOME MAN

He may wear a last year's straw hat; his finger nails may need manicuring; his vest may hang a little loose and his pants may bag at the knees; his face may show signs of a second-

day's growth; and the tin dinner bucket he carries may be full of dents and doughnuts; but don't you call him "the old man." He's your father.

For years and years he has been rustling around to get things together. Never once has he failed to do the right thing by you. He thinks you are the greatest boy on earth, bar none, even though you plaster your hair back, wear smat clothes, smoke cigarettes, and fail to bring home a cent. He is the man who won the love and life partnership of the greatest woman on earth—your mother. He is "some" man and not "the old man."

If you win as good a wife as he did you will have to go some.—*The Silent Partner*.

THE CAUSES OF THE PRESENT HARD TIMES

The situation, so far as it regards agriculture—and it is agriculture which has been hit hardest—may be summarized in a few words:

1. *The poverty of Europe* has seriously crippled the market for our goods. The latest figures we have on the depreciation of foreign money (October 21) show that the English pound, formerly worth \$4.86, American money, is now worth only \$3.46. The French franc, with a pre-war value of 19 cents, is now worth only 7 cents. The Italian lira has declined from 19 cents to 4 cents, and the German mark from 24 cents to 1½ cents.

2. *The Federal Reserve situation* we have already discussed. We need men with better understanding of agriculture on the Reserve Board. We also need a more consistent Federal Reserve policy, instead of an extremely lax policy on year followed by a severely strict one the next year.

3. *For Secretary Houston's place* we need a man less ultra-conservative. Able man that he is, he is bound by ancient precedents. McAdoo knew how to meet an unprecedented situation in an unprecedented way. Secretary Houston is precise, formal, and regular in position where elasticity and vision are absolutely essential.

4. *Agriculture has never had a square deal in the management of the*

country's finances. Money is ten times more readily available for financing manufactures and commerce than for financing agriculture. The Federal Farm Loan Board must be put to work again as soon as the Supreme Court acts—put to work with whatever adjustment may be required to make it fit the court's decision. But this is not enough. Some plan for *short time credit* must be worked out. Mr. Lever's plan to have the Federal Farm Loan Board issue securities based on warehoused farm products is the best idea yet presented in this line. Every farmer in America should help him work out this plan. The war finance corporation should also be revived.

5. *Many merchants are not cooperating* as they should in meeting the new situation. They were perfectly willing to mark up goods on their shelves when war forced prices upward. Many are not willing, however, to mark down goods on their shelves, now that war's ending has forced prices downward. We heard a day or two ago of a merchant who had shoes on hand when the war came on. He had marked them up at a profit. Shoe prices rose, and he marked them up again. Shoe prices took another rise, and he added another profit. Yet while making three profits on the shoes then sold, we doubt whether he is willing to lose one profit on what he now has on hand. Such action on the part of retailers is delaying buying and is also foolish because it is driving trade from retail stores to mail order houses. The cotton farmer lost out in 1914 when war began, and now in 1921 he has seen crop values cut 66 2-3 per cent. Retailers should count up the extra profits they made in war times and be willing to share some losses with customers now.

6. *Manufacturers who made such enormous profits* a year or two ago should also be willing to keep running at some loss now rather than throw employees out of work and temporarily destroy the farmer's market for his crops. Unfortunately, however, manufacturers have been tempted to shut down and thereby both get cheaper cotton and also have an excuse for heavier cut in wages of employees.—*The Progressive Farmer*.

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONFERENCE

VOLUME LXXIII

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NUMBER 3

Two Extremes

THE EDITOR

THE other day we glanced at this: "California, the world's finest war vessel, will cost \$15,000,000.00." In another column on the same page: "Deaths from famine increase in China. Americans and British in Shanghai raise \$5,000,000.00 for relief."

The world builds to kill and spends to save the dying. She puts too much into battleships and not enough into Christian education. Little children die from hunger while millions are spent to kill those who survive.

Mankind longs to love and be loved. The spirit of genuine brotherhood broods over the face of the earth, while mothers hold their boy babes in their laps and pray that they may escape war's horrors.

Can the world not trust Him whose heart bleeds for our confidence in humanity. Oh, Lord hasten the day!

What would Christ say if He should appear in Congress halls where the nation's money is appropriated for battleships? Faith, trust, confidence, where are thy sponsors?

Down with guns! Up with love, trust, salvation and brotherly love. Let us feed the world with the bread of earth and the Bread of Life and not with shells and gas.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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EDITORIAL

"God has forgotten us" a hungry little girl waited to her sister. The sister's lips trembled, but she bravely replied, "No, God has not forgotten us, He has told somebody to help us and that somebody has forgotten us."

CONSERVING OUR MEN AND MILLIONS MOVEMENT

The 1920 session of the Southern Christian Convention set its approval on conserving the Men and Millions Forward Movement by adopting the following paragraphs:

"That the Men and Millions Movement Organization be kept intact, as far as possible, until the next session of the Convention, and that a continued effort be made to conserve the work undertaken during the campaign, and that the organization be encouraged to develop the spiritual interests of the Church and Kingdom during the next biennium.

"The advantages of perpetuating this Movement are many. In the first place, it will be an injury to any local church that has been unable through its own leaders to function in this Movement to be let alone in its defeat. We can render no finer service in genuine Christian Brotherhood than to give to these brethren of ours the stimulus of a great undertaking well done.

"When the present objectives have all been realized, the Movement through its organization, can turn its attention to such other items of progressive church work as increasing the circulation of The Christian Sun, inducing all members to unite with the church where they live, following up the Life-Work Recruits, formulating plans for utilizing the Four Minute Speakers as a constant force in the local church, and in many other ways."

The Field Committee of the Movement—J. O. Atkinson, W. A. Harper, C. D. Johnston, C. D. West and C. B. Riddle have it entrusted to them the matter of keeping alive and conserving the Movement and its objectives.

Meetings have been held from time to time, plans discussed and some work done. A recent meeting was held and definite steps taken to assist in all phases of the work, aid in collections, etc.

Mr. J. A. Dickey was elected by the Board to render service in the field in such ways as conditions may demand. The Board bespeaks for him the heartiest cooperation and thanks in advance all who may assist him in any way.

Pastors are in position to keep the Committee in touch with conditions and needs and to render assistance in many ways. Tithing should be continued, Life Recruits counseled and encouraged, and other objectives of the Movement conserved.

Correspondence is solicited, and letters may be addressed to J. O. Atkinson, Chairman, Elon College, N. C., or to C. B. Riddle, Secretary, Burlington, N. C.

□ □ □

A TEMPTATION TO BE AVOIDED

These are "Panicky" times. Money is not plentiful. Financial appropriations are being cut. Some lines of industry have been able to reduce wages. Collections are poor. Churches are getting behind with salaries, assessments and pledges. "Hard times" is the cry and the pastors are hearing this wherever they go.

The average pastor is big-hearted, willing and ready to help. To some, we understand, has come the temptation to ask that their salaries be reduced to help the people tide over.

The average pastor has never had a decent salary. Many churches have redeemed themselves during the past two years by making the salary adequate. Was it because money was "easy", or because the man was worth the price? If the man was worth the price then, he is now; and it is easier for a whole church to bear the sacrifice than to ask one man to do it.

Conditions are only temporary. Business conditions are already improving. It is no time to cut the salary of your pastor. Shame upon that church that will take advantage of any generous hearted pastor when he offers to have his salary reduced.

We move that every pastor asking his salary be reduced be fined one hundred dollars, the same to be paid by the church and the amount turned over to the pastor's wife.

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EUROPEAN RELIEF FUND

We have given space in two or three issues of THE SUN to articles concerning the critical food conditions in several parts of Europe. We have been asked where to send funds. We have given the information on several occasions because there are several channels through which money may be sent. Brother W. B. Fuller, who is always on time with such matters, has forwarded THE SUN a check for \$37.74 from two of his churches. We have decided to say to individuals and churches that THE SUN will receive and transmit promptly any money sent to help save the starving children of Europe. We have also arranged for an official record of all money received and will acknowledge the same each week through THE SUN. All money sent by Sunday schools

or churches should be counted as part of the finances for the year. "Other Purposes" on the church letter fully provides for this and we trust that any Sunday school or church deciding to send a donation will let the amount be recorded before remitting, so that the church, the Conference and the Convention will get due credit for the donation.

The cries of little children, and their invisible hands stretching across the waters to us, challenge our love, our loyalty, and our liberality. May each reader of THE SUN do his or her part in this time of great need.

The following contributions are acknowledged:

"A Friend"	\$ 6.00
Ivor Virginia, church	30.54
Johnson's Grove, Virginia, church	7.20
<hr/>	
Total	\$43.74

□ □ □

A GOOD SHOWING

The report of Bro. Chas. D. Johnston, Superintendent of our Orphanage, in this issue of THE SUN is one that the Church has reason to rejoice over. The raising of \$30,000.00 is no easy task, especially when the money must come from the same Sunday schools, churches, and individuals that have always been called upon to render this aid. And these same sources must be looked to for support in 1921.

The report reveals many things. It shows that a good man is in his right place, and that giving is a gradual process of education. Year by year the figures go upward. They go *upward* and the education of giving passes *down* the line. \$30,000.00 is a big sum for a people to raise when the same people help in raising other sums that are larger. Yes, the amount looks large, but ten years from now it will look small.

Onward! onward!! onward!!! Three cheers for the Orphanage and for every man, woman and child who helped to raise that \$30,000.00. We know not their names, but the Father does, and that is sufficient.

□ □ □

SOME COMMON SENSE

The press carries the announcement that President-elect Warren G. Harding, has requested only a simple affair for the inauguration in March. Elaborate plans were being made for a great "ball" and the spending of an enormous amount of money. Hats off to Mr. Harding, or any other man, who has the common sense to call off such uncalled-for things, especially in a time when the people are already heavily taxed and half the world in great need. Mr. Wilson did the same thing. We are glad to see Mr. Harding taking the stand he has.

We do not need dances, and other such things on these occasions. To us the occasion is solemn. Mr. Harding needs the prayers of the people, and regardless of how you voted, or how you expect to vote, Mr. Harding is soon to be our President and the true Christian will carry our Chief Executive's burdens to a throne of grace.

A CONTEST

Dr. Gilbert T. Rowe, the newly elected Editor of the *North Carolina Christian Advocate* has challenged through the columns of his paper the *Biblical Recorder* for a subscription contest. *The Advocate* puts up its challenge in definite language. *The Recorder* has accepted the challenge and the months of February and March have been named as the time that each paper is to compete in securing new subscribers.

Brethern, we shall watch you. Go to it. A good idea. Best wishes from this port.

□ □ □

A NEW CORRESPONDENT

Not exactly that, but rather an old correspondent takes up his pen again. "Our Virginia Letter" by Dr. J. P. Barrett, a former editor of THE SUN, found on another page, will, we are sure be read, appreciated and looked for from week to week. Dr. Barrett has promised us at intervals since he left *The Herald* office to contribute something to THE SUN as a regular thing. At last he has consented. We welcome this new feature and speak for it a wide reading.

WHAT TO DO WITH THE ANNUAL

The following instructions should be observed in distributing *The Christian Annuals*:

Virginia Valley Conference—Sell at twenty-five cents the copy—that being one-half price.

Alabama Conference—Distribute among the churches to the best possible advantage.

Georgia and Alabama Conference—Distribute among the churches to the best possible advantage.

Eastern Virginia Conference—Sell at twenty-five cents the copy and remit to H. Woodward, Treasurer, Suffolk, Va. Proceeds to go to credit of Conference Fund.

North Carolina Conference—Distribute among churches to best possible advantage.

The revised edition of the "Government and Principle of the Christian Church" is not out. In fact, so far as we know the manuscript is not ready for the printers. We cannot fill orders yet. Neither can we supply the old edition much longer, as we have less than six copies of two cheaper bindings on hand. This is for the information of several who have made inquiry and sent orders.

The Methodist Protestant denomination in North Carolina is soon to establish a college. Burlington, High Point and Greensboro are bidding cities. We understand that High Point and Burlington are the two places uppermost in the minds of the committee.

On January 12, Cameron Morrison was inaugurated as Governor of North Carolina to succeed Governor Thos. W. Bickett.

THE OBSERVATORY

J. E. MASSEY

THE YEAR 1920—A RETROSPECT

The progress of the world during 1920 is described by the *Christian Evangelist* in terms of the following question: "Did the World Backslide in 1920?"

In answering this question *The Evangelist* puts forth these facts and considerations of successes and reverses of the notable year:

"When the war ended the nations were in the most exalted state of altruistic and prophetic purpose, but we dropped back to the sordid fallacy of organizing civilization about money and markets rather than about life and human brotherhood.

People were probably more confused in 1920 than since the Napoleonic wars. They felt great changes impending.

The year 1920 was one of intense partianship, which halted the international leadership of the United States in world affairs.

There were about 5,000 strikes during the year, the storm-centers of which were the coal mines, railroads and steel mills. But in spite of strikes, the year closed with a more reasonable spirit in both employer and employee.

The League of Nations came into existence which has done much to pacify the nations and create a universal respect for right of all people whether great or small.

It was the first saloonless year in our national history.

It may fittingly be called woman's year. The Nineteenth Amendment to the Constitution conferring the full right of citizenship on women was passed.

The past year was also a giving year, being especially marked by great giving for education, medical and scientific research. We read of magnificent gifts ranging from \$50,000 by individuals to \$474,000,000 by Rockefeller institutes.

Finally, on the whole, 1920 was a great year for churches. In spite of the failure of the Interchurch World Movement, the Christian Union idea made progress in both scope and clearness."

PROPHETS

"All flesh is grass," the prophet cried,

"And hope is vain that we shall ever view

A better world; 'tis evil that men do."

The certain prophet of the Lord replied,

"Thou speaketh false! Thou art a blind guide!

For spirits of with'ring grass and evils new,
This like a rock standeth—true:

God lives! And He shall reign, whate'er betide."

Today we hear the voice of those whispering that
That "peace will never come," that brotherhood

Which seeks to draw all men within its sphere

"Is but a source for fools," O God, we pray,

Raise up to us a prophet wise and good,
To speak Thy word of praise without fear.

—Charles Burges Ketcham in *Christian Advocate*

NEW YEAR PROSPERITY PREDICTED

In the opening of the new year, in no responsible quarter is there a disposition to deny the fact that 1920 has ended amid economic and industrial conditions that involved suffering and privation from unemployment and high prices to a considerable part of the working people of the United States. But a confident belief and expectation is forthcoming from manufacturers, merchants and bankers that the present economic crisis will be followed by a general resumption of production on a sounder basis.

An outlook on the labor situation, however, furnishes some ground for uncertainty. As indicated by Samuel Gompers, president of the American Federation of Labor, "Labor faces a year of solemn portent." This portent Mr. Gompers discerned in the wide-spread movement for the "open shop" which he said aimed at the "destruction of labor's voice."

IRELAND'S HOME RULE

At last Ireland has a home rule. For the first time since the Act of Union united her with Great Britain (in body though not in spirit) in 1801, a Home Rule bill has been passed by both Houses of Parliament. Its passage, however, was not without stubborn resistance on the part of the Protestant Ulsterites. But Lloyd George conciliated them by establishing two Parliaments instead of one in Ireland with a Council serving as a connecting link between the Parliament of Ulster and the Parliament of the rest of the country.

Home rule is a reality but Ireland still protests. Even the Irish Nationalists who do not demand complete independence, are not content with the Home Rule Act of 1920. Sir Horace Plunkett who has been considered a moderate on questions concerning his country, has stated that the new rule is rejected by four-fifths of Ireland and that nothing short of a Dominion form of rule such as is now enjoyed by Canada would content the Irish people.

FAMINE IN CHINA

If relief is not carried to China, at least twelve million people will perish from hunger this winter according to the report of Mr. J. J. Underwood, correspondent of the *Seattle Times* after recently returning from that country. The crisis in China began with the failure of last spring's crop in the Chinese provinces drained by the Yellow River. During the summer locusts devastated the crop. Then in addition to the failure of the spring and summer crops, a big drought came in the autumn annihilating the crop and now there is scarcely any vegetation left on which to live.

Special wireless telephone apparatus will transmit President-elect Harding's inaugural address to every army post, to every battleship and to various cities where "inaugural parties" will be held, so states Edward B. McLean, Chairman of the Inaugural Committee.



CONTRIBUTIONS



OUR VIRGINIA LETTER

WE are living in a day of conflicts—they come from almost all directions and from the circles of all classes. Interests of the East are against the interests of the West, and the interests of the North are considered as inimical to the interests of the South. Legislation favorable to the cotton states is against the states of some other section and we are becoming more and more determined that “my state must have what it wants, no matter what happens to any other section of our common country.” This is not right, it is not Christian, it is not even neighborly. Our country needs a few good lessons in “living and letting live,” and in some way we shall get them. How, I do not know, but God knows and that is enough till the people generally learn to do better.

Which way are we going? Is it upward or downward? You can avoid the question if you will, but it will not down at your bidding or mine. It is looking us in the face, and we will continue to have it staring at us till we come to be candid enough and brave enough to admit the truth and then go to work, like honest men, and try to correct wrong conditions. A man may muffle his ears to keep from hearing the rattle of a snake, but the muffle will not stop the rattlesnake. The snake must be driven out of hearing, or he will do mischief and somebody is going to pay the penalty for giving the snake too much liberty.

We are suffering from what is called “a crime wave” in various parts of the country, and we are going to continue to suffer until we learn to let God have His way with us. We must recognize His law and obey it, or the “crime wave” will go yet higher and will sweep the whole country as with a besom of destruction. I am not an alarmist, but when the cloud is rising and the thunder is crashing, I prefer to get under a protecting hand, and in this instance, as I see it, we have no sheltering hand open to us but to stop and turn about, and turn to God.

It may be that some one will ask: “Is it all dark and forbidding? Is there no light on the horizon?” Oh, yes! Now and then we see some good lift its head above the horizon and take its stand for righteousness. There is such a star on the horizon just now. It is just at this time appearing as a western star. In the city of Chicago there recently appeared a new daily paper. Its chief distinction, so far, is the fact that it announced in its advertisements that it will be conducted as a Christian paper, and so far it looks as if the editor meant what he said, for in fact many of his editorials are so thoroughly Christian that they would be regarded as in place in our best religious papers, not that everything in it is Christian. The end to be gained, as I understand it, is that nothing un-Christian shall blacken its fair name, and so it seems to be an accomplished fact that at least one of the great daily papers of our land is Christian. The editor seemingly does not feel ashamed to speak out in his paper for truth and righteousness

any more than the preacher in his pulpit feels ashamed to stand for the great and fundamental truths of the Word of God. The name of the paper is *The American Daily Standard*. It is edited by Mr. J. Clover Monsma, and it is published at 215-217 West Superior St., Chicago, Illinois.

Our modernists need to stop and think before they go much further, or they may bring to pass a situation much like that now said to be existing in Germany. We know Germany has been regarded as the home of real modernism—they have gone forward in the ways of their own choosing till they have almost nothing left, and now it is announced that the State Church of Germany is nearing ruin. It is said the present state of the Church in Germany bids fair to cause internal factionalism, equal to a violent civil war. Such a situation, looked at from a merely humanitarian standpoint is to be deeply regretted, but in the Providence of God it may work out for good. If it should it will not be to the credit of modernism.

J. PRESSLEY BARRETT.

Holland, Virginia

ACCORDING TO THY FAITH

THE Lord does not manifest Himself in great power to those of little faith, neither can He do any mighty works in the life or through the life of one whose faith is small. The works of God cannot be made manifest in the life of one whose faith is weak or wavering. Our Lord demands a faith which does not shrink when foes oppress or when difficulties present themselves. A faith which holds in every time of trial. A faith which does not waver though those about us are wavering in their trust in Him. Though those about us are being driven from one belief to another.

When that father came to Jesus and said, “If thou canst do anything, have compassion on us, and help us,” Jesus compelled that father to take that “if” out of his petition before He would work in his behalf. Doubt has to be removed and be replaced by an unquestioning faith. Jesus works for us according to our faith, always. Jesus said to that father “if thou canst believe” what you ask can be done. “If thou canst believe” the boy can be healed. He is saying to you and to me, “If thou canst believe” that seemingly insurmountable obstacle can be removed. “If thou canst believe” those difficulties, unpleasant as they are to meet, can be overcome. “If thou canst believe”, that heavy burden which you are bearing can be lifted.

If you are not receiving from the Lord, are you sure you are not wavering in belief? “All things are possible to him that *believeth*”. But the one who wavers in his faith, “Let not that man think that he shall receive anything of the Lord.” The man or woman who is going from one doctrine to another, accepting the theories of

men instead of the doctrine of Christ, need not think they can possibly receive anything from the Lord. Something may be made manifest in his work. It may seem to prosper and grow, but his fruit will wither. The fruit which remains will not be there. Jesus taught as one having authority. We must submit to His authority; we must accept His word as final, we must believe on Him, in Him, yield to Him and then He to whom all power has been given, manifests Himself to us according to our faith. Whether it was a Roman ruler or a blind beggar, whether it was a synagogue ruler or a loathsome leper came to Him believing in His power, it was done unto them according to their faith. It was not the touch upon the hem of His garment which healed the woman, but it was her faith in the wearer of that garment which saved her.

He is the same yesterday, today and forever. So are the requirements upon our part just the same as they were when Jesus was upon the earth. The same obedience, the same faith and trust as when our Lord was here in person. "If I regard iniquity in my heart, the Lord will not hear me." "If our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." "If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments." "But without faith it is impossible to please Him; for He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Can you follow these directions which the Holy Spirit has had recorded and bring your life so completely under His control that the Lord may be able to do great things for you, because of the greatness of your faith?

MINNIE LOHR.

Mount Vernon, Ohio.

SUFFOLK LETTER

It is time for somebody to enter protest against the various organizations from Government experts, chambers of commerce, newspapers, business organizations, and agricultural colleges, to the friendly orator who speaks at farmers' meetings, against their gratuitous suggestions to farmers as to what to plant, how many acres, and how, in a word, to run their business. It goes by the facts of history that farmers know how to manage their business as well as any other class of citizens. A smaller percentage of farmers have failed in their business in the one hundred and forty-five years of this Republic than any other class. They have been the backbone of this country in all its history. They have furnished the leaders in politics, in war, in business, in education, and in literature. The farmer has produced the best type of Christian character, the highest type of domestic and personal virtue, and the fewest of the criminal class.

Most of the gratuitous advisors to farmers seek to exploit them and to profit by their productions. If the farmers were to hold meetings to advise bankers, manufacturers, newspapers, colleges, and merchants, such groups would take it as a joke, or resent it as an intrusion. It is not the function of one class to run the business of another class; but it is the function of all classes to treat one another in fairness. The farmer might make himself more independent by self-denial for a year so as to be in shape to make his crop without credit. In Franklin County, North Carolina, the farmers did not get out of the hands of the merchants until cotton went to 5½¢ in 1893. Then the farmer paid his debts and got on his feet, when merchants refused to "run him". High prices inflate credit and debts and payments are made on low prices. This leaves farmers in financial trouble and merchants, too. Cash business, in the long run, is best for all classes, so far as retail trade figures in the equation of community prosperity.

It is time for farmers to assert their own rights by attending to their own affairs without listening to those who pretend to be their friends or are really their friends. Farmers hold no meetings to tell merchants how to run their business. The Kinston Chamber of Commerce, Tobacco Board of Trade, Merchants Association, and Bankers held a meeting January 6, and sent out ten thousand copies of their resolutions to the farmers of North Carolina, requesting farmers to reduce acreage in tobacco for 1921 fifty percent of the acreage in 1920. Such meetings imply an opinion that farmers do not know how to manage their business. Left to his own experience, his own good sense, and his own judgment, the farmer is capable, reliable, and successful. The exhortation from Washington to the least Chamber of Commerce to increase products in 1920 rendered no real service to farmers.

W. W. STALEY.

THE FIRST PRINCIPLES OF OUR CHURCH

The principles of the Christian Church begin: "The Lord Jesus Christ is the only Head of the Church." How I wish those words with all their meaning could be written in unfading letters upon the hearts of all our people everywhere! "The Lord Jesus Christ"! My! what a benediction! What a prayer! What a challenge! In our zeal and enthusiasm for whatever work we may be doing in the Kingdom of God let us not forget that Christ is the heart of the whole situation. Couple with the above sentiment the words: "And I, if I be lifted up from the earth, will draw all men unto me," and before your eyes comes the picture of a rejected Christ, of a bleeding Savior, of Roman soldiers, and of weeping women! The Christ, the Cross, the Christian Church,—holy words they are, because of the *Christ*—words worth giving one's life for, *because of the Christ*,—words that should make us indeed and in truth a people with Christ our only Head.

In this New Year as we work shall not that thought be ever before us? It is *ours* to *present* the crucified Christ; it is *His* to *draw*. Too often, I fear, would we

do the drawing rather than the lifting up. But oh! what a privilege to hold up to the world the Savior of men! What an incentive for the president of our Convention, the president of our College, our Mission Secretary, the presidents and members of our Boards, the presidents and officers of our Conferences, the editor of THE CHRISTIAN SUN, the superintendent of the Orphanage, and the pastors and Christian people of every church and congregation—"The Lord Jesus Christ is the only Head of the Church." With what fortitude and assurance shall we labor when we realize it is not for ourselves but for Him, and that each enterprise and every duty has its place and power *because* of Him.

JOHN G. TRUITT.

*Princeton Theological Seminary,
January 7, 1921.*

"UNCLE WELLONS" AND THE NEW YEAR

I received during the Christmas and New Year one hundred and nine letters and cards. Many of them had two or three names with congratulations for rounding out my 95th year the first day of January, and for the New Year. I want to thank all and wish that I could write each one, thanking them for their kind remembrances. May God bless every one with a rich blessing in this life and a home of rest in the world to come.

* * *

Now, I am going to write a letter to the whole CHRISTIAN SUN family that may hit rightly with many of us and I want all to read it several times until it is fixed in our minds.

What habit are we guilty of that the Bible condemns and nature disapproves? Let us stop right here and ask ourselves the question. Now if the Bible condemns it let it go right now, or if it is objectionable to nature or health. You may say, "I can't give up a habit". You are mistaken; you can give it up if you want to. God will help you.

But there are many who are joined to their habits and reading this will do them no good. But, Oh God, save the young people! Stop right now.

Again there are so many whose hearts are filled with hesitancy and this is standing between them and their God. Let us stop and decide today that we will carry it no further.

Now do not stop to think of the past—let that go. A difficulty cannot be settled by going over the past. Bury it so that it cannot be resurrected. Go to your brother or sister and have a talk about the matter; offer him or her your hand and ask that what you have said or done that was wrong be forgiven. Let the matter be settled forever and be just as you were before the trouble came up. This is the way to settle difficulties—I have settled many this way.

Now if there is difficulty between pastor and the people of the church, or families in neighborhoods, try this way and it will smooth away all difficulties and we will have a grand year of success in the SUN family.

J. W. WELLONS.

AN APPEAL TO ALL CHRISTIAN PEOPLE

There are no words adequate to set forth fully the appeal of the starving people of North China. At least fifteen millions of our fellow men, according to the most reliable dispatches, are face to face with actual starvation, and more than forty millions are in the midst of famine conditions that cry for urgent help.

Pressing appeals to help the needy in Europe and Asia Minor are already before us and must be met, and now in addition there comes the superlative challenge of the China famine. For a century we have been sending our missionaries to that land to carry the most precious treasure that we possess. Shall we who have sent these messengers to the Chinese people now fail to give them that which will make the preservation of their very lives?

The China famine also presents a special appeal to the churches of America because there is no great organization to deal with the problem. A national committee has been appointed by the President of the United States which is making a public appeal, but the emergency is such that there is no time to build up an elaborate agency adequate to handle the problem. On the foreign field the work of relief has already been organized, chiefly through the cooperation of our missionaries, so that all funds will be administered promptly and efficiently. For securing the indispensable support at home, reliance must be placed on the churches. Foreign mission boards and the Federal Council of Churches of Christ in America are joining in an appeal to the churches to meet the crying need.

Our giving must be prompt, generous and sustained. Ought not every church to make an offering unexampled in generosity to help meet this tragic situation? Ought not every disciple of Him who fed the hungry throngs have a share in this ministry of love in the name of Christ? Clearly this is a call from Him who has compassion on the multitudes and says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

It is suggested that offerings be sent directly to Vernon Monroe, Treasurer of the American Committee on China Famine Fund, Bible House, Astor Place, New York City. If preferred, however, contributions may be sent to any foreign missionary board, and by it will be transmitted promptly.

ROBERT E. SPEER

President, Federal Council of the Churches of Christ in America.

The character of a gentleman is inward and vital and no mere matter of outward conformity to law.—*The Religion of a Layman.*

One great hearted lover is of more use to Christ than a score of past masters in the art of political manipulation.—*The Christian Advocate.*

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

MISSIONS AND THE SUNDAY SCHOOL TEACHER

This sentence attracted the writer: "No Sunday school would have a teacher who openly violates any one of the Ten Commandments; yet thousands of teachers in our Sunday schools openly disobey our Lord's last and most often repeated command, Go ye into all the world and preach the gospel to every creature." The Ten Commandments were given of God through Moses; the last was given of God through His Son. To say that the Ten are more important than the Last is to say that Moses is a greater teacher than Jesus. And another accusation is made by the same author in these words by a great writer, "The average Sunday school teacher cares so little about the great work our Lord has laid upon the Church that he or she feels no obligation whatever to train his or her pupils in missionary lines."

The reason why these accusations are laid against the Sunday school teacher is (1): Because of the fine opportunity the teacher has for fostering the missionary spirit, and, (2): Because of what *some teachers* have accomplished along this line.

The Sunday school is the logical place for laying the foundations of missionary work, and the Bible is its text-book, which is also essentially a missionary book. World-wide salvation is the central theme of the Book, and no teacher who loses sight of this fact can teach successfully in the Sunday school. The late B. F. Jacobs declared "A Sunday school worker who is not a missionary worker is out of place."

Now since the Bible is the text-book in the school and is also through and through a missionary Book, the trouble with the class or the school in not being missionary is not the Book, but the teacher. I wonder if in this enlightened age of missionary needs, and missionary deeds, Belle M. Brain is justified in saying "The average teacher, even when willing, knows little or nothing about missions and is, therefore, unable to teach a missionary lesson successfully."

Now with as much real, interesting, thrilling literature published on the subject of missions as there is, it seems to me a teacher would have to be blind and indifferent indeed who is ignorant on the greatest topic of all time. The greatest missionary Teacher and enthusiast Who ever visited this planet was Jesus of Nazareth, and all teachers who know and teach that life must of necessity drive home the central thought and theme of His teachings, namely, That all the wide world is to be saved through Him. "And I, if I be lifted up will draw all men unto me."

Every teacher must know that there are two promises of God in the Book and that each is as sure of fulfilment as the other: 1. God promised His Son to the world: 2. He promised the world to His Son. John 3:16

contains the first, "God so loved the world that he gave His Son". Psalm 2:8 contains the second, "Ask of me and I shall give thee the uttermost parts of the earth for thy possession." We teachers are co-workers together with God in helping fulfill that promise to His Son. And that is why He gave the Great Commission as His parting farewell message to the world "Go ye and teach all the nations".

Some fifty years ago one of our great Protestant churches—the Methodist Episcopal (North)—resolved that every one of its Sunday schools must be a missionary society, and all its teachers missionary instructors. No wonder that Church today has missionaries in more lands, and teaches the gospel in more tongues than any other evangelical Church in America; and no wonder that the children of the Sunday schools in that Church gave \$400,000 to missions in 1902, and nearly a million dollars last year; and no wonder that Church could and did put on the greatest campaign for funds and men and women for missionary work, a few months since, that had ever been witnessed in all the world.

The writer agrees most heartily with John R. Mott in saying that "The Sunday school is in some respects the largest undeveloped resource of the Church." And with Belle M. Brain that "Of all the organizations within the Church, none offers so promising a field for fostering missionary interest and prosecuting missionary work as the Sunday school."

Now the teacher is the key to the situation in the Sunday school, and if by some means the teachers in our Sunday schools for this good year of our Lord 1921 could be induced to learn of missions and teach missions in all their lessons to all their classes, it would be the biggest gift to missions ever made in our Christian Church. May God lead them to this great truth, task and opportunity.

MISSIONARY BOOKS FOR THE SUNDAY SCHOOL

Bear in mind that Rev. C. B. Riddle, Publishing Agent, Burlington, N. C., has on hand, or will secure any book that Sunday school workers may need with which to interest their classes or schools on the subject of missions. Missionary Superintendents, or Secretaries of Missions, or Teachers, should have on hand such books as these: "The Why and How of Missions in the Sunday School" by Brown; "Five Missionary Minutes" by Trull; "Fifty Missionary Hints Every Boy and Girl Should Know" by Johnston; "Graded Missionary Education in the Church School" by Biard. These are small volumes, and inexpensive; but they are worth while. We wish they were all in the hands of all our Sunday school superintendents and teachers.

SUNDAY SCHOOL WORKERS, HOW LONG SHALL WE WAIT?

The evangelization of the world waits alone upon the willingness of the workers in the Sunday school. For among the scholars in the Sunday schools of today are the missionaries of tomorrow. The scholars of the Sun-

day schools of today are the heirs to the countless billions of dollars which represents the wealth of the Christians of North America. The scholars in the Sunday schools of today are to be the administrators of the vast commercial enterprises which belt the globe and cover the continents and traverse the seas. The scholars in the Sunday schools of today are to be the directors of those industries whose impact upon the unevangelized lands shall largely effect their response to the gospel message. How heavily then rests the missionary responsibility upon the present-day leaders in the Sunday school! The world will be evangelized in that generation in which the Christian teachers of its youth determine that it shall be done.

And all the while that the Church has been so slow to obey the command of Christ and to answer the need of the world, vast multitudes have failed to hear the message of redeeming love.

"In a mission school for girls, an Indian maiden heard the story of Jesus and with the characteristic devotion of youth, dedicated her life to missionary service. She filled out the missionary application blank as best she could, for there was one question which puzzled her greatly. The question referred to her father and mother and asked, "To what Church did your parents belong, and what was the nature of their Christian experience?"

The Indian maiden pondered long over the question, and then wrote in answer these searching words, "Father and mother died before the missionary came."

How many fathers and mothers will die before we do our duty in sending missionaries or carrying the gospel message to them?

—From "The Why and How of Missions in the Sunday School."

FROM OUR COLLEGE

A WORTHY EXAMPLE

Mrs. T. W. Strowd has just donated to the Elon College Library the books of that sainted minister of the Christian Church and life-time devoted friend of Christian education and of Elon College, the late lamented Rev. T. W. Strowd.

These books were the inspiration of Brother Strowd's ministerial labors and they will prove a corresponding value to the young men and women who shall through the years we trust gather here for study and life-impressions. How thoughtful of Mrs. Strowd to place these books here.

On the permanent record books of the College Library and on the fly leaf of each separate volume will be placed this simple, but expressive inscription: "Donated by Mrs. Strowd in memory of Rev. T. W. Strowd."

A most worthy example—this.

W. A. HARPER.

LACY IRWIN INGLE—AN APPRECIATION

Death is always sad in the young and promising. The passing away of Lacy Irwin Ingle, a member of the class of '21, on Thursday morning, January 13, is especially sad. He represented the finest type of student, diligent and faithful in his studies, interested in all phases of college life, vitally concerned in the moral and spiritual activities of the campus and of the Christian life, popular with his fellow students because of their appreciation of the real worth of his character and integrity of manhood, contributing toward paying his college expenses by honest and conscientious work at off-hours—such is the record in brief of this splendid young man.

The College community, faculty, students, citizens, are deeply saddened by his departure. He was taken sick Sunday. Tuesday by the advice of his physicians he was taken to his home four miles away. Wednesday blood poison had unmistakably developed. Early Thursday morning his soul took its flight to the Heavenly Home.

As I think over the death of this exemplary young Christian and ministerial student, the one comforting thought is the type of Christian life he lived. There is no question as to the safety of his spirit. But to him religion was a life to be lived and a program to be realized. He was of a very practical turn of mind and religion to him was something workable and practical. I knew his views covering the vital things of life and I had observed his practice. For his senior thesis he was making a careful study of the question of curriculum for the Sunday school. His plans were laid to enter Union or Yale Divinity school this fall. His aspiring spirit did not know the better thing God had immediately in store for him. Heaven is richer than he is there. Sweet and precious through the lengthening days of life will the memory of him be to those of us who knew and loved him for his worth.

W. A. HARPER.

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OUR ORPHANAGE

CHILDREN CHARMERS

PASSED THE GOAL

Our financial report this week pushes us beyond our goal—passed two rungs in the ladder on the home run and passed the goal. We wanted to close our books for the year and make this last report for the year 1920 and so a number of our friends in Burlington came to our rescue and pushed us beyond the goal set.

In my final words for the year 1920, I want to say that the Church has been real kind to us during the year 1920 and has stood by us as loyally as we could ask for. While I have given you my best during the year, it has been the Church and the friends of the little orphan children that have made the success possible I have only done my duty. I want to thank each and every one who has been so kind to me in this work and stood by me so loyally during the year and assure you that I am grateful. In the work I have forgotten self, the success of the work for the cause of the little helpless child has been my constant thought. I have given you my best efforts.

We praise God for all the success that has crowned our efforts in the work during the past year and give Him all the glory.

I wish for each and every one who has helped us a most happy and successful year in 1921.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR DECEMBER 29, 1920, Cont'd.
Amount brought forward\$28,791.90

Sunday School Monthly Offerings
(North Carolina Conference)

- Raleigh, \$5.00.
(Eastern Virginia Conference)
- Third church, Norfolk, \$27.27; Dendron, Va., 9.99; New Lebanon, Va., 9.00; First church, Berkley, Norfolk, Va., 14.64.
(Valley Virginia Conference)
- Linville, Va., \$1.00.
(Georgia and Alabama Conference)
- Richland, Ga., \$1.34. Total, \$68.24.

Special Offerings

- American Christian Convention office, \$17.00.
- Children's Home Fund
- Mrs. T. W. Parks, \$5.00; A. L. Jolly, Franklin, Va., 25.00; C. T. Holt, 100.00; Central Loan and Trust Co., 100.00; John R. Foster, 50.00; B. Goodman, 25.00; Dr. Chas. W. McPherson, 25.00; W. R. Freshwater, 5.00; B. M. Faucett, Bethlehem church (A), 5.00; Mr. R. R. Marks, 25.00; "Burlington Business firm", 25.00; "A Tither", 25.00; W. K. Holt, 85.00. Total \$500.00.

Thanksgiving Offerings

- Waverly Christian church and Sunday school, \$117.49; Dendron, Va. Volunteer Bible Class, 8.00; Young People's Bible Class, 4.60; Class No. 1, 4.16; Class No. 2, .86; Class No. 3, 2.63; Class No. 4, 1.05; Class No. 5, 1.57; Class No. 6, 1.75; General Collection, 10.50; Total for Dendron, 35.12; Raleigh church and Sunday school 60.00; 20th Century Baraca Class, Suffolk, 100.00; Antioch, church (Ala.), 6.75; Christian church, Lincoln, Kans., 13.00; First Christian church, Norfolk, Va., 106.85; Poplar Christian Sunday school; Eldaradom, Ill. 2.00; Elder G. A. Brown, Oregon, Ill., 10.00; Third church, Norfolk; Thanksgiving, 51.34; White Christmas, 39.00; Birthday Bank, 10.99; Total for Third church, Norfolk, 101.25; D. A. Carnelson, Seagrave church, 10.00; Pleasant Union church (N. C.), 36.00; New Center, (N. C.) 12.00; J. W. Pinnix, 1.00; Mrs. J. W. Pinnix, 1.00; J. M. Pinnix, 1.00; Nina Pinnix Morris, 1.00; New Lebanon church, (Va.) 3.00; Mrs. J. F. Louderback for Newport church, 4.25; "A Tither, 5.00. Total \$626.71.

Total for the week \$1,211.95. Grand total for the year 1920, \$30,003.85.

A CERTAIN BOY

He doesn't like to go to bed,
And getting up is worse;
To washing, too, I've heard it said,
He's just as much averse.

And as for school and studying
When he would rather roam,
He hates it more than anything
But doing jobs at home.

I must admit that it is true,
Though 'tis a sorry boast,
Whatever he is told to do
Is what he hates the most.

I do suppose that if he chose
What he should do all day,
He'd play and eat a while, and then
He'd eat a while and play.

—Exchange.

BENNY BLUEBIRD IN WINTER LAND

Benny Bluebird was in trouble. He lay on the ground in a strange grain field, where the storm of the night before had flung him. The rain had beaten upon him, and the hail had torn his feathers. He was half frozen and so sore he could scarcely move. No wonder—his left wing was badly crushed. And his tiny stomach fairly ached with hunger. Though insect time had long since passed (for it was late October), he glanced around in hope of catching something on the wing. Then he looked squarely into a pair of bright rollicking eyes. A plump, bustling bird teetered on a tree above, looking at him in a curious, friendly fashion.

"A dee dee, a dee dee! Pee-wee-ee," chirped the newcomer, which in your language and mine means: "Hello, Bulecoat! What are you doing here?"

"Tootle-loo! Tweet-tweet!" twittered Benny, which is bluebird for: "I got lost in that awful storm, and my wings hurt and I can't fly."

"You don't say." Down flew the stranger excitedly. "I'll bet it hurts a lot. Say, what's your name? Mine's Charlie Chickadee."

"Benny Bluebird. My tribe started south yesterday for the winter, and I got separated from them in the storm. I s'pose I shall never see them again. They'll think I'm dead."

"How mean of them to go off and leave you!" cried Charlie Chickadee.

"It was really my own fault." Benny hung his head and looked very much ashamed of himself. "My mother told me to keep close to the flock, but I kept dodging off and running races with myself on the side. First thing I knew the flock was away ahead, almost out of sight. Then before I could catch up a big, black stormcloud

burst right on me, and the rain banged me against a tree. I thought I could find my way alone until the storm hurt my wing."

"Find your way alone! I should say not!" exclaimed Charlie. "Of course I could find my way, because I've made the trip before, but not a youngster like you. Born only this summer, too, I'll bet." Chuckling, he suddenly darted across the field, soon returning with a chickadee even fatter and more bustling than himself. He introduced her as his sister, Cheepy.

"My sakes, Charlie, he's half starved!" cried Cheepie, hopping around Benny and looking him over with her sharp eyes. So off they flew to the orchard next door, where they made their home, returning with fat grubs in their mouths. These Benny gobbled from their bills while they chattered over his story and examined his crushed wing. They also gave him loads of advice about what to do for it. They showed him where to drink at the little brook in the orchard, fluttering ahead of him as he hopped painfully toward it.

Benny shivered and asked the chickadees when they expected their tribe to start south. They only laughed at him and told him that this was their winter home and that they had just come. "The people at the farmhouse are fine to us, 'specially the little girl," they twittered. "O Benny, wait till you see that little girl! We'll show you!"

Bennie couldn't understand it at all. He was glad, however, that the jolly little chickadees were to stay with him in Winter Land. They were very good to him. They brought him cankerworm moths, which they dug out from under the bark of the apple trees. They showed him where a fieldmouse's winter store of grain was hidden. They found a hole in a big rotten elm stump, in which he slept snug at night. They introduced him to their chickadee friends, and he found them a lively lot. When the other birds tried to torment him, the chickadees pounced on them in a body and drove them away. As his wing healed and grew stronger, he began to fight back, and he soon taught the quarrelsome birds to let him alone.

One day, while Charley and Cheepy were boosting him with their wings, he flew to the top of the apple tree in which they lived. Proudly they showed him their box house, which they said had been made for them by the little girl at the farmhouse. Benny had never seen a wooden nest before, as his babyhood home had been made of grass and hair and feathers stuck in the top of a fence post. Charlie and Cheepy, however, had found their wooden house waiting for them, and all they had to do was to drag in a few leaves and feathers. They were so cozy that the fiercest storms never touched them.

Benny did not recover the use of his wings a minute too soon. The next day the wind blew a gale and the air was full of snowflakes. For two days the storm raged and the ground disappeared under white drifts. The trees were coated with ice so that the bird could get no more insect eggs. Benny wondered in dismay if there was a single mouthful of food left in Winter Land.

The chickadees chuckled heartily at him. "A dee dee!" they cried. "Come on, Benny. We'll show you where we can get the finest breakfast!"

So away they flew with the rest of the flock almost to the dooryard of the farmhouse. There on the snow lay a great scattering of hemp seed on which a flock of sparrows were feeding. A pink-cheeked little girl in a coat and cap and mittens stood on the walk and tossed out bread crumbs from a huge bowl. The minute she saw Benny she gave a squeal of delight and called: "Mother, come and see this new kind of chickadee, with a blue coat! Why—ee, it must be a bluebird! Now, why didn't it go south?"

Benny began to understand why Charlie and Cheepy liked to live in Winter Land. The little girl was always giving the birds bread-crumbs parties. Also she persuaded her father to build them a regular festival tent of dry branches, draped with dead vines, in one corner of the garden. Here the birds gathered during storms and kept dry while they ate the seed and crumbs she gave them.

The winter passed all too quickly for Benny. One mild March day he spied a trace of green amid the melting snow on the farmer's lawn. It made him so happy that he began to sing as though his little throat would burst with melody. A flock of birds passing over the garden stopped to answer him in his own language. It was his own colony of bluebirds returning from the south.

Benny almost stood on his head, he was so glad to see them. They were amazed to see him so plump and contented as they had felt sure he would die of cold and hunger. When they urged him to go on with them to the old summer home, he looked at them longingly, then refused. "Tootle-loo, tweet-tweet!" he sang, swaying back and forth on a budding branch. "The people here like us; and if they hadn't fed us all winter, we'd have starved. There's a little girl here that has an apple tree of her own in the orchard. She's asked me to live in it all summer. Last year the cankerworms ate up a lot of her apples. This year they won't get a single apple, 'cause I'm going to watch over that tree and eat those worms. Tootle-loo! Tweet-tweet!"

And so Benny stayed behind with his little girl friend to whom he had been introduced by C. Chickadee and his sister.—*Continued.*

We are grateful to those who have been kind enough to renew their subscriptions recently.

A few more copies of Tarbell's Guide on hand—also Peloubet's Select Notes. Order this week.

Conditions of the country, it is generally agreed, are much better.

Many pastors have written that they will assist us in making collections for THE SUN, and to all we extend thanks.

CHURCH NEWS

VALLEY LETTER

Several of my churches observed Christmas in a very appropriate way this year. Dry Run, Bethlehem, Mayland, and Concord prepared special Christmas programs, consisting of appropriate exercises, that at Concord being prepared under the supervision of Mrs. A. W. Andes. These programs were well rendered in each case, and were much enjoyed by the large audiences that assembled for the occasions. Each program was concluded by the distribution of gifts to the members of the Sunday schools. Each remembered their pastor by placing a gift on the tree for him and members of his family. The Dry Run tree produced a pocket book containing \$13.00; the Bethlehem tree, an envelope containing \$15.00; the Mayland tree, an envelope containing \$6.00; and the Concord tree, several gifts of various values for the pastor and his family.

Bethlehem, not yet feeling satisfied with what the Christmas tree had borne for their pastor, got together a large quantity of good things to eat, loaded them into two automobiles and drove to the pastor's home under cover of darkness on the night of December 29. The pastor and wife were brought into subjection while this delegation from Bethlehem took possession of the house, and carried in packages, boxes, and bags until we were almost bewildered. We enjoyed the company of this jolly crowd immensely, but they soon bade us good night, and left us to our fate. We then set about straightening up the house a little, which had been thrown very much out of its usual order. The pantry and cellar are not down to normal yet, and if any of our friends think of taking a meal with us this winter, now would be a good time.

Well worthy of mention also is a pounding on a smaller scale received about the middle of December, and administered by Mrs. Fred Hilyard at Mayland in the form of a large box well packed with quite a variety of delicious things to eat. It was a complete pounding all by itself.

In addition to the above donations many smaller gifts have been received too numerous to name separately. For all these things we are very grateful indeed, and know not how to express our appreciation. If we knew how to be better servants of the good people whom we try to serve we would count it a joy to render better service to them for their many expressions of good will. May the Lord help us to do better work for them all.

These substantial gifts are all the more appreciated because of the nature of our work. We have a large field, demanding at least twice the amount of work we can give it, and so we take no time to raise chickens or a garden or keep a cow or hogs, but spend all our time and strength in the work to which we feel called. The need for church work is so great and the laborers so few that we feel that the Lord and the church must have as much of our time and strength as possible.

May this year 1921 witness great growth in the kingdom of our Lord.

A. W. ANDES.

Harrisonburg, Va.

POUNDED

The congregation of New Lebanon Christian church on Christmas eve gave their pastor a genuine country pounding. The pastor was present at a Christmas entertainment given at the church on the above date, and at the close of the exercises, which were highly entertaining, the pastor was presented with many good things to eat, such as flour, fresh sausage, canned fruit, butter of the rarest kind, eggs, dressed chickens, preserves, potatoes of both kinds, apples, oranges, raisins, candy, oat meal, corn flakes, and other food articles. They know how to make a pastor's heart rejoice and the pastor and family cannot find words to express their sincere thanks and appreciation to these good people for this bountiful supply.

W. L. WELLS.

AND STILL ANOTHER

Mrs. Newman, the children, and myself are very grateful to the members of Union church for a pounding given us on Friday, December 31, 1920 consisting of coffee, sugar, flour, meats, a purse of money, and other

things. We are also thankful for many kind remembrances from friends of our other churches.

C. E. NEWMAN.

A PROBLEM SOLVED

Much has been said about the problem of the country church. I notice recently, that most of the pastors reporting "poundings" have charge of country churches. So it looks like one phase of the problem is being solved, so far as the H. C. L. in reference to the folks at the parsonage is concerned. And this problem is finding its solution at our house.

On New Year's Day an automobile—no Ford—bearing good things to eat stopped in front of our door and was unloaded to our delight. One day later I was in Wakefield and our good friend, Bro. J. H. Harris, informed me that a supplement to the pounding was waiting for me at the Farmers' Store and for me to drive my Ford around. I obeyed orders. The Ford also had been doing service in bringing good things from the people at Union and New Lebanon. One man from Union sent me a car load (R. R. car) of nice oak wood already for the stove. The folks at Dendron and Burton's Grove also remembered during the Christmas time. We want to express our thanks to all these kind friends.

These material things help in a real way and are not without significance in the solving of the higher problem that confronts the church and the minister. His services can be more effective when he can have the expression of the appreciation and cooperation of the people.

Brother Editor we would be glad to have you visit us as you make your rounds to see the other brethren to whom you have given notice.

W. D. HARWARD.

AN APPRECIATED GIFT

The first Sunday evening I was beginning the services at Ivor, Brother E. N. Johnson, one of the leading members of the church, came to me and said that Brother Reams (the Baptist pastor) had an announcement to make just before the singing of the last song. So just before I announced the last song Brother Reams made his announcement.

Brother Reams began by saying that the Ivor Christian church had a great way of doing things and doing them in the right way. I could not imagine what he was going to say, or do, until he said that the church wanted to present me with a Christmas gift, and handed me an envelope containing a twenty dollar bill. It was quite a surprise to me, but indeed a glad one.

The members of the church have been very kind to me, and are doing everything possible to make my stay here pleasant. I have never been among people that I liked better. I feel under many obligations to them and shall strive to be a more faithful pastor.

W. B. FULLER.

Ivor, Va.

ORANGEPORT, N. Y.

The Christmas season has been spent pleasantly in our section. The Sunday school had a Christmas tree. The exercises were good on this occasion and every member of the school was remembered. The pastor and his family came in for their share of the remembrance. Several useful gifts were received. One gift with no name attached was five new crisp five dollar bills. One for each member of the family. When the exercises were over an offering was taken for the Near East sufferers and something over \$30.00 was received.

Our annual meeting was held on the evening of January 3. Reports from the different departments of our work were encouraging and shows all our work on a firm financial basis. Among other things done during the year the church and parsonage were fitted with wiring and fixtures for electric lights. "The week of Prayer" was observed. Owing to the condition of the roads and sickness our congregations were not as large as they would have been otherwise, but our meetings were interesting and we trust profitable.

And now the year 1921 is before us. We hope to make it our best year.

R. H. PEEL.

Gasport, N. Y.

RICHMOND LETTER

We were glad recently to have Dr. J. W. Wellons preach for us. Owing to sickness, the writer was unable to attend, but those who had the privilege of hearing the sermon were highly pleased with it. We trust that God may spare him to make us many more visits.

The members and friends of the Ladies' Aid Society gave us a liberal pounding in the way of a Christmas donation, which was highly appreciated and much enjoyed.

Our Sunday school presented an interesting program on December 19, after which a treat was given the children.

We have a loyal band of workers here and gradually we can see progress. Our last quarterly report to the Mission Board of the Southern Christian Convention, showed that fifteen new members had been received during the quarter and \$1,145.18 raised by the church and \$93.60 by the Sunday school.

We have started our mid-week prayer meetings at the parsonage. The attendance and interest has been good.

The city of Richmond furnishes many advantages for the help of a minister. I have recently had the pleasure of hearing Drs. John R. Mott and Fred B. Smith. I am taking lectures through the University of Virginia Extension Course and also at the Union Theological Seminary. These advantages, which are without expense are a great advantage to any one engaged in any form of Christian service and are well worthy of consideration by the Committee in selecting a place for the Headquarters of the Southern Christian Convention.

Richmond has a population of 171,667. There are 106 Protestant churches with a membership of 70,000. The increase in population has been 4,400 per year for the last ten years or enough to require at least two new churches every year. We should have been on the field years ago and much has been lost by the delay but there is still a bright opening for us and we feel that the work is going to be a success.

W. T. WALTERS.

2023 W. Grace St.

POUNDED AGAIN

We want to take this method to express our appreciation to Class No. 1, of the Wadley Sunday school for its pounding in, meat, sugar, syrup, rice, coffee, sausage, and such like. Then, while we were visiting in the community of Oak Grove (Ga.), the first days of this year, they remembered their pastor with articles for the pantry such as, meat, sausage, sugar, coffee, dried fruit, canned fruit, peaches, preserves, tomatoes, pickles, syrup, and potatoes. For all of which we want to thank one and all who took part.

E. M. CARTER AND FAMILY

SOLEMN VOWS

BRINKLEY-KNIGHT

Mr. Tate Brinkley, son of Mr. and Mrs. Jesse Brinkley of Corapeake, N. C., and Miss Ella Knight, daughter of Mr. and Mrs. Luther Knight of Nansmond County, Va., were married at 207 Chestnut St., Suffolk, Va., on December 5, 1920.—H. H. B.

BRADSHAW-CARR

At the residence of Rev. H. H. Butler, Suffolk, Va., on December 15, 1920, Mr. Aubrey Bradshaw and Miss Martha Carr, daughter of Mr. and Mrs. John T. Carr of Zuni, Va., were united in marriage.—H. H. B.

HARRIS-NORFLEET

At the home of the officiating minister, Rev. H. H. Butler, Suffolk, Va., Mr. Arthur Elbridge Harris of Franklin, Va., and Miss May Belle Norfleet, daughter of Mrs. J. T. Norfleet, of Suffolk, Va., were married on December 26, 1920.—H. H. B.

JOHNSON-BLAND

Thursday afternoon, January 13, 1921, Mr. Claud Johnson and Miss Carrie M. Bland were united in holy wedlock in the home of the officiating minister in Suffolk, Va. Longhorn's Wedding March was played by Mrs. Cotten, and other suitable music softly accompanied the reading of the ceremony by the writer. The bride wore a suit of Copenhagen blue with hat and gloves to correspond. They will live near Walters, Va.

E. T. COTTEN.

BRICKELL-BABB

At 207 Chesnut St., Suffolk, Va., on December 26, 1920, Mr. Edward E. Brickell and Miss Rosa W. Babb, daughter of Mr. and Mrs. Willie S. Babb of Nansemond County, Va., were united in marriage.—H. H. B.

WINSLOW-GORTHIE

Mr. H. B. Winslow of Corapeake, N. C., and Miss Grace Virginia Gorthie, daughter of Mr. and Mrs. W. W. Gorthie of Cypress Chapel, Va., were married at the residence of the officiating minister, Rev. H. H. Butler on December 28, 1920.—H. H. B.

CARR-TURNER

On January 4, 1921 at the home of Rev. H. H. Butler in Suffolk, Va., Mr. George W. Carr, son of Mr. and Mrs. John T. Carr, and Miss Mary Reva Turner, daughter of Mr. and Mrs. C. W. Turner of Walters, Va., were united in marriage.—H. H. B.

BOULDS-PIERCE

The home of Mr. and Mrs. W. J. Pierce was the scene of a pretty wedding Sunday afternoon, December 26, 1920, when their attractive daughter, Miss Carrie Lee Pierce, was led to the altar of matrimony by Mr. Claude Eldredge Boulds of Portsmouth, Va. The parlors were filled with relatives and friends while the ceremony was performed by the writer. The bride wore a navy blue velour suit with hat and gloves to watch. Her flowers were a corsage bouquet of bride's roses and lillies of the valley. A sumptuous dinner having been served previous to the marriage, the bridal party attended services at the Bethlehem Christian church of which both bride and groom are members.

E. T. COTTEN.

CARR-HOLLAND

Saturday afternoon, January 8, 1921, Mr. Crawley C. Carr and Miss Dasie V. Holland motored to Corapeake, N. C., where they were quietly married in the presence of only a few friends. The bride, who was becomingly attired, is a member of the Mt. Carmel Christian church. Mr. and Mrs. Carr will reside near Carrsville, Va.

E. T. COTTEN.

CALLED HOME**TAYLOR**

Selena Hester Shook was born July 19, 1883. A little over a year ago she was married to Chester W. Taylor of Washington, D. C. On December 22, 1920 she died in a hospital in Washington, aged 37 years, five months, and three days. The husband accompanied the remains to the home of the parents of the deceased, Mr. and Mrs. W. A. Shook, McGahysville, Va. Burial services were conducted by the writer in the Reformed church there December 24. During my pastorate at Mt. Olivet (R) several years ago sister Taylor was a faithful member of the church, and, though absent from the church, I understand, remained faithful to the end. For some time prior to her marriage she was a popular trained nurse. Besides her husband she is survived by an infant child, her parents, four brothers, and four sisters. May the Lord bless and comfort the bereaved.

A. W. ANDES.

BOWDEN

Annie Lee Bowden, the only child and daughter of Mr. and Mrs. Raleigh T. Bowden of Zuni, Va., died December 22, 1920 at the age of 12 years, three months and twenty-two days. She was acting as Mrs. Santa Claus at Gay's school house on the night of December 21, at a Christmas entertainment and accidentally caught on fire. She was carried home and departed this life next morning. She left us and went to be with her Savior. She was very bright and interesting, well grown for her age, and greatly loved by all who knew her. She was a member of Mt. Carmel church and also a member of the Sunday school at Antioch where she will be greatly missed. She is now with Jesus and the angels. Some one said on the night that she caught fire that she looked like an angel. The dear parents and grandparents have the deepest sympathy of their many friends.

The funeral services were conducted at Mt. Carmel Christian church, by the writer and the pastor, Rev. E. T. Cotten, and her remains were laid to rest in the church cemetery.

May God bless and comfort those dear parents who were so devoted to their sweet Annie Lee. We shall all meet again if we are faithful to Him and there will be no sorrow in Heaven.

H. H. BUTLER.

BOWDEN

On Tuesday evening, December 21, 1920, at Gay's school, about 9:30 o'clock, just at the end of a very nice entertainment, while Santa Claus was preparing to deliver the presents to the children, Annie Lee Bowden, the sweet, attractive, and only child of Mr. and Mrs. Raleigh T. Bowden, caught fire from a candle on the Christ. mas tree and was burned so seriously that she died Wednesday about 6:00 a. m.

Annie Lee was twelve years old on September 1, 1920. She was a member of the Sunday school and Willing Workers' Missionary Society of Antioch Christian

church. Annie Lee was such an affectionate, lovable child, to know her was to love her. It was the saddest death many of us have ever witnessed. She will be sadly missed by her Sunday school class, the Willing Workers' Missionary Society, her daily schoolmates, her loving teachers, and the whole community.

Her body was laid away in the cemetery of Mt. Carmel church of which she was a member. There were many and beautiful floral tributes of love.

Therefore, be it resolved, in behalf of Antioch Sunday school:

1. That we thank our Heavenly Father that He gave us such a beautiful life, if for only a short while; and

2. That while we shall miss the sweet association of Annie Lee we will cherish in our memories fond and sacred recollections of her.

3. That we extend to her family our tender sympathy in their sorrow and commend them to the sustaining grace of our Heavenly Father and

4. That a copy of these resolutions be sent to her parents, a copy be printed in **The Christian Sun** and **The Suffolk Herald**.

Respectfully submitted,
MRS. W. K. SAUNDERS
R. H. BARRETT
T. E. FELTON

Committee

CROSS

William Joseph Cross died at Lakeview Hospital, Suffolk, Va., December 29, 1920, aged 46 years. He is survived by his wife, Mrs. Lucy S. Cross, one son, W. J. Cross, Jr., and one adopted daughter, Isabella Cross, four brothers and two sisters, many relatives and a host of friends.

Brother Cross was a faithful member of the Franklin Christian church, and had been one of the Board of Deacons for a number of years. He was one of the most faithful members of the church, and was ready to serve in any capacity, and was anxious to do his part under all circumstances.

His great love for flowers was known by all who knew him. He gave much time and attention to them, and not only his own home, but many others were made brighter because of them. His church was often made beautiful by his choicest plants.

A kind and loving husband, a faithful and devoted father, a good neighbor, a noble citizen, a choice spirit, a Christian gentleman has gone from us, and we have the richest heritage of his life which is more valuable than gold. The funeral services were conducted from the church by his pastor assisted by Rev. M. A. McLean of the Baptist church.

C. H. ROWLAND.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

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BURLINGTON, NORTH CAROLINA

THE BULLETIN

Among those who paid THE SUN office a brief visit since last issue were Rev. B. F. Black, Franklinton, N. C., and Bro. W. E. Lindsey, Chapel Hill, N. C.

Dr. P. H. Fleming desires to extend thanks through THE SUN to members of his churches, and to friends, for recent kindnesses, gifts, presents, and remembrances in general.

President Harper, on another page, tells of the passing of L. I. Ingle, a member of Elon's 1921 Senior Class. It was the Editor's privilege to know this young man, and to know him was to love him. To parents and bereaved friends THE SUN extends sympathy.

Rev. B. J. Earp is now at his father's home, Milton, N. C., and is open for work wherever he may be needed. Bro. Earp went to Vanderbilt last fall to take a post-graduate course, but had to give up his studies on account of the condition of his eyes.

Brother Elisha Bradshaw of the Eastern Virginia Conference has moved his family to Elon College and has entered school there. For a number of years Brother Bradshaw has been doing Christian work wherever opportunity presented itself. He desires now to further prepare himself for ministerial work which he anticipates entering later. Brother Bradshaw is one our most loyal and consecrated men.

Rev. H. W. Dowding has resigned as pastor of our Portsmouth, Virginia, church, his resignation to take effect March 1, 1921. The pastoral committee of this church is composed of Brothers W. S. Hanbury, J. C. Ellis, and J. F. Brothers. Any person desiring correspondence with the committee may send the same to Brother Ellis whose address is 510 Mt. Vernon Avenue, Portsmouth, Va.

NEW COMERS TO THE SUN FAMILY

- Nettie SimpsonGraham, N. C.
- H. M. TurnerBurlington, N. C.
- A. G. SpaideHigh View, W. Va.
- Geo. W. NelsonHigh View, W. Va.,
- N. B. ParkerRichmond, Va.
- Mrs. Mollie HuffmanTimberville, Va.
- Mrs. Eunice E. MayShanandoah, Va.
- Mrs. Jennie MartinWaverly, Va.
- Mrs. J. W. WombleSanford, N. C.

BURLINGTON CHURCH

(Editor J. F. McCulloch in Methodist Protestant Herald, Jan. 13)

The editor was called to service in the Christian church, Burlington, last Sunday. They have no pastor now, but have called Rev. Mr. Lankford and are expecting him in a few weeks. Dr. Amick is to preach to them next Sunday morning. They have built an imposing

church recently, having outgrown the capacity of their former building just across the street. The new church including the ground cost \$58,000. They are already taxing the capacity of the Sunday school rooms, but have provided in the basement for much more room. The congregation includes many of Burlington's substantial business men. They are to be congratulated on having such a splendid house of worship. May they so use it as to gain a place in that house not made with hands, eternal in the heavens. We much enjoyed our entertainment in the home of Rev. C. B. Riddle and wife. Bro. Riddle is editor of THE CHRISTIAN SUN, and is somewhat prepared by his experience to appreciate the situation of the Herald's editor. To add to our enjoyment of the visit, Rev. S. W. Taylor, pastor Burlington M. P. church was invited, and brought over by Bro. Riddle in his car to take dinner with us. A pleasant surprise at the dinner table was the finding of a check by our plate calling for \$254.50 for European Famine Relief. This was contributed by our Burlington Sunday school and brought over by the treasurer, Mr. Herbert Wade. In the afternoon a short auto ride with Bro. R. F. Williams took us to Glen Raven to hear Bro. Andrews' sermon and address to the congregation at that place. The evening train returned us to Greensboro in time to hear Bro. Stubbins' sermon in Graee church.

PLAN OF PEOPLE'S CHURCH IS SUCCESSFUL

(Index Dover, Del.)

The movement inaugurated by the People's Christian church Sunday school on Sunday, December 12, that of fasting at noon on Wednesday, December 15, and giving the price of that meal as an offering to the starving Chinese, proved to be popular.

It was announced at Sunday night's service at the People's Christian church that the offering for the day both in school and church, as the result of the fast, was \$142.47. This amount will be sent to the proper authorities either through *The Christian Herald* or *Literary Digest*.

Fully one hundred members of the church and Sunday school pledged themselves to practice the mid-week fast for six months and bring the offering to the church each Sunday for the needs of the people across the seas.

YOUR PLEDGE

to the

Men and Millions Forward Movement

Don't forget, if it is due this month.

That's all

The matter of nominating a president of Yale University to succeed Dr. Arthur T. Hadley, who retires in June, has not been arrived at, at this writing.

MISCELLANEOUS

TOBACCO

The Golden Leaf Crown North Carolina And She Leads The United States.

Tobacco is king in North Carolina, and it entitles her to first rank among all states for this crop in acreage and value. Kentucky has long held first place, but the 1920 crop has put her in second rank, by \$27,000,000 below that held by North Carolina.

Our total of 582,000 acres, produced a \$97,182,000 tobacco crop. The acreage in the state was increased 11 per cent, the production 11.8 per cent, and the total value decreased 44 per cent since 1919.

The quality was poor, it being pappy or devoid of wax, quite spotted and irregular in color, with much evidence of unripe curing. The color was variable but fair. The Alamance and Caswell counties area produced the best and about the only good tobacco in the state. Quite a slump in prices occurred late in November and December, excepting with the best qualities.

The United States crop was increased four per cent in production and yielded sixty-five per cent less in value. The national average for this crop was 796 pounds, valued at \$168 per acre at 21 cents per pound.

The state's tobacco crop averaged \$167 per acre, while the average of all crops was \$45.00. This means that the tobacco value is equal to about thirty per cent of the total value of all crops, while it had but twelve per cent of the acreage.

LAUGHS

Blue Laws

It was in Scotland. The young man, it being Sunday, wished to give the young lady a treat. He went into a shop and asked for chocolate creams.

"I dinna sell chocolate creams on the Sabbath," said the old lady behind the counter, severely.

"But ye selt sweeties to the women that has just gane oot," said the young fellow, who had seen the transaction through the window.

"Ay, some ecclesiastical confectionery, but nae chocolate creams," said the lady, and went on to explain: "Ecclesiastical confectionery is pepperment draps, pan darps and ginger lozengers—but nae chocolate creams."

He Couldn't Tell

"Where were you yesterday, Tommy Cribbs?" asked the teacher.

"Please, mum, I had a tootache," answered Tommy.

"Has it stopped?" asked the teacher, sympathetically.

"Don't know," said Tommy.

"What do you mean, boy? You don't know if your tooth has stopped aching?"

"No, mum; the dentist kept it."—Los Angeles Times.

Ira Andrews, the newly elected city clerk of Terre Haute, is active in Sunday school work. On a recent Sunday he advised the children of his class that the morning study would be about Ruth.

"Now," said Andrews, after introducing the subject, "who can tell me anything about Ruth?"

Up went a little hand in the rear of the class.

"Well, Willie," asked the teacher, "what do you know about Ruth?"

"He made twenty-nine home runs last season and thirty-four already this season," was the answer.

Point of View

A gentleman, who was searching for his wife in a crowded department store, remarked to a saleswoman, "Is there anything on earth that would reconcile a man to such a crowd as this?"

"Yes, sir; being one of the firm," was the prompt reply.

Why It's Free

Young Thing—I wonder why they call it free verse?

The Poet—That's simple. Did you ever try to sell any?—Jack-o'-Lantern

DR. J. B. BROOKS

DENTIST

Foster Building

Burlington, N. C.

WOMAN

A woman is queer, there's no doubt about that.

She hates to be thin and she hates to be fat,

One minute it's laughter, the next it's a cry,

You can't understand her, however you try;

But there's one thing about her which every one knows—

A woman's not dressed till she powders her nose.

You never can tell what a woman will say,

She's a law to herself every hour of the day.

It keeps a man guessing to know what to do—

And mostly he's wrong when his guessing is thru;

But this you can bet on, wherever she goes

She'll find some occasion to powder her nose.

I've studied the sex for a number of years,

I've watched her in laughter and seen her in tears;

On her ways and her whims I have pondered a lot,

To find what will please her and just what will not;

But all that I've learned from the start to the close

Is that sooner or later she'll powder her nose.

At church or a ball game, a dance or a show,

There's one thing about her I know that I know—

At weddings or funerals, dinners of taste,

You can bet that her hand will dive into her waist,

And every few minutes she'll strike up a pose,

And the whole world must wait until she powders her nose.

—Edgar A. Guest.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

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BURLINGTON, NORTH CAROLINA

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1844

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VOLUME LXXIII

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NUMBER 4

Conscience

HERE is a moral law—at least an intuition—that not so much endeavors to guide us, though it does, as to let us know when we do wrong. Tennyson, the great seer of his day, wrote:

“He that wrongs his friend
Wrongs himself more; and ever bears about
A silent court of justice in his breast,
Himself the judge and jury, and himself
The prisoner at the bar, ever condemned;
And that drags down his life.”

THAT sting of conscience that we have wronged ourselves the more when we have wronged another is a silent witness that speaks in unmistakable terms.

BUT conscience is no guide. Kings and emperors have gone forth to kill and to slay because of *conscience*. The Kaiser's conscience no doubt prompted him to plunge the world into slaughter beyond description.

CONSCIENCE is safe only when squared with God's law. “I am the way, the truth, and light,” says the Master. Conscience can be mis-led.

IT matters not so much what *conscience* tells us as it does what we have told *conscience*.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

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C. B. RIDDLE Editor

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EDITORIAL

"It's good to have money and the things that money can buy; but it's good, too, to check up once in a while and make sure you haven't lost the things that money can't buy."

PASTORLESS CHURCHES

There is much talk going the rounds of the Church press these days about pastorless churches. We see the statement that one denomination in the South has 1,048 charges without pastors. On each of these charges there are from one to four congregations. And so on down the line the call comes and the cry goes out: "More preachers". The praying for the Lord to send more laborers is not relieving the situation.

There may be this reason for such a lack of laborers: There may be too many selfish congregations that think only of local interest and God is withdrawing from these. When the average church begins to think more of others than it does of self; when it gives more to outside causes than for local interests; when it becomes deeply concerned about preaching the Word to all the world, men (and women) from the ranks will rise and say as Samuel of old—"Lord, here am I, send me."

SHOULD A PASTOR OWN AN AUTOMOBILE?

Without arguing the question, we say *yes*, if conditions demand it.

It is not a matter whether the pastor is able to buy it or not. If conditions demand it, he should have the automobile and his church or churches should pay for it.

The other day we saw a beloved pastor in our city visiting on the outskirts of the city. He was tired. He had walked many miles, made a number of calls. With a good car he could have made many more calls. That is not all. He returned tired in body and unfit for his evening's reading.

The pastor who fails to visit, soon finds himself moving on; and it is a big task to reach all the people without a modern conveyance.

If your pastor does not have a car, and needs one, buy it and teach him how to handle it.

Rev. O. E. Goddard, D. D., writing in *The Christian Advocate*, Nashville, Tennessee, concerning the Centenary Revival, says these very striking and noteworthy things:

It was once thought that to mention money in the midst of the fervors of a revival meeting would prove disastrous, would throw a coldness on the meeting, might kill it. Now we know that a meeting that would be chilled or killed by a Biblical deliverance on money ought to be chilled, killed, and buried. Simply accepting a title to a mansion in the skies, simply singing, "I'm glad salvation is free," simply feeling good, is not the whole of religion, according to the New Testament. The fact of God's ownership and consequently man's trusteeship are so fundamental that it seems strange that these truths should have even been regarded as less spiritual than any other truths. An exclusively emotional revival not based upon God's eternal truth is a curse. To delude people with the notion that they are religious because they can cry is a crime. To suppose that the only function of the Holy Spirit is to stir the emotions is a puerile notion of Christianity that ought to vanish. The Holy Spirit does move men's emotions, but his more important function is to produce the fruit of the Spirit. According to the Bible, "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." He who has these fruits is a spiritual man, be he emotional or unemotional.

FEBRUARY AND THE SUN

February has always been a good month for **THE SUN**, financially speaking. One would not think it that way, when he realizes that the larger per cent of subscribers are farmers. Despite the Editor's personal efforts at fall Conferences, February and March usually go beyond October and November.

We realize that money conditions are not normal and we are anxious to be of the largest possible service to every subscriber. However, here is our hope that February will be a banner month for **THE SUN**'s income. It is sorely needed. The Board of Publication is now up against its biggest problem and a liberal response in February will greatly help.

Of course pastors will help us as usual—for which we thank them.

Bishop Robinson (Methodist), of India, does not seem hopeful for church union on the basis of the Lambeth Conference. He writes:

When the Church of England shall have set its house in order—that is to say, when it has got rid of the Establishment, relinquished prelatial in favor of constitutional episcopacy, foresworn forever Apostolic Succession, sent Anglo-Catholicism to its own place (the bosom of Papalism), revised its Articles of Religion (John Wesley has provided an admirable revision), accorded its laity a rightful place in its councils, and placed sundry objectionable doctrinal teachings on a sound and secure Scriptural basis—then, and not until then, will it be in the position of vantage from which as a free, independent and evangelical Christian body it can enter into negotiations for union with the Free Churches.

"SUFFOLK LETTER" THIS WEEK

Readers will miss this week the usual heading—"Suffolk Letter". On page seven may be found Dr. Staley's usual weekly contribution. "If I Were a Layman" is the heading that we have selected for it. The article strikes us as being full of truth and fundamental in principle. Prominence is given it because of its value, as we see it.

There is another purpose that we have in calling the article "If I Were a Layman" and giving a page display. We trust that it will cause some layman to write on the theme—"If I Were a Preacher." Let us have an article by some one. Make it about one page in length and it will have prominence, and proper attention.

EDITORIAL BRIEFS

Some church janitors heat the building as if the preacher were going to talk on "ice", while others expect all the fire from the pulpit.

Some young preachers feel that the first thing to do is to develop the "parsimonious" voice.

This country needs a genuine baptism of law enforcement. Fines mean only high license. There is too much profit in some vices to stop an offender by fines.

SALOONS AND EDUCATION

"The closing of the saloons is sending many young people to college." Thus declared William Jennings Bryan in a recent interview with a reporter for the Ohio State University Lantern. "Five years ago we spent three times as much money on intoxicating liquors as we did on education. A part of that money at least has been diverted to educational channels. Five years ago less than ten percent of all the pupils in the common grades entered high school, and not over two percent ever went to college. If only four percent now go to college, we can see why the university halls are filled to overflowing."

"Remedies never come until after the disease." declared Mr. Bryan in regard to the inability of educational institutions to handle properly the vast numbers which come to them. "We may feel sure that thinking people will not see our colleges and universities decline for lack of funds or on account of intiquated systems of education. One proposed remedy is the establishment of junior colleges to take care of those just starting to college. Another is the extension of high school to make it cover the first two years of the college course. There is a growing tendency in favor of the extension of high school work in this manner, and, if it is adopted, twice the present number of students can finish their education at college without making the colleges any larger than they are today."

Dry leaders of Holland have announced that they will make a determined effort to secure the adoption of a local option bill in the next session of the Netherlands parliament.

The Honor System continues to be the subject of discussion in American colleges. It has recently been adopted in the Military Department of Colorado Agricultural College by the students of Ohio State University, Gustavus-Adolphus College, Minnesota, and Valparaiso University, Indiana. Other student bodies having the same under consideration are Bethany College, West Virginia, Coe College, Iowa, University of Michigan and Oklahoma Agricultural and Mechanical College.

There are 1,176 higher institutions of learning in the United States. This list includes all the universities, colleges, professional schools, colleges of agricultural, mechanical, technological and mining science, normal schools, theological seminaries, and junior colleges.

Mary Garden, world-famed opera and movie star, recently said in regard to prohibition: "I hope the whole world goes dry. Prohibition is a good thing for this country, and it will be a good thing for the world, I mean it."

THE CHRISTIAN ANNUAL

The Christian Annual is out. The mailing started today (January 20). *The Annual* contains 188 pages, is from the press of the W. H. Fisher Company, Greensboro, N. C.

The book has errors in it. Of course it does. I do not know where they are, but they have been in every edition and I have not been fortunate enough to break the record.

More than one-half of the original manuscript of *The Annual* was carefully typewritten and verified. Each line of the *entire* book was read by copy twice. Some of the tables had three readings by copy. In addition to these readings by copy, each page had two additional readings. More than one month's work, in all, has been put on *The Annual*.

And this one other thing: There are those who complain about *The Annual* being late each year. They forget that you cannot take an armful of manuscript into a print shop one day and get a complete book the next. Not only this, but this year the press work was held up for three days waiting for vital information about one Conference that should have accompanied the original copy. Later the work had to be suspended for eight days waiting for the proceedings of one organization.

We are not worried—in fact, smiling because the job for this year is over. *This, too, is a little amusing*: After repeated requests for mailing instructions, there are over 1,200 copies for which no mailing instructions have been furnished, at this date.

Brethren, if you should mention about *The Annual* being late, remember to be charitable.

C. B. RIDDLE, *Publisher*.

THE OBSERVATORY

J. E. MASSEY

THE CRIME OF COMPETITIVE ARMAMENT

When one considers that ninety-three cents out of every dollar collected by the United States Government today goes to pay for past and future wars, it becomes quite obvious that the present increase of armament is nothing short of crime,—even from a financial standpoint. According to a recent number of the *Literary Digest*, only one per cent of the Government expenditures goes to education; and the remainder of the one hundred per cent, after expenditures for wars, goes to labor, the former and the public. The big reason for such a ratio of expenditures seems to be competitive armament, and the United States is a leader in the race.

The extent of our naval expenditures for 1921, the *New York World* notes, are nearly \$700,000,000, as compared with naval appropriations of about \$400,000,000 in Great Britain, and about \$150,000,000 in Japan. It is planned that the United States build six new battle-cruisers costing \$23,000,000, so that by 1924 this country will have "incomparably the biggest navy in the world." One of these battleships, as it was pointed out by Mr. Hoover, would cost more than the sum needed to save the lives of three and a half million starving children in the war-devastated areas of Europe.

The solution of the problem seems to rest, to a great extent, with the United States, Great Britain, and Japan. With these countries leading in the crusade against competitive armament, the other countries, will follow. The frank discussions between the great powers, and recent reduction of the United States army to 175,000 men, have already given considerable hope in regard to the problem; yet, there is need of much more being accomplished. Every nation must pull together in both army and naval reductions until the spirit of competitive armament is banished.

THE DEBT OF HONOR

One of the saddest aftermaths of the war is revealed in the figures made public by Surgeon General Cummings concerning the number of American soldiers suffering from tuberculosis, mental diseases, and other afflictions which can be charged to their service to their country. Instead of declining, the number of patients have increased at a rate of 1,000 a month, and it is expected that by the time the height of the ailments have been reached in 1927 or 1929, from 30,000 to 35,000 patients will be under treatment in care of the Government.

Analyzing the 19,019 War Risk Insurance patients for the week ending January 1, 1921, it was shown that 7,586 were suffering from tuberculosis, 5,680 from neuropsychiatric ailments, and 5,743 were undergoing general treatment. In order to provide additional beds for these patients and improve the facilities of the hospitals, the

Surgeon General has requested a sum of \$30,000,000. This is believed to be little enough to devote to the adequate care of the men who gave their health and their reason for their country's defense.

THE INCREASE OF ANTHRAX

The attention of health authorities all over the country has been attracted by the recent increase of anthrax, a deadly disease contracted from animals in the process of tanning their hides and from the use of animal products. In New York City, there have been more cases of the disease in the last year than in the two previous years, and a similar ratio has been reported from other parts of the country.

Most of the cases have been contracted from the use of cheap shaving brushes. Of the thirty-four cases in the last seventeen months, eighteen were contracted in this way, and fifty per cent of the patients died. Other cases were caused from animal hides, and skins infected with the disease.

Though anthrax is rare compared with other better-known diseases, its increase has incited the Government to prevent its future increase. Law has been made to the effect that no more shaving brushes shall be made of horse hair. Health authorities in various states have also taken steps of enforcing stricter rules of sanitation among the workmen of tanning industries.

THE LIFE-RULE OF DR. CHAPMAN

It is always interesting to study the life-rule of a great man, particularly if his life-rule has been put into practice. Though one cannot hope to adopt the life-rule of every great man, there is invariably something about the spirit and process of a great life which attracts you, and seems to even become a part of your own soul.

In the case of J. Wilber Chapman, the great evangelist, one has a feeling of this kind. This is what Fred C. Ottman says in his biography of Dr. Chapman:

"People perplexed with religious problems pressed him for a solution. To an inquiry in reference to certain amusements and rules to govern the religious life, he replied:

"It is a very difficult thing to make a rule for another to live by. The rule which governs my life is this: anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps me in prayer life, or makes Christian work difficult, is wrong for me, and I must as a Christian, turn away from it."

So he regulated his own conduct and nothing better could he prescribe for others.

Rev. A. J. Cook, of Cape Town, Africa, while touring the United States recently gathering the facts regarding the results of prohibition in this country, said that in South Africa, prohibition had become an issue already. The drys there hope for a new law allowing some form of local option, in another five years. Five years later, or in 1930, they hope to have prohibition measure enacted into law.



CONTRIBUTIONS



OUR VIRGINIA LETTER

DID some one say there is no such thing as a new birth, from the spiritual standpoint? If you hear him say it, tell him to be particular where he thus speaks, for if he does not, some people will find out how ignorant he is in spiritual things.

Did some one say we have a new religion? And what is it—this new religion? Oh, they say it is just culture without the new birth—that and nothing more. Well, that may be a new religion, but it is an awfully poor one. Ignorance! Verily the wisdom of the world is foolishness with God. The truth is, a new religion, in which the supernatural is left out, is so near no religion, that it can never save a soul from sin or death.

In 1917, during that awful spell of "German frightfulness", when no steamer was safe on the sea, within certain territory, the *Kariua* was torpedoed. One of her passengers was the Rev. Archdeacon Dennis, a missionary of the Church of England. He went to his death with the steamer on which he was traveling. He had with him at the time a bulky manuscript—an English-Ibo dictionary, which he had prepared to aid in the great work of evangelizing the people to whom he had been sent as a missionary. The manuscript was lost of course, as was practically everything on that ship. Strange as it may seem, that great dictionary (in manuscript) has been recovered—it was washed ashore on the coast of Wales, and it will doubtless yet be published. The God who took care of Jonah in the sea, took care of this manuscript in its watery grave, and in due time brought it forth, yet to be a mighty power among the people for whom it was prepared. Only the hand of Jonah's God could have taken this manuscript from the ship as it rested in the depths of the sea, and brought it back to life. The day of miracles seem not to have passed away.

Some one has said that God is never in a hurry, and while that is no doubt true, let us not forget that He always gets to His work on time. Some four or five hundred years ago, Spain once severely persecuted the Jews. She was cautioned of the danger of laying her hands too heavily on God's chosen people. She spurned the thought and declared that Spain was prospering in the time of this prosecution as almost at no other time in her history—as she saw it, she thought she was safe, that God was not keeping watch over His own, but alas, she was mistaken. God was not in a hurry to take vengeance on the Spaniards, but what of the facts today? In those days she was one of the great and proud nations of the world, but today she has been reduced to a fifth rate world power, and it may be less than that, for we may now add to the fact of her weakened condition, as a nation, for she has now lost almost the whole of her once gigantic colonial empire—practically all that remains of her colonial possessions is the island of Fernando Po, off

the coast of Africa. The Jews have been a rebellious people, but they are still the chosen people of God—the people to whom God gave His first great truths for the world.

I have seen the sea when it was piling itself up in heaps—it was a wonderful sight. I think the sea of human thought is much like the sea of waters—human thought is piling itself up, and so much after the method of the deep. We scarcely get settled on an idea, before some one tries to turn it over and make it seem as nothing. No doubt we are living in a day of human progress, but which way are we going,—up or down? Many are talking of social service—and they have been at it for several years—but what is the gain so far? The best thing we have seen on social service which has in it real and vital power, comes to us from a report made by the Presbyterian Board of Home Missions, claiming to set forth the views of the Presbyterian Church on Social Service, and with it all Christians may be in hearty accord. It says:

"We believe that all true social progress begins where Christ began—with repentance, a change of heart. We would not divorce our social from our individual gospel, but on the contrary proclaim the need of personal conversion with redoubled energy. We believe that the fundamental vice of our time is not so much any particular thing that we do, as the spirit which animates the doing of it. We proclaim, therefore, as the fundamental need of our time, the Spirit of Jesus Christ, and to advocate such changes in our conduct of industry as shall more perfectly express His Spirit."

That is worth thinking about on the part of people who are interested in the spread of the gospel to the ends of the earth. Of course, those who believe in a new religion, a religion in which there is nothing supernatural and no new birth, will not be satisfied with it, but Christians cannot afford to adopt any form of Christianity in which Jesus is left out. Let men and women who are true to the truth and loyal to the colors of the faith, which was once for all delivered to the saints, stand by the truth as revealed in the Bible and so follow Jesus even to Gethsamane, if need be.

J. PRESSLY BARRETT.

Holland, Virginia.

KANAMORI

Last night, Mrs. Long and myself, went to Hyde Park Presbyterian church, Tampa, Fla., to hear the minister of the gospel who is often called "The Moody of Japan," also "The Billy Sunday of Japan." The building was packed. Among other things he declared that the common people of Japan "do not want war with the United States." "The people of my country," said he, "are profoundly grateful to this country because of the part played by America in opening up Japan to modern civilization."

Kanamori, during his early years, was a member of the "Kumamoto Band" of thirty Japanese, who learned the English language with the use of the English Bible, planning to criticise and oppose Christianity. Being converted by the teachings of this Bible, however, they took a solemn oath on a hilltop, during the night, signing in their blood their pledge to spread Christianity throughout the Japanese Empire. Kanamori became pastor of a Tokyo church, was later swept from his faith by German rationalism, and for twenty years lectured in all parts of Japan on "Thrift."

The death of his wife served to lead him back to his old faith, and he has since devoted himself to preaching the gospel throughout Japan. He has preached in many places in the United States, and will continue to do so until next June, when he will return to Japan. He is called: "The Man of One Sermon."

He has condensed the fundamentals of the Christian religion into one three-hour sermon, at the close of which he requests his audience not to come again themselves, but to send their friends. He has witnessed thousands of converts. No church building in Japan is large enough for his audiences. He is determined to place his one sermon in every home in Japan. The object of his American tour is to raise money to put this sermon in book form, in the Japanese language, which can be done in Japan, at a cost of five cents per copy.

D. A. LONG.

Tampa, Florida, January 19, 1921.

GENERAL PERSHING FOR CUTTING ARMAMENTS

(From the account which appeared in the New York Times)

"There is another thought that forces itself upon our attention tonight. As we contemplate the causes of the World War and realize its horrors, every right thinking man and woman must feel like demanding that some steps be taken to prevent its recurrence. An important step would be to curtail expenditures for the maintenance of navies and armies. The estimates recently presented to our Congress for naval and military purposes contemplates an appropriation for the next fiscal year amounting to more than \$5,000,000 for every working day in the year.

"It is a gloomy commentary upon world conditions that expenditures several times greater than ever before in peace times should be considered necessary, especially when the most rigid economy in governmental administration is essential if we would avoid national bankruptcy. But we are only one of the many nations that contemplate taking upon themselves such an enormous burden in addition to their tremendous war debts.

"The world does not seem to learn from experience. It would appear that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth. But no one nation can reduce armaments unless all do. Isn't it, then, time for an awakening among enlightened peoples to the end that the leading powers

may reach some rational agreement which would not only relieve the world of this terrible financial load, but which in itself would be a long step toward the prevention of war?

"Ours is not an aggressive nation. We want no territory, and we have no designs on other people. If other nations have the same attitude, it seems unreasonable not to believe that all would be willing to prove it by consenting to limit armaments. Unless some such move is made, we may well ask ourselves whether civilization does really reach a point where it begins to destroy itself, and whether we are thus doomed to go headlong down through destructive war to darkness and barbarism."

THE BULLETIN

Rev. A. Victor Lightbourne and singer, Davis, are holding a meeting at Elon College this week and we understand that the outlook is fine.

Mr. J. Byrd Ellington, Ridgeway, N. C., one of THE SUN's loyal and devoted friends, called to see us this week.

Rev. and Mrs. D. P. Barrett were scheduled to sail from New York last week back to Porto Rico, but are detained on account of sickness of Mrs. Barrett, who is suffering with a rheumatic attack, rendering her almost helpless at times.

The University of Michigan has 6820 students enrolled, 1420 of whom profess no religious preference. Only another indication of America's big missionary task at home.

CHINESE FAMINE FUND

Reported last week	\$43.73
Mrs. J. H. Seawell	8.00
Concord church (N. C.)	8.00
Total	\$56.73

AN APPRECIATION

Dear Brother Riddle:

I extend to you and the Brotherhood through the columns of THE SUN my sincere appreciation of the many kind letters of sympathy that have been written me. My eyes have greatly improved since leaving the University, and I feel strong and well and ready to serve my Church to the best of my ability.

B. J. EARP.

Milton, N. C., January 22, 1921.

Two negroes were taken from the Warren County (N. C.) jail last Sunday night and shot to death by a mob.

Ten men were killed in a tank explosion in Memphis, Tenn., on January 24.

IF I WERE A LAYMAN

REV. W. W. STALEY, D. D., LL. D., PRESIDENT SOUTHERN CHRISTIAN CONVENTION

If I were a layman I think I would recognize certain fundamental obligations and privileges as a member of the church. I would recognize that the financial burden and conduct of the business rests upon laymen. I would seek to inspire the membership of the church with a real sense of this financial obligation and business privilege, and to cultivate in the mind of the congregation a sentiment of loyalty to all the institutions and enterprises of my denomination. I would further help to create the sentiment that my pastor should devote his time and talents to spiritual service in the preparation of his sermons, the visitation of the sick and the disconsolate. His time should all be employed, but not in social visits or financial matters, but in sympathetic touch with the unfortunate and in bringing the unsaved to Christ. A church is not a constituency to be manipulated for social, financial and benevolent ends, but an organic body of men and women, with obligations and privileges to be worked out for the glory of God and the salvation of men; and more, it is the body of Christ with His Spirit as the life thereof.

If I were a layman I would regard it my duty to attend the regular services of my church as much as to attend to my regular business, in farm, store, office, or school. The most important business in the world is the Lord's business, and that is the reason why Matthew says: "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." The weakness of the church is in making its business secondary in the life of its constituency, and the secularizing of the ministry by leaving so many business interests on his mind. If I were a layman I would, therefore, go to church regular, pay to the church liberally and systematically, pray for my pastor, aid him, by information, at least, in his pastoral work, and then I would demand of my pastor a sermon, and not a lecture, or address, on Sunday. I would want his sympathy in my daily task, whether in the kitchen, the shop, or the field; but I would want him to *preach* the *gospel* on *Sunday* and *live* it during the *week*.

If I were a layman I would be a regular subscriber to THE CHRISTIAN SUN, a regular member and attendant at Sunday school and prayer meeting, *serve* on committee when appointed, and try to get other members to do likewise. I would not absent myself from church because I did not like the preacher, for I would consider it my duty to be loyal to Christ and the church first, and always. By going and praying for my pastor I might help him to preach better; if I stay away, I would make *myself* worse. If I had a sorry horse, I would work him and try to improve him or get rid of him, I certainly would not feed him and plow in another man's field with his horse.

If I were a layman I would work to make my church and its grounds as good as my own home; and if I were a rich layman, you can see that I would do much for my church. If in the country I would advocate a settled pastor in a neat parsonage on a few acres of land, if the community justified it; if not, I would at least try to inspire the membership with a willingness to pay liberally for two services a month. It pays to invest faith, means, time, and service in a cause which has blessed the world. Christian civilization, with its wealth, its conveniences, its government, its schools, its boundless opportunities, is the product of the gospel as proclaimed and maintained by the church. The preacher is not the head of the church: Christ is the head and the minister is His messenger; and the minister is the servant of the laymen who make him, or hinder his success.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

OUR WASHINGTON WORK

The Mission Secretary is much pleased to receive Vol. I No. I of "Individual V. I. P." issued by Bro. Irving W. Hitchcock, 801 Allison St., N. W., in the interest of the First Christian church of Washington, D. C. The abbreviations "V. I. P." stands for "Vision, Initiative, Perseverance". (And here is devoutly hoping our faithful flock in Washington will continue to manifest these noble virtues; for if they do we shall one day have a church in the national capital that all of us will be pardonably proud of.)

"Vip" carries a roster of officers of our Washington church, also that of the Bible school. There is a fine cut of the school on one page, and with reports, explanation, news notes, goals, and other church news, "Vip" makes interesting reading to those who are concerned for our work there.

Comes also a letter from our dear good friend, Sister J. I. Joyner enclosing a dollar, and asking that our people generally be appealed to through THE SUN, and *The Herald of Gospel Liberty* for funds with which to build a church in Washington. It may be said that our Mission Board employed Dr. A. B. Kendall and rented a hall for services more than a year ago, and the results are quite gratifying thus far. We have recently secured a beautiful and comfortable hall in the locality in which we hope to secure a lot and begin building at no far distant date. It takes time, patience, perseverance and prayer to plant and carry forward such a work as we contemplate in Washington; but by the help and leadership of the Divine hand it can be done. And many of us have our hearts in the work and we have every reason to believe that God is leading in the work and pointing out the way.

I wish we had thousands as loving and loyal and true as Rev. Albert Godley who visited the work and wrote of it as follows to *The Herald of Gospel Liberty*:

"Washington—our church here is organized and has a very efficient man of prayer and of work as pastor in the person of Rev. A. B. Kendall, D. D. It was my happy privilege lately to stand upon the plot of ground in Washington, proposed as a site for the church edifice and a parsonage. The selection is a very wise one. The object of the Christian Church is to save souls in Christ's name. There will be many in a very few years to be saved in that vicinity; and there are many there now, no doubt, who need membership in a church of truly Bible principles. The building should be large and well equipped for service, not for mere show. The prayer of faith, self-sacrifice, and patient hard work—and the paying into His treasury the Lord's tithe will result, by His grace, in a strong and useful church for the Christians in our Capital City. No doubt we have 50,000 members

in America who will gladly put a dollar—some much more—into this great enterprise, promising of so much and lasting good. I send Bro. J. F. Burnett a dollar towards this long neglected but vastly important work. I wish I could send a thousand dollars, but my means are very limited. Bro. Burnett will direct it to the right channel when the proper treasurer is named."

The Mission Secretary, who is also Mission Treasurer is glad indeed to receive all the help he can get in carrying forward the Washington work.

ANOTHER SUNDAY SCHOOL BEGINS THE YEAR RIGHT

I was delighted to see in last week's SUN that our Rose Hill, Columbus, Ga., Sunday school had decided to begin the year right by electing Mrs. R. F. Brown, Mission Superintendent, and that the school will give "one offering a month to missions, and one to the Orphanage." "We confidentially look for a revival of missionary interest," says the pastor. He will not look in vain, we predict. And that school will find new power. Marion Lawrence, the great Sunday school leader never wrote truer words than these: "The Church, Sunday school, or individual, with a world-view of the Kingdom of Jesus Christ and recognizing responsibility thereto will grow in spirituality and in power. We have forgotten all too long that the way to have plenty at home is to "make a little cake" for God first. The more our Sunday schools know about missions the more they will desire to help the cause. The more they help, the greater will be their interest in their home work."

And Dr. F. N. Peloubet, the late author of "Peloubets Select Notes for the Sunday school has also declared the great truth in these words: "The Sunday school which will be in the front line will be a missionary school, deeply interested in spreading the gospel, widening the horizon even of the younger pupils, and building them up in an unselfish desire to help others in the great work of the Church. The missionary interest is the saving of the Church, the enriching of the Church, the broadening of the Church."

I feel that the missionary message is to be carried to the pupils in our Sunday schools before there will ever be a real missionary awakening in the Christian Church. And because I want to see ours a missionary Church, that is to say, a growing, broadening, spiritual Church; I want our Sunday schools to become missionary in spirit, knowledge and activity.

THANKS

We, the people of Sand Hill Community, Upshur County, Texas, want to thank the Mission Board of the Southern Christian Convention for sending Rev. H. W. Elder to visit us. We think him a grand man and a great preacher. He did us a great deal of good and the seed sown will be gathered up many days hence. We can not express how glad we were to have him with us. We pray the Lord to bless him and all the Church. Pray for us and our work in Texas, at Sand Hill Christian church.

J. B. ORR.

OUR ORPHANAGE

SUPERINTENDENT'S LETTER

The year 1920 has passed and we are very grateful for the loyal support you gave us. We feel more encouraged than ever before. We had a good year in every way.

But there is greater work to do in the year 1921. We want to ask your most loyal support that we may do a larger work. The Children's Home is to complete and pay for and we must put forth our best efforts to do it.

An average of sixty little children enjoyed a home in the Christian Orphanage last year. Many are now appealing for a place and we hope to be able to comply with their requests as soon as the new building is complete.

We reached the largest goal last year we have ever set. Shall we go back this year or forward?

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR JANUARY 1921

Children's Offerings

Mary Watkins, \$0.05.

Sunday School Monthly Offerings

Reidsville, \$1.00; New Lebanon, 1.00; Bethlehem, (A) 2.50; Wake Chapel, 5.00; Mt. Pleasant (Hoke Co.) 2.00; Amelia, 1.00; Turner's Chapel, 1.00; Wadley, Ala, 2.16; Graham, 1.65; Union (Surry) 1.00; Memorial Temple, 4.42; New Flam, 1.95; Sanford, 7.21; Berea, (Nansemond) 10.00; Richmond, Va., 5.17; Leaksville, 1.97; Ivor, 2.75; New Providence, 3.27; Monticello, 1.05; Rosemont, 14.65; Chapel Hill, 2.25; Ramseur, 2.94; Dry Run, 2.50; Mt. Zion, (Ala) 1.90; High Point, 1.70; Berea, (Norfolk) 6.00; Peoples church, 7.60; Palm Street, 2.00. Total \$97.64.

Special Offerings

W. H. Thomas, on support of children, \$25.00; Miss Mabel Eaton's Sunday school class, 4.00; Ja. Philathea Class, Suffolk, 2.50; Cash Item, 1.26; G. L. Jones, on support of children, 30.00; Mrs. L. A. Rooker, 1.00; Mrs. L. I. Cox, 5.00. Total \$68.76.

Thanksgiving Offerings

Haw River church, (Additional) \$5.00; Mrs. Minnie Andrews, 2.00; Pope's Chapel, 11.50; F. O. Leonard, 1.00; D. M. Dew, 1.00; Watson Thomas, 1.00; B. F. Hunt, 1.00; June Thomas, 1.00; Mary Hunt, 1.00; W. H. Hunt, .50; W. I. Brooks, .50; Bernice Watson, 1.00; Spoon's Chapel 3.00; Happy Home, 5.25. Total, \$34.75.

Children's Home Fund

A. M. Thomas, on pledge, \$5.00; C. H. Rainey, on pledge, 5.00; John G. Truitt, 2.00; Celesta Lane Penny, 15.00; J. T. Jones on pledge, 10.00; Rev. W. B. Fuller, 5.00; E. T. Holland, on pledge, 20.00; G. W. Eaces, on pledge, 10.00; B. F. Branch, on pledge, 20.00; Mr. and Mrs. W. B. Madison, 10.00; J. W. Pittman, 10.00; Willing Workers Class First church, Kansas, 25.00; Mr. G. W. James, 10.00; Rev. G. J. Heckenham, 2.00; Rev. and Mrs. A. T. Banks, 10.00; B. D. Jones, on pledge, 20.00; H. W. Trolinger, 25.00. Total \$204.00.

Total for the month, \$404.10.

A FINE LETTER

Dear Brother Johnston:

I am writing you in reply to yours of November 1, last. You may think my answer long delayed. I have not been the pastor of any church for some time. Next month, the 19th, if I live so long, I will round the eightieth milestone. I am comparatively a poor man. I am a pensioner on the bounty of my Government. Being a tither \$15.00 of my pension goes into the King's treasury each quarter. I am careful to set aside a tenth

of even my smallest earnings so that I may have something to give to the various calls. In my childhood days I trod the path of a homeless orphan. I know what comes to such, sometimes. Some of those experiences may be bitter memories. May He who took little children up in His arms and blest them, bless and care for those under your care and protection. May God bless and guide you in your good work. I am enclosing my check for \$10.00.

Your brother in hope,
G. A. BROWN.

Oregon, Ill.

A LETTER

Dear Uncle Charley: I want to join the band of Cousins and enclosed you will find five cents for this month. I am a little girl nine years old. My teacher is Miss Bruce Walker. With love and best wishes to you and all the little orphans.—*Mary Watkins.*

You are a good little girl and the little girl to start off the corner for the New Year. I give you a warm welcome to the corner.—*"Uncle Charley"*

CHILDREN CHARMERS

PETER PAN

I have a little doggie,
His name is Peter Pan;
He barks at sister's Kitty
As loudly as he can.

Kitty climbs the apple tree
And sits down on a limb,
And says: "How are you, Peter Pan?"
And then she winks at him.
And Peter Pan says: "O, dear me!
I wish that I could climb a tree."

—*St. Nicholas.*

HOW THE SUNDAY CAME OVER THE MOUNTAINS

"I wish it weren't Sunday!" sighed Davy.
"So do I!" echoed Peggy.

Grandmother True looked up from the big book spread out upon her white apron and smiled. "Isn't it 'most time for a story?" she asked. Whereupon the two wings of her flowered ehintz chair were hastily occupied, and little hands began smoothing her goldie-silver hair. "To make the story come faster," Grandmother True said.

"There was a little boy in this story, and he was your Grandfather True. His father was a missionary preacher, who believed that God called him to leave his Eastern home and start out to the west with a party of pioneers and build a little church there. It was the longest train that ever came over the plains. No, not a train of cars, Davy, but a train of big wagons, all drawn by great, slow oxen,

"Of course all the people in the train were eager to get settled in their new home. It would take them months to make the journey, at best, and no one wanted winter to catch them in the mountains beyond the plains. The heavy, jolting wagons were uncomfortable, and they had to be on the lookout for Indians, who were not very friendly to the white men at that time and were likely to be hiding anywhere along the road.

"So, one Sunday, when the whole train stopped as usual to give the oxen their seventh-day rest and to hold a little service, some of the men came to Great-Grandfather True and asked to have a talk. They explained that there were a great many in the company who felt that they ought not to take out a whole day every week just to rest and worship. They had figured that by taking out the Sundays they would lose nearly a month before the long journey was ended. The provisions might not last, the Indians might come, the winter would overtake them—in short, nearly every one felt that they should keep going every day.

"Great-Grandfather True listened quietly. 'I'm sorry you feel this way,' he replied, 'but we will take a vote, and those who wish to go on of course must not be held back.' It was found that three-fourths of the party were determined to go. They all loved Great-Grandfather True and those left behind, and many were in tears at the separation. It was decided that those who went ahead should drop notes along the way if there was danger from the Indians.

"And sure enough, it wasn't very long before the smaller company began to find notes tied to fagots along the way—'Indians! Beware!' At every note they trembled and prayed and armed themselves, but kept on their way. Only on Sunday they stopped to rest the oxen and to worship."

"But didn't the Indians fight them?" asked David anxiously.

"If you'll believe it, not once!" replied Grandmother True. "To be sure, just as the little band came at last to a mountain pass, there in the distance they saw a group of horsemen riding toward them in great haste.

"The Indians! To arms!" shouted some one; and every one, even the women, manned a gun. But what was their relief to find only a band of soldiers who had come to meet them and escort them through the dangerous lurking places of the red men.

"On they went, and finally, just as they came to the last ridge of the mountains, what would they see, just ahead, but the other part of their train, creeping slowly along the winding trail. They could hardly believe their eyes, for they had supposed them safely arrived in their new home in Oregon by this time.

"Great-Grandfather True looked at the rugged trail, and then at the patient oxen. 'It is too hard for them,' he said. 'It will take longer, but we will go round the Mountain.' And take longer it did. They were all so glad to find themselves at last, safe and sound, with the oxen in fine condition, in the first camp of their new home.

"But where were the others?"

"All at once, looking back they saw them coming slowly down the mountain side. It was night when they at last came up, the tail end of the procession after all! Such forlorn, scraggy-looking oxen you never saw. The children were crying with hunger, for, in climbing the steep trail, the end of their provision wagon had fallen out, the boxes burst open, and nearly all the remaining provisions were lost. O, so happy were they to find that Great-Grandfather True had food and to spare. And O, what wonderful tales each party had to tell the other!

"Next day was Sunday; and though there was much to be done, what do you think that the captain of the larger company said?"

"He said: 'We will all rest with you today and hold a thanksgiving service to the good God. We think that there must be something in keeping Sunday, after all!'"

"Grandmother," said Davy thoughtfully, when the story was done, "I think Sunday is a pretty good day, don't you? I'm glad Great-Grandfather True brought it way out here."

Grandmother smiled, as little Peggy chimed in: "Me, too!"—*Sunday School Times.*

WINTER

'Tis winter—gloom invests the earth
And overhangs the sky;
The heavy clouds, on wood and stream,
Are frowning sullenly;
The frost's chilled hand, it touched the brook
That warbled in its bed—
Its fitful pulse has ceased to beat
Beneath the ice we tread!
But though the gusts howl o'er the hills,
And from the maddened gale
The snow in drifts are hurrying
To hide it in the dale,
And to the tempest bends the tree,
The maple and the linn,
Yet reek we not the storm without
If there be ealm within!

—*Children's Work.*

SMILES AND BLOSSOMS

Smile upon the troubled pilgrims
Whom you pass and meet;
Frowns are thorns, and smiles are blossoms,
Oft to weary feet.

Do not make the way seem harder
By a sullen face;
Smile a little, smile a little
Brighten up the place.

Anonymous.

It is easier to lead a man into the Kingdom than to drive him. "Love never faileth."

Do you *take* a collection in your church or *receive* an offering.

THE HOUR OF WORSHIP

CHRISTIAN CONTENTMENT

It is marvelous what the Lord can do for the peace of mind of those who trust Him. Outward circumstances may be very disagreeable and even calamitous, but real contentment is not dependent on outward things. It is an inner condition, a state of mind and heart. We cannot make people happy by means of fine houses, automobiles, rich dinners, large bank accounts, amusements, pleasures. Some of the most miserable people in the world are sated with these things. Rejoicing in the Lord takes place when Christ dwells in the heart. Then a person may be comparatively indifferent to what is going on outside.

It has been said again and again that worry rather than hard work is the thing that kills men and women. How often we see the human face deeply lined with the furrows of anxiety. There are many things about which we are prone to worry—our health and the health of our loved ones, the future of our children, business perplexities, financial problems, questions pertaining to the spiritual life. The Master says, "Be not anxious." He declares that the Heavenly Father who feeds the birds of the heaven and clothes the lillies of the field with more than kingly glory will take care of His children. They who have attained unto genuine Christian contentment are not dishonoring their Lord and Master by sinful anxiety, by worrying and fretting over what may happen. Trusting themselves with childlike faith to their Lord's keeping they rest serenely in Him. They trust Him for today and for tomorrow.

Christian contentment expresses itself in fervent, grateful prayer. The more we talk with God and the closer our fellowship is with Him the more thoroughly we become convinced that it is well with our souls. Many of the happiest moments in our lives are those which have followed prayer seasons.

Our peace of mind is influenced very largely by the things that we habitually think about. It is quite evident what kind of life a man will lead who thinks persistently and earnestly upon the things that are true, honorable, just, pure, lovely and of good report. Meditating upon these virtues, he adopts them as life principles and life habits. We are told by those who ought to know that the present generation is characterized by superficiality in thinking. They read trashy literature and are contented with the thrills of the "movie" picture. There are multitudes today who are crazed with a morbid desire for cheap amusement. They will not take the time to think seriously of the great issues of life. No wonder there are so many discontented, disquieted people. The very peace of God possesses him whose mind is a storehouse for things true and lovely.

Faith in the God who gives, produces genuine contentment. Why should a Christian be anything else but happy when he knows that the infinite resources of God

are at his command, that every spiritual need of the life of man will be abundantly supplied out of the unmeasured treasures of God? A person may be quite poor according to the world's standards, but if he has God as his Father, Savior and Comforter he may count himself as among the really rich ones of the earth.

If we have Christ as our closest Friend, if day by day we are trying sincerely to do His will, then it really matters not what outward circumstances may be. There may be trial, burden bearing bereavement, tragedy, but in the depths of our souls there will be a great peace and the consciousness that God will make everything to work together for good to them that love Him.—*United Presbyterian.*

"SAFETY FIRST"

But not at *all* cost. Prudence is far from being the highest word in the vocabulary of the soul. Not a single great undertaking for humanity would ever have commenced on the principle of "safety first." Life's greatest achievements represent somebody's risk. The last thing that Jesus considered in His ministry of redemption was the threats of His foes. Indeed, those same foes paid Him the highest compliment possible when they said derisively, "He saved others, himself he cannot save." "Safety first" as a caution to travelers by land or sea is well conceived. But "safety first" as a rule for the thoroughfare of life itself may be altogether pernicious. Moreover, one may sometimes need to take risks with his body for the sake of the health of his soul.—*George Clarke Peck.*

MY TROUBLES

I took my troubles up the road
All on a summer morning;
The sun from out its blue abode
The meadows was adorning.
My troubles were a sorry pack;
They clung like care upon my back.

And there was Doubt, a dubious thing,
And there was foolish Fretting;
And there was Sorrow, with its sting,
And hollow-eyed Regretting,
A grievous brood to bear along
When all the air was filled with song.

Then I came to the wide, free crest
With naught but sky above me;
A soothing wind my cheek caressed;
Methought it seemed to love me;
And there breathed upward from the earth
The fragrant messages of mirth.

And seeing far below me roll
The lands so green and spacious,
My troubles lifted from my soul,
And life again grew gracious.
And so I trod the downward road
Without a trouble for a load!—*Selected.*

Flashes From Other Pens

Many Standards of Happiness

A recluse in Chicago, who had lived for years in apparent poverty and with most miserable surroundings died last week. His will said that he left all his possessions to the United Charities of the city. In a box were found gilt-edged securities worth several hundred thousand dollars. He no doubt felt great satisfaction in thus living and saving. There are many standards of happiness and many ideals that are held in human life. It does not answer always to judge according to appearances.—*Herald and Presbyterian*.

Must Not Secularize Church Schools

This surely is not the time to secularize our Church colleges. Now it is the profound conviction of many thoughtful business men, statesmen, and all patriots that a far deeper religious life is needed in America, and that conviction is extending and deepening as never before in our history. We must look to our public schools for elementary training in fundamental religion and to all colleges, State and secular, to carry it farther. In their earlier history the Methodist colleges were centers of revivals, spiritual deepening, religious life service, and Bible study. The vast funds given to them were for such religious training. What is it ethically to do otherwise?—*Eastern Methodist*.

Pulling the Load

The *Baptist* relates the familiar story of the pastor who dreamed that he was pulling the wagon which contained his Church and supposed his congregation was pushing. The task grew so heavy that he looked back and discovered that nearly all had climbed into the wagon. The *Baptist* says that it might have been worse—that some of them might have pulled back, which would better describe the Baptist churches of the present—the pastor pulling, a few pushing, others pulling back, and the rest riding. It does not claim that the Baptist Church has a monopoly on this plan.—*United Presbyterian*.

If You Have the Money

Build that needed house now. Paint that dwelling, that church, that school. Repair that fence and make the farm look more tidy. Build that highway; it is badly needed. Pave that street; it will help your town. Improve the water works and extend the sewerage system, for they will better the health of your town. Build that church, that school, that courthouse, and go ahead with everything that shows you are a red-blooded American, with faith in your country. Now is the time for men—real men—to lead off and do things. Cowards only are slackers. The patriot can do as much in this time of peace for his country as he could do in war. Let's all play ball!—*Manufacturers Record*.

Sunday or Dempsey-Brennan?

Last winter the daily newspapers of New York set up a great howl about the costliness of the Billy Sunday meetings. The month that Billy Sunday spent in New York cost less than the Dempsey-Brennan prize fight in Madison Square Garden on the evening of December 14. The door receipts at this disgraceful affair were \$209,852. As far as we have observed the city press has made no charge of wasteful extravagance. "How long, O Lord, how long!"—*Watchman-Examiner*.

Does It Pay?

"I got out of that business," said a young man who had finally decided to enter a profession, "because there were too many temptations in it. I am not going to stay in any business that is always subtly suggesting a sacrifice of principle or conviction that ought to be sacred. If a man is in a business that cramps his soul and endangers his ideals, he had better get out of it." This is true enough of many kinds of business, but it is not true of the business of the Master's kingdom. Whatever the Christian may have of wisdom or talent, of patience or courage, of devotion or resourcefulness, Christ will use; and in using them there will come into the life of the individual enlargement of

happiness, an added peace and power. He who sacrifices his convictions and principles for business success is paying too much for it.—*Forward*.

The Sensitive Church

God pity a sensitive Church! The first thing it does is to show evidences of being afraid of criticism by the world. If it seeks to land blows upon the body of evil, it must be prepared to take some in return. If it dares to give punishment, it must be prepared to take at least a little on its own account. But the tragedy of Church life is found in the attitude of a thin-skinned pastor who is afraid to speak out and reluctant to stand for something definite because he is afraid some one will criticize his actions or opinions. The shepherd of the sheep must be willing to go forth even in the face of the storm and expose himself to the jaws of the lion and the midnight maurader if he is to save the sheep from the influences that seek to destroy them. A delicate man seldom makes a good shepherd.—*Western Christian Advocate*.

The Burglar

There is only one point at which man's will is not free. It is so free that it can even bar the door of the heart against life. "Behold, I stand at the door and knock," says Life, Incarnate Life in Christ Jesus; "if any man . . . open the door, I will come in." "If", but the latchstring is inside. How sad that so many other guests are more welcome—gold, pleasure, fame. But there is one against whom the free will of man is not sovereign. "You will find it spoken of in Jeremiah 10:21," says Dr. A. T. Schouffier in his book, "Studies in the Highest Thought." "For death is come up into our windows. That is the way death comes in. It cannot come in by the door, because we would never admit it. So it comes in by the window when we are not looking . . . We can keep life out, but we cannot exclude death." Which shall it be—the door opened from the inside or the window "jimmied" from the outside?—*Sunday School Times*.

CHURCH NEWS

FOUNDED—AND BABY REMEMBERED

The members of the four churches which are endeavoring daily to serve, have been very kind indeed, in the way of poundings upon us. But they have not waited for any set season or united poundings. All through the year we have been surprised by individuals or families with hams, lard, eggs, butter, chickens, and other good things at various and sundry times.

Nevertheless, two big surprises came recently in the way of united poundings. Last Tuesday we were called out to a Buick car in front of our home to behold the back of it filled with good things to eat, too many to name here, from the Mt. Zion church. The next day, while attending a meeting of the Ladies Aid Society at Windsor, we were compelled to allow the good ladies to fill the back of our Ford with all sorts of eatables, the list of which would take too much space here.

In expressing our heart-felt appreciation of all these gifts we wish to include the baby shower given by the ladies of the Windsor church for our little Margaret Lillian. All of these things are a great supplement to a minister's salary, especially in the times through which we are now passing, and also a sign of appreciation of a pastor's service.

We feel truly thankful for the thoughts and gifts of each and all. May the Giver of every good and perfect gift pour out upon you a double portion of His spirit.

E. T. COTTEN.

January 21, 1921.

A small boy sat on a curbstone weeping bitterly.

"What's the trouble, son?" asked a kind-hearted passer-by. "Have you lost your mother?"

"No," wailed the boy, "she ain't lost, but I gotta wait for her, an' I didn't want to be parked here."—*American Boy.*

SOLEMN VOWS

McCOLLUM-CUMMINGS

At the home of the writer in Reidsville, N. C., on Jan. 7, 1921, Mr. Sam A. McCollum led to the marriage altar Miss Claudia Cummings, both of Summerfield, N. C. These are popular young people of the New Bethel community and their many friends wish for them a long life of happiness and prosperity.

W. L. WELLS.

CALLED HOME

REDMON

Hattie Keeble Redmon was born August 21, 1891. Married to Willis Redmon, October 3, 1909 and died January 5, 1921. She united with the church at Mt. Zion about fourteen years ago. She was always faithful to her church and performed every task, relative thereto, with a ready, willing heart. The church has lost a faithful member and the home a devoted wife and mother. She leaves a husband, two children, a sister, six brothers and a host of relatives and friends to mourn their loss. It was the writer's privilege to serve her as pastor, officiate at her wedding and by her request, preach her funeral, assisted by her pastor, Rev. J. D. Dollar. Her body was buried in the old church cemetery there to wait the resurrection.

May the Father who doeth all things well comfort those who are bereaved and guide them to the Port of eternal happiness.

E. M. CARTER.

GUNTER

C. T. Gunter was born March 5, 1850, and died after a two weeks' illness of pneumonia, December 29, 1920. He was born and reared in Chatham county, and spent the greater part of his life there, where he had a large circle of friends. He moved to Lee county about 15 years ago, and by his optimistic spirit and genial disposition won many friends.

He was twice married and was the father of four children. His second marriage was to Clotilda S. Gunter, who with his only living son, Irvin, survive him.

When he moved to Lee county, he united with Bethlehem M. E. Church, and was a member of this church when he died. He was one of the charter members of Center Grove Christian church and was one of its most faithful members and loyal supporters when he lived in that community.

He was a kind friend and greatly beloved, a good husband and father, and an obliging friend.

The remains were buried at Buffalo, and his funeral conducted by the writer.

T. E. WHITE.

RIGGSBEE

The church and community of Turner's Chapel were shocked on January 4, when the news spread, telling of the sad occurrence at the home of G. W. Riggsbee. Mrs. Riggsbee, who was subject to fainting spells, is thought to have caught fire, and when found everything in her room was burned, and she was so badly burned that she was never able to explain it satisfactorily. She was rushed to the hospital, and after untold suffering, passed away January 7.

She was a daughter of R. B. Webster and was 55 years old. She married G. W. Riggsbee, and they had five children. The husband and four children are still living. They are: George F., Pittsboro, N. C., Mrs. Bessie Cooper, Colon, N. C., Mrs. Mattie Jones, Durham, N. C., and Miss Ethel Riggsbee, Colon, N. C. She is also survived by four brothers, J. B. Webster, Columbia, S. C.; E. L., Oklahoma; C. E. of Camden, S. C., and W. B. Webster, Colon, N. C.

She had been a member of Turner's Chapel church since its organization. She was a great sufferer, but never complained. Her kindness, and her afflictions so bravely borne, won the hearts of all who knew her.

T. E. WHITE.

GILLIE

W. H. Gillie was born December 10, 1840 and died January 11, 1921, aged eighty years one month and one day. He was married to Francis Elizabeth Wall in the year 1866. To this union were born nine children. Eight sons and one daughter. Bro. Gillie professed faith in Christ in early life and united with the M. E. Church about 25 years ago he withdrew from the M. E. Church and united with Happy Home Christian church where he remained a member until death. For the past 25 years Bro. Gillie was afflicted with rheumatism. For fifteen years before his death he was unable to walk. He was a great sufferer but he bore his sufferings with great patience and without a murmur. He was a good man. When he was able he attended his church and was a liberal giver. Eight children survive him. Funeral services at Mt. Carmel M. E. church conducted by the writer and interment in the church cemetery by the grave of his wife who preceded him to the spirit world some ten years ago. May the "God of all comfort" comfort the sorrowing.

W. L. WELLS.

SCHAEFER

Mrs. Eveline Francis Harris Schaefer was born September 30, 1842 and died December 27, 1920, aged seventy-eight years, two months and twenty seven days.

She married John Schaefer February 11, 1872. He died October 27, 1911. To this union were born four children, William H. Schaefer of Wilmington, N. C., Mrs. Hattie Klepper of Baltimore, Md., J. Wesley Schaefer of Washington, D. C., and Mrs. Mamie Harris of Carrollton, Va. All her children survive and attended the burial services held from the Waverly Christian church. The deceased was reared in the community of Waverly, Va., and spent most of her life in Sussex County. In early life she joined Spring Hill Christian church and remained a loyal member till her death.

She was the last of the large Harris family that had been so closely identified with the Christian churches of this section. She was preeminently a church woman. A Christian of the old school. She believed in testifying for Christ. She believed in praying for saints and working to bring sinners to the "mourners' bench" that they might repent of their sins and find peace to their souls. She was faithful to her church when in reach of it and loyal to her denomination at all times. We are grieved to lose this mother in Israel.

The beautiful flowers that covered the casket in the church and the grave in the cemetery but spoke the love and esteem in which her life as a relative, friend, and Christian was held.

The remains were buried December, 30, at 2:30 p. m., in Waverly cemetery to await the final resurrection. Services were conducted by the pastor.

JAS. L. FOSTER.

MEMOIR OF REV. J. W. WILLINGHAM

Rev. J. W. Willingham was born May 19, 1866 and died April 19, 1920. Brother Willingham was licensed to the ministry of the Christian Church by the Georgia and Alabama Conference in 1903 and was ordained elder in 1904.

During his ministry Brother Willingham served as pastor of the following churches: Brown Springs, Union Hill and Beulah. He was pastor of the last named church at the time of his death and was doing a most acceptable work, and was loved and esteemed by the church and community.

In the time of the greatest usefulness of our Brother, and in the triumph of a living, growing faith, he entered into the rest unto which he was faithfully striving to point others about him.—Georgia and Alabama Christian Conference Proceedings.

McCAULEY

J. Marshall McCauley departed this life at his home near Glencoe January 19, 1921, at the age of seventy-six years, two months and sixteen days. He was married to Sarah S. Garrison December 4, 1877. To them were born six children, four are living—three sons and one daughter. His wife, two brothers, two sisters and five grandchildren survive him. He was a soldier in the Civil War and was twice taken prisoner. He had been a worthy member of Union Christian church since 1864. A good citizen and kind father has gone home. Funeral services at the home and interment at Bethel M. E. church conducted by the writer.

J. W. HOLT.

FROST PROOF CABBAGE PLANTS

One hundred acres, thirty million good stocky plants, ready now. Early Jersey, Charleston Wakefields, Succession, Flat dutch, Parcel post paid 300, \$1.00; 500, \$1.50; 1000, \$2.50; Express 2000, \$3.50; 5000, \$7.50; 10,000, \$12.00. Count and delivery guaranteed.

PARKER FARMS MOULTRIE, GA.
(Jan.-Feb.)

THE TEMPERANCE CAUSE

Benefits of Prohibition Plainly Seen

The conversion of the majority of the people of the United States within three years to national prohibition as the only effective means of overcoming the horrible evils of alcoholism is a very remarkable, probably an unprecedented, phenomenon in political industrial and social history. It is distinctly an effect of the war, of the experiment of war prohibition in the camps of the improvised American army and in the communities that surrounded them. The prohibitory amendment to the Constitution was the wonderful results.

Politically, the effective means is to bring woman's suffrage into force all over the country. There is no doubt in anybody's mind that the women voters of the country will be on the side of prohibition by an immense majority, and that universal assumption is in itself persuasive in favor of prohibitory legislation in the several states.

Industry Sees

Industrially, a strong effect on public opinion will be produced by the collection and publication of the results already obtained by many employers of labor, large and small, as to the effect of prohibition on the efficiency and productiveness of their several establishments. Already many employers are convinced that prohibition increases efficiency among their employers, because it diminishes causes of absence from the works and also renders the individual workman more effective at his daily task. Such testimony from employers, collected and published by agencies which command public confidence, would naturally and properly have a strong effect on public opinion concerning the industrial effect of prohibition. Any increase in the industrial productiveness of the country will be welcomed and properly maintained, especially if it be accompanied by an improvement in the public health.

Society Sees

The good social and family effects of prohibition can best be seen and reported by physicians who are largely employed in city, school and corporation services; by nurses, whether school, district, maternity or out-patient, and by social workers employed

by hospitals, churches or charitable organizations. All these classes of observers are in position to see the good effects of prohibition on men, women and children of all classes, and their observations and comments would be readily accepted by most intelligent persons who are interested in the comfort, moral welfare and happiness of the whole people.

Drink and Hilarity

The advocates of prohibition are usually represented as ascetics or "joy killers." There is a rather common apprehension that the exclusion of alcoholic drinks will diminish cheerfulness and hilarity in all social gatherings and in general the gayety of human intercourse. It is a fact that alcoholic drinks used at any social gathering will increase laughter and other inarticulate noises in the company and will produce more boisterous merriment than "soft" drinks will. This phenomenon results from the diminution of self-control, conscious or unconscious, which alcohol produces in the human subject. It has nothing whatever to do, however, with real pleasure or enjoyment in social intercourse.

It is now a fact that total abstainers enjoy rational intercourse with their fellow beings less than those who use alcoholic drinks. They need, however, to be supplied by their hosts, or the company, with other sources of pleasure and satisfaction, such as music, dancing, good acting, good talk, humor and wit. Modern civilization has much to gain by shutting our Bacchus and his devotees, but should at the same time give place and welcome to Minerva, Ceres and Diana, with all the muses and the graces.

"Good society," or rather a conspicuous section of it, needs to be reformed in respect to lawless violations of the prohibition amendment in private houses and public assemblies. In this respect one section of good society is setting a bad example to the rest of the community, all the worse because it is set by persons who belong in a large part to the better educated and wealthier class, which ought by right to possess and illustrate the better manners. The effective punishment for such offenses is exclusion from polite society.

The Churches See

Since the adoption of war-time prohibition churches have had good reason to reconsider their duty with regard to effective reduction of the evils which attend the use of intoxicating drinks. Some denominations have maintained for many years a steady policy of promoting total abstinence; but most denominations have taken no decided action on the subject. The war having demonstrated that the alcoholic evil can be greatly reduced by vigorous action on the part of the national government, the several religious denominations may well consider whether the demonstrated effectiveness of prohibition in war times can not be carried over into peace times, with a general recognition on the part of the public of the widespread good results from prohibition legislation, and that its great contribution to the common welfare justifies the necessary restriction of individual liberty. It is by no means to be wished that total abstinence should be erected into a church dogma; but it is desirable that the dutiful and patriotic citizen should not oppose the civil methods of contending against the demonstrated evils which accompany the use of alcohol.

Life Insurance Sees

The well-recognized fact that life insurance can be sold to total abstainers cheaper than to other people needs to be brought to the attention of all reflective and provident Americans, no matter of what descent or present status. It speaks volumes for prohibition. It ties prohibition up in one bundle with thrift, frugality, regard for community well-being, and thoughtfulness for descendants and posterity.

Wine and Beer Bad

The contest against pure or thorough-going prohibition in this country takes the form of advocating the public sale of light wines and beer. To get rid of distilled liquors would be in itself a wonderful promotion of public health and happiness, as Russia proved in her short-lived suppression of vodka; but American experience goes to show that it is difficult to prevent the illicit sale of spirits in saloons authorized to sell only wines and

beer of specified low alcoholic content and all experience teaches that the habit of depending on alcoholic stimulation can be passed down an indefinite series of generations on light wines and beer only or chiefly. Since physiology and biological chemistry now teach that each man will be better off with no alcohol than with any under all circumstances, it follows that the best community policy is thorough-going prohibition. It is fortunate that under existing conditions both capital and labor can transfer themselves without loss of either time or money from a noxious industry to some harmless or beneficial one, the demand for both buildings and labor being at present sharp. How precious a privilege is that escape!

It is a moving thought that if the United States succeeds in enforcing the prohibition amendment other nations will emulate her example, and the human race may throw off a crushing burden of waste, disease and suffering.—*Charles W. Eliot, President Emeritus Harvard University, in New York Post.*

CHILD TRAINING AT HOME

Nature Study and the Child in the Home
By Ellen Eddy Shaw, Curator, Brooklyn Botanic Gardens.

All mothers who wish to establish in their children a love for Mother Nature should take active steps to arouse their interest in the wonders of it. In many ways, activities in the home leave even more lasting impressions than similar activities in school. We cannot separate homes and gardens and Nature and children. What then can we do this winter with our little folks?

When cold weather comes in city or country, we might take little excursions out into the parks and fields, or, if we have them, into our own gardens and help feed Nature's children, the birds. The wood pecker, the blue jay, the robin, and the English sparrow seldom change their homes in winter, so no matter in what part of the country we live, we are sure to find some feathery friends who will appreciate our neighborliness.

Let us have some fun with the birds and encourage them to come around our homes; for birds are not only beautiful, but they actually do work for us by eating insects which destroy our plants and trees.

I knew of one little boy who was very fond of birds and who loved to have them about him. One sunny winter morning when he was playing in his garden he noticed a wood pecker tapping the south side of a maple tree.

He approached the tree very quietly and stood near enough to it so that he could see many tiny holes or wells which the bird had driven into the bark. He was surprised to see that the bird hopped from one hole to another in its effort to catch the sweet sap as it oozed slowly out of the different holes!

The little boy was so impressed with the wood pecker's need for food that he decided to help feed any feathery friend that might come to his garden. He saved bread crumbs and dried them in the oven, then he mixed them with some grain which his father bought for him. Every morning he sprinkled some of this dry mixture on the ground where the birds could easily find it. One day he went to market with his mother and bought a piece of suet, and, with his father's help, fixed a piece of fine chicken wire over it and tied it to a limb of the maple tree. The chicken wire prevented the larger birds from carrying the suet away but the smaller birds could easily peck through the wire and get some fat which helped to keep them warm and which was hard for them to find in winter time.

The little boy enjoyed feeding the birds very much and he found that they depended upon him when the ground was frozen and they could not find food for themselves. He was particularly delighted to find that some of them became so tame that they would gather around him when he sprinkled their food upon the ground.

DR. J. B. BROOKS
DENTIST

Foster Building

Burlington, N. C.

MISCELLANEOUS

THE PRESIDENT'S FLAG

One of the many perquisites that President-elect Harding will enjoy when he enters the White House is the flag which will be his alone to use and which is distinctive from any other flag flown in the world. It is used by the president in his ex-officio capacity of commander-in-chief of the army and navy. It is not flown over the White House ordinarily.

This flag, which is no doubt unknown to many in our land, consists of the coat-of-arms as it appears on the president's seal, set in a blue field and flanked by four stars. The four stars are the symbol of high command—the same as those of an army general or navy admiral.

When the president boards a U. S. vessel his flag is hoisted and if possible 21 guns are fired; when he leaves, another salute of 21 guns is fired and at the last gun his flag is lowered. Should the president embark in a boat his flag is usually displayed from the bow, in which case passing naval vessels parade the full guard, four ruffles are given on the drum, four flourishes are sounded on the bugle, the national anthem is played by the band, and officers and men salute. If aboard ship the president is saluted by passing naval vessels and all naval batteries with the regular 21 guns.—*The Pathfinder*.

THE BETTER PRAYER

I thank thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed.
I thank thee much for bread to live,
I thank thee more for bread to give.

I thank thee, Lord, for snug thatched roof
In cold and storm,
And that beyond my need is room
For friend forlorn.
I thank thee much for place of rest,
But more for shelter for my guest.

I thank thee, Lord, for lavish love
On me bestowed
Enough to share with loveless folk
To ease their load.
Thy love to me I ill could spare,
Yet dearer is the love I share.

—Robert Davis.

THIS AND THAT

"I wish now," said the lecturer, "to tax your memory."

A wail in the audience: "Has it come to that?"

Small Boy. "Please, mother wants to know if there is a sugar trust."

Grocer. "Yes my lad."

Small Boy. "Well, will ye trust 'er wi' a couple of pounds?"

Teacher (reading from the "Vision of Sir Launfal"). "Oh! what is so rare as a day in June."

Boy in the front seat. "A red-headed Chinaman."—*Boys' Life*.

Dentist (to patient who is opening his purse). "No, don't bother to pay me in advance."

Patient. "I'm not. I was only counting my money before you give me gas."

Teacher. "Now, Robert, can you tell me how a bat hangs with his head downward?"

Bobby. "Please, miss, do you mean a chimney bat or an aerobat?"—*Boston Transcript*.

"I am afraid this high cost of living is going to introduce another innovation in the average kitchen."

"What is that?"

"The foodless cooker."—*Baltimore American*.

"Can you imagine," said the facetious teacher of natural history, "anything worse than a giraffe with a sore throat?" "Yes, sir," came the answer from one boy. "What, pray?" asked the teacher in surprise. "A centipede with corns."

Dad was not greatly pleased by the school report brought to him by his hopeful.

"How is it?" he demanded, "that you stand so much lower in your studies for the month of January than for December?"

Samuel was equal to the emergency. "Why, dad," said he, in an injured tone, "don't you know that everything is miked down after the holidays?"

REPORT OF THE CONDITION OF

The Elon Banking & Trust Co.

AT ELON COLLEGE, N. C.

At the Close of Business, December 29, 1920

RESOURCES

Loans and Discounts	\$38,967.68
Demand Loans	7,552.66
Overdrafts, secured, \$469.69; unsecured, \$532.31	1,002.00
U. S. Bonds and Liberty Bonds..	1,150.00
U. S. Money Orders	538.54
Banking Houses, \$4000.00, Furniture and Fixtures, \$2,866.47	6,866.47
Cash in vault and net amount due from Banks, Bankers and Trust Companies,	16,447.90
Cash Items held over 24 hours ..	7.50
Checks for clearing	199.34
Liability of Bank to Stockholders	126.84
Total	\$72,858.93

LIABILITIES

Capital Stock paid in	\$ 8,350.00
Surplus Fund	190.00
Amount due Customers on Liberty Bonds	298.00
Deposits subject to check	32,889.63
Time certificates of Deposit....	25,255.56
Cashier's checks outstanding...	4,225.19
Collections	245.00
Accrued Interest due Depositors	355.55
Bonds held for Conversion	1,050.00
Total	\$72,858.93

State of North Carolina—County of Alamance, Jan. 13, 1921, I, Marion Jackson, Cashier of the above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARION JACKSON, Cashier.

Correct—Attest:

J. J. LAMBETH
W. C. WICKER
S. W. CADDELL

Directors.

Subscribed and sworn to before me, this 14th day of January 1921.

J. C. McADAMS, N. P.

My commission expires June 25, 1922.

Good Study

Several Ohio lawyers once gathered in Judge Wilson's room after adjournment of court and were discussing the retirement of a member of the bar. Among them was one whose practice was worth \$25,000 a year. He said: "I have been practicing several years and am well fixed. I have thought I would like to retire and devote my remaining years to studies I have neglected." "Study law," put in Judge Wilson.—*Western Christian Advocate*.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

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BURLINGTON, NORTH CAROLINA

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONFERENCE

VOLUME LXXIII

BURLINGTON, N. C., FEBRUARY 2, 1921

NUMBER

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Church Music

THE EDITOR

CHURCH music may become so commonplace that we may forget its place. The music of the church is essentially a part of the worship, and often that part that the larger number of worshippers can enter into.

The music of the hour of worship often makes or mars the sermon. A great song by great hearts provoke great feeling of joy and good will. This gives the preacher of the hour greater impulse and new vision of his task. When harmony of song does not prevail, the atmosphere is not filled with that unity of purpose so necessary for a medium of soul expression.

Sing, sing, sing aloud the praises of Jehovah. "Sing His praises forever". Teach the children to sing; be a singing people, a singing church.

"Blest is that church whose people join in song,
Harmonious hearts make congregations strong;
Music, God's gift, to God's own uses bring,
Let every soul rejoice; rejoicing, sing."



IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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EDITORIAL

"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

CHRISTIAN UNION AND A LEAK

We believe that it was Editor Kerr of *The Herald of Gospel Liberty* that pointed out some time ago one great leak for the membership of the Christian Church—that leak being the medium of our continued preachments about union.

From the smallest to the largest gatherings of our denomination there is always emphasized the spirit of union and often times some "courting" proposition comes up and is submitted to some other denomination. All these things THE SUN's scribe has advocated, sanctioned, and helped to do. We have been wondering, however, just how far that our denomination should go in this matter and how long the matter should be kept up.

These actions have at least made one big impression on the average member. They have impressed him that the spirit of union is so prominent that if he desires to change his church membership that nothing will be lost. It, therefore, sums itself up in making for each member of the Christian Church an easy and plausible excuse for uniting with some other denomination.

We believe in Christian union and what we have stated are simply facts and principles for the consideration of our readers.

The writer firmly believes in a long courtship, for personal reasons which are not here stated. But we believe that a courtship can be too long and nothing gained thereby. It may take denominations longer to get married than individuals, and so it may be a case of our impatience. But when nothing is being accomplished by constant courting, we see no good reason to keep up the "calling" and the "courting".

The Methodist Episcopal Church, South, and the Methodist Episcopal Church, North, have been "court-

ing" continually since the fall of 1916; and if we rightly interpret the four leading Methodist papers that come to this office (two from the North and two from the South) these two divisions of the Church are hardly "loving" after four years of constant courtship. And this further testimony: A leading layman of the Methodist Episcopal Church, South, said to us the other day that all that had been accomplished by the Committee of Unification was airing the differences and that was all that would ever be accomplished, as he saw it.

Here is another witness, which we find in *The Christian Advocate*, (New York) under date of January 20 of this good year: "Bishop H. M. Du Bose of the Methodist Episcopal Church, South, in three suggestive articles in *The Christian Advocate* of Nashville, entitled *Looking Forward*, summons his Church to rid itself of its sectional title and, taking on the character and program of an American Church, to address itself specifically to the conquest of the West. He says: 'To my mind there is one incomparable exchange for the present name, and that is 'Methodist Episcopal Church in America.' That is the original title of Methodism. We are in all essentials original Methodism. . . . May I live to read in the Journal of the General Conference of 1926, these words, 'The Thirty-fifth General Conference of the Methodist Episcopal Church in America (being the twentieth General Conference since the constitutional separation of such Church in 1844)!' The Bishop thinks this would be a tremendous stroke, for 'It would put our Methodism in an impregnable historic position and would give us a continent-wide evangelical vantage. He that runneth may read.' "

We endorse Bishop Du Bose's words "looking forward", and have often wondered how the great Methodist denomination can afford to divide itself sectionally. We believe that you agree with the Bishop. But listen to what Editor Joy of *The Advocate* adds to the fine expression of the Bishop: "Bishop Du Bose now resides in California, where the exuberance of the fruits and flowers has a tendency to express itself in the ideas and language of new-comers. It is not strange that a transplanted Georgian soon discovers that no Church can do much outside business under a sectional name. Yet he must remember that he has episcopal colleagues who take pride in the sectional designation and would bitterly oppose a change. 'South' is historic enough for them. However, this is a free country, and if the Methodist lack the grace to get together as they should, the next best thing is for the several Churches to do their utmost, each in its own way but with all possible cooperation, with the common aim to make America Christian. The objective is not denominational aggrandizement, but the promotion of righteousness. The one thing which ought to be impossible for either church, or for any Evangelical Church, is to waste a single man or a single dollar upon competitive work. California is a section where in the past this principle has been honored—in the breach!"

These quotations speak for themselves as to how union progresses with itself, that is one denomination trying to unite itself as an American body and not a "North" and "South" Church.

There are more people who believe that Christ's prayer that His people should be one, meant *one in spirit*, rather than one in denomination.

An organization can be so big that its machinery will break down. The Interchurch World Movement is a fair example. Denominational divisions are only a breaking up into separate units of the great army of Christ that is marching forth to victory. Denominational heads stand as captains and in this way the last soldier is brought in personal touch and contact and goes forth to do his work. If there were only one denomination the average church member would be so far removed from service and personal contact that it would become a "do as you please" society. Interest would be lost, personal contact destroyed, and the forward march of Christianity would become checked by trying to operate through a huge machine.

A CHURCH CALENDAR

It seems to us that the Christian Church should have a calendar—a well planned program to be carried out through the year at stated times. We understand that "Objectives" are being worked out now, which is getting at the same plan and principle.

The calendar for each year should be worked out by a commission from each of the Conventions and read at the fall Conferences, suggestions received, revision made, and published in December to take effect January first.

The whole Church—the whole denomination—should be pulling and pressing toward the same goal and at the same time. We are too small in numbers to be divided in interest and energy. Certain things may be more easily worked in some sections than others but the outstanding aims of the Church should be stressed by a united Brotherhood.

Our Forward Movement and Men and Men and Millions Movement are drawing us to the place and point of stressing definite things at definite times. The Field Committee of the Men and Millions Forward Movement of the Southern Convention is just now arranging for periodic expression to different phases of religious activities.

Let us go forward in these things and find our way to a definite and well defined program for the whole Church. "United we stand; divided we fall."

SEEING CHINA'S SITUATION

Rev. Wilson P. Minton, our Mission Secretary, writing to THE SUN's Editor recently, had this to say about Japan, which it seems to us, should entertain the thought of the Brotherhood:

"This trip has revealed a great many things to me about our own work and also about the mission work of Japan from the standpoint of other denominations as well. The more I see of Japan and the more I study her position in the Orient the more convinced I am that we have here the strategic mission field of the Far East. Not that, but she is bound to figure largely in the affairs

of all the world unless her relationships with her neighbors far and near is tempered with Christianity the world will suffer for it. As she stands now, she has practically no religion. Great efforts are being made to instill patriotism more deeply in the hearts of her people by stressing anew the religion of Shinto; and Buddhist is still rampart all over the Empire, but it seems that in spite of all that, great masses of the people are without any religious convictions whatsoever. If the forces of Christianity could step in in a really adequate way NOW the tide could be turned toward the Truth that would make this nation free and that would make her a force for righteousness forever. But to do this thing, every denomination must increase its missionary force both in men and equipment with all possible speed. Japan is a hard field to work in but the challenge from the standpoint of the far reaching effects of mission work here is appealing to the strongest type of men—men who do not fear to grapple with a hard problem through the help of the Heavenly Father."

ONE BIG FIGHT OF THE CHURCH

We get the information from the *Northwestern Christian Advocate* that a recent survey was taken in Iowa of the classification of the mail that went out over the rural routes of that State. During the month of October one carrier distributed 3,690 papers, only twenty of which were of a religious kind. The mail route is thirty miles long and these twenty papers of a religious nature went to only seven families.

There are two things that every pastor knows and knows well: That it is difficult to get people to attend church and to take the Church paper. The regular attendants at church are usually those who read the denominational organ. It would not be so bad if all those who absent themselves from church would read the official organ of the denomination. But such is not the case.

The one big fight of the Church—of all denominations—is to get the Church paper into the homes of the people. And what is an added proposition is getting it read after it enters. The burden rests upon the whole Church and it is an issue that cannot be evaded and put aside. It keeps coming to us and we must meet it.

There is no "back to normal" with the Church. "Back to normal" is a poor slogan for anything. "Back to"—we do not like it. The Church is satisfied too often with stale things and not willing enough to go forward. If the world war does not push us forward, our boys have died in vain. Back to nothing—forward to something.

You have your way of doing things, of organization, and development. If the other fellow does not do as you do, or as you think he should do, remember each soldier can fight better in his own armor.

THE OBSERVATORY

J. E. MASSEY

UNEMPLOYMENT, BUT HOPE IN THE FOREGROUND

A survey of the existing unemployment in manufacturing and city industries made by the Department of Labor, brings out some extraordinary figures. It seems almost unbelievable that 3,473,466 persons, or one-third of the working population in these lines, should be idle, yet the unrest prevalent during the last few months, in part, reflects the extent of this extremely large army of idle people.

According to the statistics, the highest percentage of unemployment is found in Michigan where it has reached 82 per cent. In New York the average is 28 per cent compared with 38 per cent in Massachusetts, 43 per cent in Connecticut, 44 per cent in Illinois, and 50 per cent in Indiana and Ohio. The startling proportion, however, is that all of this has taken place during so short a length of time. Only six months ago all of these industries were proceeding at the top notch.

But prospects are brighter for the future. Banks are functioning as usual. Confidence is not lost and credit has not disappeared as in the financial crisis following other wars and panicky times of the last half century of our history; and most of this feeling of confidence is due to the backing of our present Federal Reserve System of finance. The reopening of mills, and the extension of full hours of work in the present hours of turmoil show that better times are not far off; probably within a few months, rather than within a period of five years, as was the case after the financial crisis of 1893.

HOW PROSPERITY IS GIVEN

Prosperity in business depends upon the good faith and righteousness of the man, is the estimation of Roger W. Babson, head of the Babson Statistical Bureau of New York. In a recent address he told how, in examining the statistics of business changes, he tried to find the underlying causes, of depression and of prosperity. He said that "a period of depression is the result of unrighteousness, dishonesty, extravagance, and inefficiency which develop in the latter half of a period of prosperity; and secondly, that a period of prosperity is a reaction from the righteousness, industry, integrity and thrift which develop in the latter half of a period of depression."

He further says: "It is not railroads, steamships, or factories which cause our prosperity; it is not bank clearings, foreign trade, or commodity prices which give us good business. All these things are mere thermometers that register the temperature of the room. Prosperity is based on those fundamental qualities of faith, temperance, service, and thrift, which are the products of religion. The fundamentals of prosperity are the Ten Commandments."

COLLEGE IDEALISM

American colleges are challenged with the duty of "manufacturing men and women who are not afraid to have ideals", says Shailer Mathews, Dean of the University of Chicago, in a recent issue of the *Independent*. Taking the instance in which Berea College (Ohio) elected its new president from Oberlin College, both of which are noted, not so much for their scholastic training, but, for their high ideals and Christian character. Dean Mathews showed how the American colleges are being challenged with the responsibility of devoting more attention to this very essential part of education,—training of character—or, to the moral as well as the technical obligation of education.

Dean Mathews sees that the present tendency in American colleges is to center too much on "producing specialists and miscellaneous job-finders", and he believes that "sooner or later they will lament their lack of teachers who believe they have a moral obligation to their pupils."

LIMITING EDUCATION

The recent action of Princeton University to restrict the number of its students to 2,000 indicates an all-to-prevalent change in the educational policy of a number of American institutions of higher learning. It is that change which indicates that such institutions desire not to be distinguished for their numbers, but for their quality. In one sense it is a race between higher institutions to sacrifice in the number of their educated in order to gain prestige by those who are permitted education.

In regard to this instance *The New York World* says: "No doubt popular universities have much to gain from the economic side by limiting the number of their students. It will counteract tendencies toward expansion which under the increased demand for college education have subordinated the scholastic to the commercial functioning of college administration, and impose onerous burdens on presidents to finance swollen development. Very probably the character of college instruction would improve if only the best promise were accepted. But there is another and more pertinent obligation which must be fulfilled in order to maintain a truly democratic and American spirit in education, we have a promise to the uneducated and undeveloped. American colleges are under obligation to provide higher education to all who seek it."

According to statistics from Washington, the cost of living has decreased in the past several months, eight cities showing an average of 15%.

There are today 115,000 tubercular children in Vienna, according to a comprehensive statistical study of the child health situation in the Austrian capital, made by the American Red Cross. Tuberculosis is the most appalling factor in the present day conditions in Vienna, and of the 115,000 children infected 16,000 are in urgent need of surgical treatment.



CONTRIBUTIONS



OUR VIRGINIA LETTER

IF we ever needed to be on the alert, in the cause of prohibition, it is now. It is true we have constitutional prohibition in the United States, but the enemy of the movement for the prohibition of the liquor traffic, was never more active than now. For a long time they did not believe constitutional prohibition was possible, and the enemy rested well and comfortably, so assured were they that there was no danger, but one day they woke up to the fact that the prohibition amendment had been passed by Congress, and then they were compelled to believe they had been too well content for what they regarded as their best interests. Now they are working with all the power at their command to defeat the constitution of their own government. The dry forces must never let up till the liquor business is dead and beyond the hope of resurrection. Steady, brethren! Let us stand in our places and do our best.

The one gigantic task for the people of the United States today is to see that the prohibition law is *enforced*. There is no surer way to defeat the cause of prohibition than to allow the law to go, not enforced. Non-enforcement of the law will bring the whole thing into disrepute and break down the eighteenth amendment to the constitution. Enforce the law and ultimate victory may be counted as assured. Neglect enforcement and failure is certain. As a whole, the people will not stand for non-enforcement. A law that cannot be enforced the people will not stand for, but enforce the law, and the liquor business will soon be a thing of the past. By the time the next generation has reached mature age, the fight of the liquor traffic will have been defeated and sent to its grave from which it may not be resurrected.

During the year 1920 there were admitted to the United States 454,119 immigrants. This is another reminder of the fact that, though we fail to carry the Gospel to heathen lands, yet we cannot shun the responsibility of evangelizing the world. If we do not go to the world with the Gospel, the world will come to us without the Gospel and force us to action, or they will heathenize us. It still stands a choice before us—We may do as we please, but the responsibility is with us. We must call them to repentance under the Gospel, or they will heathenize us because we try to keep the Gospel all to ourselves. Which shall it be? I vote to give them the Gospel. How do you vote on the question?

And what do you think of the "milk and water" religion, recently mentioned in these letters? It is the kind of religion that claims to have nothing but life, not spiritual life, not devotional life, but just life. Surely that does seem to be something new under the sun. Is that possible? Can there be real Christianity when there is no spiritual life, no devotional life, not anything but just life? Well, we doubt it. You just as well claim that a tree can bring forth apples when it has no power to bring forth bloom. Indeed last summer I saw just

such a tree—it was growing down by the water's edge. It had life, that and nothing else. It had no flower-life and no fruit-life. There it stood just absorbing everything about it to consume all it could get on its own life. It was a living thing, but that was all—it had no parts of value. It used its life for itself. How much religion there is in the world just like that—it has nothing for any one but itself. Now it seems to me that a religion which has no life for anything but itself is not the religion of Christ, and I cannot believe that I have any need for that sort, nor do I believe that the lost sinners of this world need that sort of religion. This "milk and water" religion may do for such as do not need the work of grace (if there are any such) which we call regeneration. Let us be glad that the religion of Jesus Christ is still spiritual and devotional, issuing into the great Eternal Life which Jesus gives to them that believe and obey Him. Can it be possible that a religion which has just life, not spiritual life and not devotional life, can be the religion of Jesus? We think not. But if it persists in claiming to be religion, the religion of Jesus Christ, then when it has done as much for lost humanity as the Christian religion has done, we shall be willing to share honors with it. Will it accept the challenge? We believe not only that they cannot, but that they will not. A religion without the blood of Christ and without the atonement cannot measure up to the essentials of salvation.

J. PRESSLEY BARRETT.

Holland, Virginia.

FOUR-SQUARE

I—Growth

The New Jerusalem as the seer of Patmos observed it lay "four-square". Growth too expresses itself in the same way. Witness what is said of the growth of Jesus—"And the child grew in wisdom and in stature, and in favor with God and man."

The normal life grows in these four directions. Only idiots fail to develop in wisdom. Growth in wisdom is to be distinguished from growth in book-knowledge. Wisdom ought to be enhanced by study in the schools, but the consequence does not necessarily follow. Many great scholars have lacked wisdom. Many wise men have lacked scholarship. Wisdom is discernment of the inner significance of the experiences of life and of the race. Jesus grew in wisdom and so should we.

The physical dwarf is a monstrosity. So natural and normal is physical growth that any interruption of it occasions surprise. But the development of a sound body is more than a matter of years. Positively speaking it includes also play, proper food, work, sleep, and the application of sanitary and hygienic principles. Negatively it includes abstention from all hurtful things, such as

alcohol, tobacco, dancing, and intemperance in every form. Our bodies are the temples of the Holy Ghost and should be kept socially pure.

The normal life can no more leave God out of its program than it can leave out food. In Him we live and move and have our being. Jesus increased in favor with God. As we have larger experience and more ample opportunity, it is our pleasure, our joy, our privilege to merit His increasing favor. We should be scrupulously careful ever to choose His side of any question.

And finally, in order to be four-square our development should include the approval progressively of our fellowman. This approval is not to be sought for by flattery or favoring, as it is the legitimate by-product of the normal, daily life well and conscientiously lived. The life that seeks popularity will not meet the test of four-square growth. The life that receives the favor of brothermen as our unearned increment of living is the real life that counts. Such a life may be crowned with a cross and nails through hands and feet and a javelin-pierced side, but such a life is worth all it costs. Earnestly seek it; covet it.

Mental, physical, spiritual, social—such are the ingredients of the life that is four-square in its growth. Such a life God yearns for each one of us to live for Him.

W. A. HARPER.

SUFFOLK LETTER

The 1920 census shows that 51% of the population of the United States dwell in towns and cities. This is the first time in the history of this country that the urban population has out-numbered the rural population. This increases the obligation of the Church to plant herself more firmly in the towns and cities. So much is written, in recent years, about the "problem of the country church", that one would conclude, if he did not think for himself, that religion would decline if something were not done for the country church. A little careful observation and thought might reveal the "problem of the city church". Here is the great problem for Christianity. When Jesus "was come near, He beheld the city, and wept over it." We are not told that He wept over the country. He "wept" at the grave of Lazarus and over the city of Jerusalem.

If Jesus were near some of our modern cities He would weep again. Immigration is one menace to city life. Foreign languages, foreign faiths, foreign customs, group themselves apart from native groups and lose their place in Christian worship and service. The absence of homes of their own makes city population a moving population. They have no fixed or settled habitation. It is a moving people as well as moving pictures. The proximity of the people, with the absence of neighborliness, is also a bar to religious development. Besides this, all forms of vice are within reach of the young and in the most attractive form. Here the forces of unrighteousness clothe themselves in beauty, play en-

chanting music; offer carnal delights, and win the inexperienced into ways that lead from God and the Church. Temptations of all kinds lure the young into fields of pleasure rather than the way of the Lord.

Some people pity those who dwell in remote country districts because they know *so little*; those who dwell in the city deserve more pity because they know *so much*. Much of the evil in the country is sent out from the city. Obscene literature, lascivious pictures, vulgar shows, and all the arts of sin are carried from the city into the country.

Again many people going from the country, where they have enjoyed friendship and worship, become enamored of the sights and entertainments and lose their habit of Sunday school and church. The atmosphere is tainted with moral disease. As malaria, rising from cesspools and swamps, may be taken into the lungs and disease the body, so moral sentiment and conduct may poison city atmosphere and disease the moral life of those who breathe its death-dealing poison. The contact with evil is contagion itself. The problems of Christianity and of the Church is in the city. In fact the problem of civilization is in the city. The downfall of nations has been the downfall of cities. Witness Babylon, Ninevah, Greece, Rome. The ruins of cities are graves of nations. If city church problems can be solved, country church problems will take care of themselves. What this day needs is a great awakening as to the value of country life, and the need of a more consecrated spiritual life in city churches. "Come out from among them, and be ye separate, saith the Lord", is a good text for the people in the city churches in this year of question marks. The church life is too close to the life of the world. In the dance, in the card club, in the joy ride, in the Sunday desecration, the church mingles too much with the world. City life needs a Christian atmosphere that is socially pure, commercially honest, intellectually sound in the faith, and absolutely separate from the worldly.

W. W. STALEY.

The Unitarians completed a few weeks ago the raising of a special fund of \$2,250,000.00 to aid the various enterprises of their Church, \$50,000.00 of the fund to go as an endowment of their Church paper, *The Christian Register*.

Governor Morrison, of North Carolina, has recommended the creation of two new offices or commissions—that of Taxation, and also one of Banking.

A mob of Tennessee men burned a negro murderer named Henry Lowery, near Memphis, January 26.

Governor James M. Cox of Ohio, declares, after a recent visit to President Wilson, that he finds him much improved in health and more robust in every way than he was on the occasion of the Governor's call last summer.

CHRISTIAN UNITY GATHERING

(Syndicated Matter)

Plans have been made for the most notable Christian unity conference ever held in America to meet at the Second Baptist church, St. Louis, February 2-4. It will be attended by more than a thousand delegates from various Protestant bodies of the Middle West in particular, although many from the East will attend. No program of its kind has ever been put on anywhere before. It will not be in the interest of any one denomination or any one Christian-unity movement, but all Christian-unity movements will be officially represented, and delegates from all denominations will be in attendance. The St. Louis committee is composed of Rt. Rev. F. F. Johnson, Protestant Episcopal bishop, chairman; Rev. Dr. W. C. Bitting, pastor Second Baptist church, vice-chairman; Rev. Dr. D. C. MacLeod, pastor Central Presbyterian church, secretary; Rev. Dr. A. H. Armstrong, secretary of the St. Louis Church Federation, assistant secretary, and Rev. Dr. George A. Campbell, pastor Union Avenue Christian church, treasurer; besides a minister and layman on the committee from each of the following bodies: Congregational, Baptist, Disciple, Evangelical, German Methodist, Methodist Episcopal, Methodist Episcopal South, Protestant Episcopal, Presbyterian in the U. S. A., Presbyterian in the U. S., United Lutheran and United Presbyterian. The conference is under the auspices of the Association for the Promotion of Christian Unity, headquarters of which is in Baltimore, Rev. Dr. Peter Ainslie, president, and Rev. Dr. H. C. Armstrong, secretary.

The program is of unusual interest, and has awakened general enthusiasm throughout the Middle West. The conference opens at 2:30 on February 2, with an address by Dr. Ainslie, outlining the scope of the conference and emphasizing how the various movements toward church unity represented in the conference supplement each other in helping forward the unity of the church. Following his address will be the question, "What Does My Denomination Mean by 'The Church' and 'Church Unity'?" This will be answered in brief addresses by the following speakers: Rev. Dr. W. H. Giestweit, pastor Third Baptist church, St. Louis, will answer for the Baptists; Rev. Dr. S. H. Woodrow, pastor Pilgrim Congregational church, St. Louis, will answer for the Congregationalists; Rev. Dr. F. W. Brubam, president of the United Christian Missionary Society, St. Louis, will answer for the Disciples; Rev. Dr. C. B. Spencer, editor of the *Central Christian Advocate*, Kansas City, will answer for the Methodists; Rev. Dr. John S. Bunting, rector church of the Ascension, St. Louis, will answer for the Protestant Episcopalians; Rev. Dr. B. P. Fullerton, St. Louis, will answer for the Presbyterians; Rev. Dr. John Baltzer, president of the General Evangelical Synod, will answer for the Evangelicals; Rev. Dr. W. E. Wheeler, pastor St. Mark's United Lutheran church, St. Louis, will answer for the Lutherans; Rev. Dr. J. H. C. Fritz, dean Concordia Seminary, will answer for the Missouri Synod of the Lutheran Church.

These addresses will be written and given over to a committee on findings. This committee will make its report on the last day of the conference.

On the evening of February 2 the Lambeth Appeal, which was formulated last summer at Lambeth Palace by the bishops of the Anglican and Episcopal Churches, will be presented by an Episcopal bishop, followed by conference. On February 3, in the morning session, the World Conference on Faith and Order will be presented by Mr. Robert H. Gardiner, secretary of the World Conference and a prominent attorney and banker of Boston. That afternoon the American Council on Organic Union of Evangelical Protestants will be represented by Mr. Henry W. Jessup, distinguished lawyer, son of the well-known missionary educator of that name, born at Beirut, Syria, now professor of law in the New York University and author of a number of books, to whom perhaps more than any other is due the credit of this Protestant plan of union. That evening Christian unity on the mission fields will be presented by Rev. Dr. Arthur J. Brown, well-known author and traveler, and for 25 years secretary of the Presbyterian Board of Foreign Missions.

On the morning of February 4, the World Alliance for Promoting International Friendship through the Churches will be presented by Rev. Dr. H. A. Atkinson, secretary of the Carnegie Peace Union and a member of the Executive Committee of the World Alliance. That afternoon the Christian Endeavor movement will be presented by its founder, Rev. Dr. Francis E. Clark of Boston; also that afternoon the Universal Conference of the Church of Christ on Life and Work will be presented by the Rev. Dr. Frederick Lynch, editor of *The Christian Work*, New York, author of numerous books and one of the American leaders in problems having to do with international friendship. Dr. Lynch is one of the secretaries of the Universal Conference and helped in its organization.

After each address two hours or more will be given for conference and free discussion. The last evening an address will be made in the interest of the Federal Council of Churches of Christ in America by Prof. Herbert L. Willett of Chicago University and author of many valuable books.

This conference is unique in that it is strictly a Christian unity conference, being interdenominational, and each party having freedom to discuss the plans presented and the outlook for Christian cooperation. It includes movements for Protestant unity as well as movements for the unity of the whole Church—Protestant, Anglican, Eastern Orthodox and Roman Catholic. It likewise includes theological, ethical and social approaches, as well as approaches by polity. It is, beyond any doubt, the most comprehensive presentation of Christian unity that has ever been made, and it is no surprise that it has awakened such great interest. Ministers and laymen of all denominations will be in attendance; likewise, many women, who will take part in the conference.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

OUR MOUNTAIN WORK

How would you like to live in a neighborhood where there were neither churches nor Sunday schools? Would such a neighborhood be likely to produce men and women of strong character who would be useful citizens? Strange as it may seem, there are many places in our land where the people are just as ignorant of the Bible and its truths as though they lived in the darkness of a heathen country. What may we expect of the boys and girls who live in such places? In the mountains of North Carolina, Virginia and Tennessee we find thousands of boys and girls who are growing into manhood and womanhood without the refining and uplifting influence of Bible instruction. Word comes to us describing the condition of five mountain counties in Tennessee with a population of fifty-two thousand, less than one tenth of whom have ever attended a Sunday school; similar conditions prevail in North Carolina and Virginia. The white population is of North Carolina and Virginia ancestry, and is engaged exclusively in lumbering and agricultural pursuits. It is not uncommon to find families of from seven to eleven in a single home, and not a Christian among them. Many boys and girls from five to twelve years old are found who never heard a prayer or attended a religious service of any kind. They are a people of strong natural endowments, frugal and industrious. The only religious workers outside the country towns are occasional circuit riders and a few old time preachers of a bygone generation who boast of their lack of "book larnin'" and that texts for the day's sermon "pop" into their minds "jest as they walked up the steps". There are large neighborhoods where not over three or four are church members. Here is a field with no standard of life worthy of our race, decaying and starving spiritually for lack of the uplift and inspiration which the gospel gives to men and communities. Here lie buried the social, intellectual and spiritual forces only waiting to be awakened from their long slumber into quickening power by the Word of God.

The above is a statement by The Presbyterian Board of Publication and every word of it is vouched for by Miss Hedgepeth who sends us the facts.

We are trying to help these mountain people. Our own Miss Iola Hedgepeth has "gone for us" and opened a day school in Carroll County, Virginia. In a district five miles by four there are 138 people, men, women and children. There is not a church, day school or Sunday school in all this district, save ours. Miss Hedgepeth now has seventy pupils enrolled and she is seeking to carry intelligence and the Gospel to these people of our own race, tongue, and country. She needs help. We must send other teachers and preachers. Will your class, will your school not have a part in this great and good work?

HOW A DOLLAR WON HIS HEART

When I was a little fellow about nine years old, there was a great famine in India. The minister told us in church that there were thousands of people dying over there, and that one dollar would save one person's life. Then I saw a picture in the papers and magazines of people who were starving. They were so thin, like skeletons, and their eyes were sunken. And I wondered how I should feel to have no breakfast, and no dinner, and no supper, and none the next day, nor the next. I thought about my dollar, that would save one life. But I thought I could not spare that dollar. I had worked hard for it, worked in the hayfield, and earned one dollar and fifty-five cents. Oh no, I could not spare a whole dollar. Then I thought about the people who were dying and I could not stand it any longer. I had an awful fight, but I gave up that dollar. I sent it to save somebody's life.

But that dollar was my treasure. It was so much to me that when it went to India, my heart went with it. I thought about it all the time. I wondered what kind of a person it was whose life I had saved. I read everything I could find about India. All the time I was in school and in college I was interested in India. Then they told us in college that in India thousands of people were dying without knowing of Jesus, the Bread of Life, and they were hungry for Him. And I felt just as I did when I heard of the famine. I wanted to go feed them. I wanted to tell them about Jesus. So now I am going to follow my dollar. I give my life to India. I want to carry the Bread of Life to those people.—*Testimony of a Young Missionary.*

FOURTEEN PERSONAL QUESTIONS FOR EVERY CHRISTIAN TO CONSIDER

Did you ever stop to consider that :

"The only one of the twelve apostles who did not become a missionary became a traitor?"

"God had an only Son, and He was a missionary"?

"The world will be evangelized in that generation in which the Christian teachers of its youth determine, by God's help, that it shall be done"?

"Discovery has made the world a neighborhood; missions will make the world a brotherhood"?

"If Christianity is false we ought to suppress it; if Christianity is true, we are bound to propagate it? Am I doing my full duty in this"?

"No interest in missions betrays either woeful ignorance, nor willful disobedience"?

"Indifference to missions is treason to Jesus Christ, and this is the worst kind of treason"?

"The great commission, 'Go ye into all the world', etc., is the most often repeated command of our Lord, and is as imperative as either one of the Ten Commandments"?

"For every dollar you give away to convert the heathen abroad, God gives you ten dollars worth of purpose to deal with the heathen at home"?

"We should expect great things from God; and attempt great things for God"?

"The Church is the greatest institution in the world and the Sunday school is the greatest organization of the Church"?

"The chief reason for the lack of interest in missions is that the membership of the church were not, in their youth, while yet in the Sunday school, given a missionary vision"?

"The Sunday school teacher and worker who is not a missionary worker is out of place"?

"Ours will be a missionary Church, that is to say, a growing, powerful Church, when our Sunday school teachers become missionary teachers, and not till then"?

OUR ORPHANAGE

HELP FINISH NEW BUILDING

The Christian Orphanage had a splendid year in 1920. It had an average of sixty children in its care during the entire year. Its present building has been full to the limit of its capacity during the entire year. More than one hundred children were refused admittance because we had no room for them. To meet the many pitiful appeals, the Board of Trustees undertook to build another building, and at the end of the year that building was almost completed on the outside.

It is a handsome structure and will give ample room for at least sixty little children. We want to complete this building by the first of May and have it ready to dedicate and turn over to the Board of Trustees at the annual meeting in the month of May. We want every dollar paid and have it free of debt. It is to care for the little helpless tots and we do not want a dollar of indebtedness on this building when the doors are opened for the little children to walk in and possess the beautiful home. If every one will do his duty and give something we feel sure we can carry out this plan.

It seems to me that every member of the Christian Church in the Southern Christian Convention would want to invest something in this splendid building that is to be a home for the little tots (God bless their little hearts) for years to come and think of the many little lives that will be trained in this building and the many useful boys and girls that will go out from this home in years to come to be a blessing to society and do service for mankind.

A small contribution would not hurt you but if each member of the Christian Church would send us a small contribution, oh, how rapidly it would run up our bank account and how easy it would be to finish this building and pay every dollar of its cost. Help us to do a larger work this year.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR FEBRUARY 2, 1921

Amount Brought Forward \$404.10

Children's Offerings

Martha and Hazel Higgins, Mt. Vernon, Ohio, \$0.20; Virginia Pearl and W. T. Ayscue, .20; Ruth M. Sanford, .20.
Total \$60.

Sunday School Monthly Offerings

(North Carolina Conference)

Lebanon, \$1.40; Damascus, (Orange Co.), 2.00; Liberty, (Vance Co.) 4.34; Mt. Auburn, 2.80; Hanks' Chapel, 1.45; Morrisville, 2.00.

(Eastern Virginia Conference)

New Hope, (Val. Va.), \$2.20; Suffolk, 25.00; Portsmouth, 3.00; Bethlehem, 2.45; Antioch, 4.00.

(Georgia and Alabama Conference)

Ambrose, \$1.22; Rose Hill, Nov. and Dec., 11.25; Rose Hill, Jan., 3.51. Total \$66.62.

Special Offerings

Woman's Missionary Society, New Elam church, \$11.70; J. H. Jones on support of children, 30.00; Wallace Holland, 1.00; First Christian Sunday school, Saransec, Mass., 6.09; O'Kelly Bible Class, First church, Greensboro, 25.00. Total \$73.79.

Thanksgiving Offerings

Damascus (Orange Co.), \$6.00; Oak Level, 13.45; Pleasant Hill church, (Wingate, Ind.), 7.32. Total \$26.77.

Children's Home Fund

E. B. Rawles, Suffolk, Va., on pledge, \$5.00; J. Walter Johnston, on pledge, 10.00; Mr. and Mrs. C. H. Edmondson, 20.00; Mrs. S. O. Spruill, 5.00; Wadley, Ala., Sunday school, 5.00; J. W. Lewter, pledge, 5.00; Mrs. T. W. Butt, 10.00. Total, \$60.00.

Total for the week, \$227.78. Grand total, \$631.88.

TWO LETTERS

Dear Uncle Charley: Enclosed you will find twenty-five cents as my dues for December and January. I hope that you and the little orphans had a pleasant Christmas and that this year will be a prosperous and happy year for you all. I would be glad to visit the Orphanage and see the little children. With best wishes for you all, your little friend.—*Ruth M. Sanford.*

We would be very glad indeed to have you visit us and see the little children. I hope you will visit us this summer.—*"Uncle Charley."*

Dear Uncle Charley: I hope that your little folks do not have as far to walk to school as I do. I walk when the weather is not bad and I think two miles is a long distance, but I haven't missed a single day so far during this school and hope that I will not have to miss any. Enclosed you will find our dues for January. We hope that this year may be the Best Year for the Orphanage. A happy New Year to you and all the cousins.—*Virginia Pearl and W. T. Ayscue.*

When I was a child I walked a long distance to school and had a muddy road. I am glad that you can go to school every day. You must hurry and come to Elon.—*"Uncle Charley."*

GENERAL NEWS

The Sixth World's Christian Endeavor Convention will be held in New York City, July 6-11, 1921.

According to reliable dispatches there are now at least fifteen million people face to face with actual starvation and more than forty million in the midst of famine conditions in Northern China.

President-elect Harding has requested that the inauguration ceremonies be very simple. He has asked that he simply be allowed to take the oath of office, make a short address and go to work.

CHILDREN CHARMERS

MOTHER SAYS

Mother says:

If you're thoughtful and polite;
 Go to bed at eight each night;
 Always hasten to do chores
 And give up chairs to visitors,
 Weed the garden, carry wood,
 And be very still and good—

Mother says:

If you're faithful in your task;
 Never beg, but only ask;
 Fold your napkin, say your prayers;
 Put no gum upon the chairs;
 Keep your bureau drawer quite neat;
 Never walk through pools, but on
 The sidewalk till the mud is gone;
 And say "Thank you" often, and
 Sit erect and walk and stand;
 And wash well behind your ears;
 Always wait until it clears
 To wear your best clothes and not fail
 To hang your coat upon its nail—
 You will find the people where
 You live, like to have you there!

Our house has a pleasant yard.
 I am trying very hard!

—From the *Little Freckled Person*, by Mary
 Caroline Davies.

A FAMOUS APPEAL

This is a story of a dog rescued last year by the National Canine Defense League of England.

"Bobs" belonged to a London school girl, and had been picked up by the police while he was out in the street without his muzzle. Witnesses at the police court accused him of ferocity, and the magistrate sentenced him to death. Immediate execution was averted by some children, who picked Bobs up in their arms and ran away with him, eventually taking him to his home, where a state of seige prevailed for two days, the police constantly demanding the dog, but failing to secure possession of him.

After making careful inquiry, and having examined Bobs, the League decided on entering an appeal against the decision of the magistrate, being influenced not only by the particular circumstances in the case of Bobs, but also by motives of larger policy, for it was becoming evident that drastic action must be taken to prove that dogs and dog-owners generally had a right to justice and fair play. Bobs became a national dog hero. Hundreds of photographs were taken of him, and for many days the newspapers devoted columns to his case.

The League collected over 20,000 signatures from dog-lovers to a petition praying for his reprieve, and it became evident that the death sentence could only be

carried out in defiance of public sentiment, for Bobs had become one of the best known and most widely discussed dogs in history. The children especially were interested in him, and followed the development of the appeal with intense anxiety. Two barristers were engaged on behalf of the League and at the Clerkenwell Sessions Court the fate of Bobs hung in the balance. A motor char-a-banc full of witnesses for the defense drove to the Court, Bobs occupying the front seat and looking complacently at the forty or more photographers and cinema operators who assembled to secure pictures of the event.

Fifteen witnesses were called for the prosecution, and during the hearing of the case the chairman suggested that the League should allow the conviction to stand on condition that the death sentence was not carried out. Mr. Curtis Bennett, who appeared on behalf of the League, refused to accept the suggestion, and the chairman asked for Bobs to be brought into the court. This was done, and Bobs was placed upon the bench in front of his advocate, while Mr. Curtis Bennett made an eloquent and convincing appeal on his behalf, adding that he was prepared to call fifty witnesses for the defense, including the highest expert evidence procurable.

The exemplary behavior of Bobs immediately created a profoundly favorable impression, and the chairman of sessions without hearing any witnesses for the defense, said that the majority of the magistrates had come to the conclusion that Bobs was innocent of the charge of ferocity, and therefore the conviction would be quashed, Mr. Curtis Bennett agreeing that Bobs should be kept under control in the future. Outside the court a large crowd of sympathizers assembled, and there was a scene of great enthusiasm, cheers being given for all who had helped to save his life, including the League.

This case, which was described by a London newspaper as "the greatest dog drama in history," was a successful effort to secure common justice for the mongrel dog of a poor London school-girl, and typifies the spirit which animates the League.—*Our Dumb Animals*.

To Subscribers:

Kindly use this blank in renewing your subscription. Please examine the label on your paper. If your subscription is due, THE SUN will appreciate payment.

RENEWAL ORDER

THE CHRISTIAN SUN, BURLINGTON, N. C.

Enclosed find \$2.50 which apply to my subscription account.

Name

Address

THE BULLETIN

CHINESE RELIEF FUND

Amount previously received	\$56.74
W. R. Saunders	5.00
Total	\$61.74

A CORRECTION

The amount "reported from last week" for the Chinese Famine Fund in THE SUN for January 26, should have been \$43.74 instead of \$43.73. Mrs. J. H. Seawell should have been credited with \$5.00 instead of \$8.00. The grand total should read \$56.74 and not \$56.73.

Messrs. J. E. West, J. M. Darden, J. A. Williams and Revs. C. H. Rowland and G. O. Lankford are representing our S. C. C. Mission Board in a joint session with the A. C. C. Mission Board at Dayton, Ohio, this week. Rev. L. E. Smith will attend as a member of A. C. C. Board Secretaries Atkinson and Minton are also in attendance.

THE AMERICAN DAILY STANDARD

We are now receiving at this office *The American Daily Standard*, which was referred to in a recent article in THE SUN by Dr. J. Pressley Barrett. The paper has been reaching us only a few days and we are not in a position as yet to give definite review or criticism. It is a ten page, eight column, paper and is endeavoring to cater to news items, and editorials "Christian in character, truthful, clean and entirely fit to be read in the home circle". The paper seems to have a wide survey from which it gleams quite a bit of news and carries a splendid cartoon on the front page of each issue. The rates are as follows: One year, \$10.00; six months, \$5.00 three months, \$2.50, or one month 85 cents. *The Standard's* address is 215-217 W. Superior St. Chicago, Ill.

WILL REMAIN IN THE HOME FIELD

Many CHRISTIAN SUN readers who are deeply interested in foreign missionary work will learn with regret that Rev. H. Shelton Smith, Yale Station, New Haven, Conn., will not be able to "go for us" to the foreign field. Brother Smith has been in Yale two years making intensive preparation for missionary work abroad and it is a sore disappointment to him that he must now relinquish a long cherished design. His wife's health will not justify his going to a foreign field, and much as his sympathy and interest in the foreign work press him, he feels it his duty to remain in the home field. Brother Smith has another year yet in Yale, but the church that secures his services will be most fortunate indeed. Already a successful pastor, of some years experience while a student in Elon College, his three years in the Divinity school of Yale should serve as a most helpful aid in fitting him for great and effectual service. Here is hoping and praying that our Heavenly Father will call some one to take Bro. Smith's place for foreign service.

THE PORTSMOUTH CHURCH ADOPTS RESOLUTIONS CONCERNING REV. H. W. DOWDING

Rev. Henry W. Dowding has resigned after a pastorate of nearly four years in the Washington street church, Portsmouth, Va. He gave as his reasons for this action his desire to engage in Christian work not directly connected with the regular pastorate and his wish to see the church prosper under a more active ministry. He will close his work March 6, provided another pastor can be secured by that time. He expects to take another trip to Europe where he spent three months last spring. Upon his return from Europe he will be open to engagements for special work and will reside in Portsmouth where he has lived for nearly fifteen years. He will be glad to correspond with any pastor looking for a splendid field.

The following resolutions were adopted by the Official Board of the church:

Whereas, We, the members of the Official Board of the Portsmouth Virginia Christian church, having received the resignation of our pastor, Rev. H. W. Dowding, who has notified this body that the resignation is final, find it a very painful duty to act on same and it is with the deepest regret that we accept this resignation.

Therefore, be it resolved: That we feel grateful for the way he has preached the Gospel of Jesus Christ in its fullness, which has been a great inspiration and blessing to its many members, and we pray that he may still continue in the work for the Master and that our Heavenly Father will abundantly bless him and his family.

OFFICIAL BOARD,
J. S. WRIGHT, Clerk.

FOUND WHILE READING

The Zion's Herald announces continued cooperation since that paper advanced from \$2.50 to \$3.00 per year.

Clinton, Mass., a comparatively small town, has set the minimum salary of its teachers at \$1,500.00. This will help to get good teachers, and thus be fair to the precious time of the children.

The first of President-elect Harding's goods were moved into the White House on January 27, and placed in the Executive office to remain until the President-elect is induced into office.

Secretary of State Colby in speaking concerning his mission to South America says that the trip was most delightful, and he was impressed with the friendly attitude of the people toward this country.

A reduction of \$165 in the price of Fordson tractors is soon to be made, so announces the president of the Ford Motor Company.

The wage rates for farm labor averaged more during 1920 than in any previous year in the history of this country, according to figures obtained by the Department of Agriculture.

CHURCH NEWS

HOLLAND, VA.

I have now been with this field within five days of four months. I have been greatly interested in the work and the people. They are a whole-souled and liberal people. I am glad for all the good that has been done by my predecessors and wish that my good fortune, under the blessings of God, may bring to my labors here no less of good fruits. Rev. W. M. Jay, my immediate predecessor, still lives in Holland. He is serving the Holy Neck church as pastor, and from reports reaching me is doing a fine work there. He is very cordial and cooperates with me by attending our Wednesday night services and taking part in same. He is also often with us in our Sunday night services, as he has no night service ordinarily.

The Holland church is a fine field for usefulness, if one may be equal to the tasks before him. They take great interest in whatever concerns the church and cheerfully cooperate in my efforts to promote the work here. Soon after coming here, Deacon I. A. Luke's Sunday school class gave the church a very handsome Pulpit Bible, which is greatly appreciated. These young people are a blessing to the cause, and I am hoping and praying for their largest usefulness in the work. Our Sunday school is credited with having as fine teachers as any school of my acquaintance. It is not often that any one school is blessed with two sisters who have the reputation, and justly, of being very fine teachers. They are Mrs. Rosa Daughtry and Mrs. Norvella Holland. They are grand-daughters of Mr. and Mrs. Dempsey Jones of blessed memory, whose place in Holy Neck church, years ago, will be remembered by the older ministers of the Conference, and many of our laymen. Their grand-daughters, named above, are an honor to the memory of their forefathers. We had some difficulty in finding a teacher for one of our primary classes, but not long since, Mrs. I. A. Luke consented to undertake it. She is a daughter of the late Rev. Robert H. Holland. Already she has shown her high fitness for the place. Her class

has largely increased, both in attendance and in interest and the outlook is very hopeful. Other teachers are also doing a good work, with good prospects for future development. Our Sunday school is a great asset to the Holland church.

We have good music, both in the Sunday school and in the regular church services. Miss Brown is our Sunday school pianist, and she does her work well. Then our church music is under the care of Mrs. Wilson J. Holland, who directs the music. She is doing a most helpful work. Our church organist is Mrs. J. G. Holland, wife of our beloved physician, Dr. J. G. Holland, who is a son of the late Rev. R. H. Holland of blessed memory in these parts. Mrs. Holland is truly given to her work, sparing neither time nor expense to make her work highly successful. Then we have a male quartet, which is promising much valued service. The singing of the Holland church is very good and is growing in interest and efficiency.

The church is carrying a financial burden which is not easy to handle, and yet so far it seems to be right up to date. Bro. J. P. Dalton is treasurer, and so far he has not been one hour behind in paying the pastor's salary, and in meeting the necessary current expenses of the church. With these facts before us, I think we have cause to look for larger things in the work of the Holland church in the years to come. Bro. Wilson J. Holland, who is the Captain of the Men and Millions Movement, does not forget to keep that good work before the people, and we are hoping for good collections in that line. One thing that is making the work more difficult is the depression in business, and yet we hope in due time to come out all right.

We have met but one serious drawback since coming here and that is, we have our household goods still packed. This is due to the fact that not a place for the pastor's residence can be found in the community. We are boarding in cramped quarters, but making out the best we can for the present. The church is hoping to build a parsonage in the near future, and this is encouraging, but to remain away from one's household goods for months and months, well, to say the

least of it is depressing, but there is no use crying over what cannot be helped, and it is true that there is not one place in the town or community that can be had for the pastor's home—but I am writing too lengthily a letter, and must stop for this time.

J. PRESSLY BARRETT

Holland Va., January 26, 1921.

PEOPLES' CHURCH, DOVER, DEL.

The Peoples' Christian church, Dover, Del., is now going ahead at full steam, under the leadership of our new pastor, Rev. Roy C. Helfenstein, M. A., D. D. We are now in the midst of our volunteer canvass for church expenses and benevolences and the indications are that we will go over the top. This is a new departure but is meeting with success. The attendance at all services is showing a marked improvement especially that of Sunday night, and the pastor is giving strong sermons. He is a good mixer and is making new friends each day.

The campaign of giving up one meal a week for the starving children of Europe is proving most successful, more than \$500.00 having been raised thus far, the campaign being started on December 19, 1920. We think this a very good showing. The pledge is for a period of six months, and is attracting attention both at home and abroad. Two persons from Ohio have joined with us in the pledge, and are sending their weekly contributions.

We have added a new device in our church for the benefit of our members and visitors who are deaf. The ladies of the Missionary Society have had installed "The Acousticon", a wonderful little instrument that carries the faintest sound to the listener and enables a deaf person to hear perfectly all that is said. The instrument is simply a complete telephone system with transmitters and receivers, ten of the receivers having been installed in different parts of the church. It is proving a great blessing.

Our people are already beginning to think and plan for the coming of the Conference in the fall and are looking forward to the visit of our Southern friends. You will find our doors standing wide open to receive you,

CHURCH CLERK

RICHMOND, VA.

Just a line to let you know that our work at the First Christian church of Richmond, Va., is moving along fine.

We indeed feel like the good Lord has greatly blessed us as well as our work, or His work, which we are trying to build up for His cause. The work is about eight months old and now we have eighty-four church members. A good Sunday school and Christian Endeavor. Our attendance is on the increase.

The Lightbourne-Davis meeting was a big success for our church as the people of the city learned what and who we were. Before we were often taken or looked at as one of the "Disciple churches", as they have several churches here and call themselves "Christians".

Everybody who heard Brother Lightbourne was delighted and says that he is the greatest they have ever heard, and Sam Davis is a real genius. You will certainly have to hear him to know what a wonderful man he is.

In conclusion, I must say a word for the Young Men's Bible Class, which I have the honor of trying to teach. Under the auspices of this class a prayer service was organized and during the summer months and up until the revival we met at appointed class members, homes. The result was additions to the class and also to the church. I think every member has a great interest in the class. Brethren, pray for our success in the Capital City of the Old Dominion.

JOHN L. CARR.

A DOUBLE POUNDING

It seems a pity that one should have so many good things to eat when there are others by the millions starving. Well, we haven't entirely forgotten those starving peoples while we are receiving bounties.

It seems that poundings are in order nowadays. Anyway they keep coming. The good people that I serve seem to have an abundance of eatables and are not satisfied until they divide with their unworthy pastor and his family.

Last Saturday, January 23, was our regular appointments for Pleasant Union and Christian Light. Satur-

day night we were invited back to the church at Pleasant Union and received a gracious pounding of good things. Some who could not be there at night came with blessings Sunday and others who heard what was done hailed us on the road and continued to pile on provisions in our "John Henry Ford".

So we reached Christian Light Sunday evening with the back part of the Ford almost full. When we had concluded service here and went out of the house, I found that the pounding had multiplied and filled the front seat till there was hardly room for me to sit. Well, I was astonished and confounded. So many good things in these two poundings, too numerous to mention, that expressed a great people's love for a stammering faltering pastor.

God bless them every one. It is a real pleasure to be a servant of such generous hearts. Yes this was such a load that before I arrived home, poor little Flivver, grunting and panting under the strain, had to give vent to its feelings with a blow out. I couldn't get to my tool box well, so had to go in on the rim. The first time I ever enjoyed a rim ride.

And one of the most enjoyable parts of a pounding is to see wife and children "cut a caper" when we drive up to the back door. Wife enjoys every piece of it as she unwraps and packs away. Then she wants to go with me to see these good people every one.

But the best is, that we took an offering at both of these churches for the China sufferers, and received, at Pleasant Union forty dollars and over, and at Christian Light, over fifty dollars. May our Lord add his blessings.

J. LEE JOHNSON.

MEMORIAL TEMPLE NEWS

The present pastor, Rev. J. H. Lightbourne, has now been at the Memorial Christian Temple, Norfolk, eight months.

We are weak and need the prayers of our people of the Southern Conference, for:

1. That the Temple members may not become discouraged.
2. That those members now holding aloof from the Temple will come back and work.

3. That all differences may be put aside and a spirit of Christian cooperation established.

In September we planned a budget for this Conference year and at the close of the first quarter we find that our people have responded splendidly.

Between Thanksgiving and January 15, the Temple has given three personal subscriptions, the church and the Sunday school, \$140.42 to the Christian Orphanage.

The Sunday school responded at the Christmas entertainment to the Near East cry with a gift of \$103.00.

We have had the walls of the Sunday school room redecorated and the wood work, including the benches, refreshed with varnish.

We have been able to find thirteen of the twenty records of the Sunday school between the years 1900-1921. Three times only in those thirteen years has the school begun the year more auspiciously than we have this year. There is only a difference of nine between the largest attendance and the smallest attendance of these past four January Sundays. So you see our school has possibilities.

We are very proud of the two men who lead our school: Mr. J. J. Pitt and Mr. E. M. Albright.

A class of young men has been organized and under the able leadership of Mr. Hermon Butts. They have grown from a membership of two in October to fifteen in January. On the night of January 27, this class gave a banquet as the initiation of a membership campaign. This class of young men will also support the church by acting as an ushers union.

Evangelist Victor Lightbourne with his pianist, Mr. Sam Davis, begins a series of meetings with us January 30. We ask your prayers for the success of this meeting.

SCRIBO.

ROSEMONT AND BERA (NORFOLK)

Christmas exercises were held at Rosemont on Tuesday night December 28. The program had been well prepared and was delightfully rendered. The house was packed to the doors with people who seemed to enjoy the exercises of the evening. It has become a custom with this church to make an offering each Christmas to some worthy cause, and this year the

offering which amounted to a little more than \$250.00 was made in the interest of the Near East Relief.

On Thursday night, December 30, a splendid program in keeping with the Christmas idea was given at Berea. The exercises gave evidence of intensive preparation and were enjoyed by the large audience present. During the evening Santa Claus sprang a surprise on Superintendent W. F. Hodges, and presented him with a nice gift from the Men's Bible Class of the Sunday school. An offering for Near East Relief, amounting to about \$40.00, was received.

The pastor and his family were remembered by Berea with an automobile (not a Ford) load of provisions for the pantry, and by Rosemont with a substantial purse. For these evidences of good will on the part of the people we are endeavoring to serve, we desire to express sincere and grateful appreciation.

G. O. LANKFORD.

Berkley, Va.

REVIVAL AT ELON COLLEGE

The evangelistic services at Elon College, conducted by Rev. Victor Lightbourne and Mr. Sam Davis began Sunday January 23, and closed January 28. There were twenty-four definite decisions and a large number of reconsecrations. Fifteen were received into the church.

This was the best meeting held here in recent years. The interest was deep and the attendance large from the beginning. The young people in their own private way worked faithfully and efficiently among their fellow students. Mr. Sam Davis' wonderful playing was soul inspiring and contributed greatly to the success of the meeting.

This is the third meeting Brother Lightbourne has held here and his continuous development as a preacher and revivalist is a subject of frequent comment. Our people were more than ever delighted with him and his efficient service. I most heartily recommend Bros. Lightbourne and Davis to our churches and wish they could be in every one in the Convention. I know no other evangelist whose work is of such high order and whose methods are so sane and safe.

N. G. NEWMAN.

SOLEMN VOWS

PILAND-PULLEY

A pretty marriage was solemnized Saturday afternoon, January 22, 1921 when Mr. Isaac Newman Piland and Miss Gladys Ianthe Pulley were united in holy wedlock, at the home of the officiating minister. A solo and the wedding warch were rendered by Mrs. Cotten. The bride was becomingly attired in a blue tricotine suit beautiful fox fur, chic black hat, and gloves to match. A number of relatives and friends witnessed the pretty scene. After an extended trip through the South, Mr. and Mrs. Piland will be at home, near Suffolk, Virginia, February 1.

E. T. COTTEN.

NIBLETT-STEPHENSON

At the home of the bride, near Burton's Grove Christian church, on the evening of January 11, 1921, there was a quiet marriage, when Mr. Lloyd F. Niblett led to the marriage altar Miss Mamie A. Stephenson. The ring ceremony was used and was performed by the writer. After the ceremony the happy couple motored to Dendron, Va., where they now reside.

The groom has a position as foreman in the employ of the Surry Lumber Company. They have the best wishes of their many friends.

W. D. HARWARD.

CALLED HOME

WILKINS

The infant child of Mr. and Mrs. Charlie Wilkins of Liberty church, Nathalie, Va., aged about two and a half months, died on January 16, 1921 and was buried in the Liberty church cemetery.

It is sad that death should claim this little one, yet our great and loving Father knoweth best. "For of such is the Kingdom of Heaven."

Blessed hope that in Jesus is given
In our sorrow to cheer and sustain,
That soon in the mansions of Heaven
We shall meet with our loved ones again.
A FRIEND.

PIKE

Rosa Lee, infant daughter of Mr. and Mrs. Roy Pike, was born December 29, 1920, and died January 4, 1921 at their home near Greensboro, N. C. She was the only child of the home and was only per-

mitted to stay long enough to entwine the hearts of the parents and then called home to be an angel.

The funeral was conducted by the writer from Hines Chapel church in the presence of a large crowd which had gathered to share the sorrow of the sorely bereaved parents. Burial in the church cemetery.

May God bless these young parents and help them to live for Him.

C. E. GERRINGER.

SMITH

Daniel Brooks Smith was born May 2, 1843 and died at his home near Brown Summit, N. C., January 15, 1921, at the ripe old age of 77 years seven months and thirteen days.

On February 13, 1861 he was happily married to Miss Sarah Jane Simpson. To this union were born seven children, five boys and two girls, all of whom survive him except one son, Rev. William A. Smith, who was a ministerial student of Elon College, and died July 17, 1896.

The living children are Henry B., McLeansville, N. C., Robert R., McLeansville, N. C., Turner, who lives at the old home, C. W. Smith, Spencer, N. C., V. O. Smith, Brown Summit, N. C., Mrs. L. G. Faucette, Monticello, N. C., and Mrs. G. W. Apple, Greensboro, N. C. There also survive, two brothers and one sister: Messrs. Abner and Anderson Smith, and Mrs. Rachel Wyrick all of Gibsonville, N. C.

Brother Smith gave two years and nine months of his life in service in the Civil War, and was not wounded during this time. He belonged to Co. K, 47 N. C. Regiment, Capt. Faucette Pettigrew's Brigade. He was taken prisoner April 2, and on April 30, 1865 was carried to Hart's Island, N. Y.

In early life he professed faith and united with Hines Chapel church of which he remained a member until his death. Surely another good man, husband and father has gone to his reward. God has smiled on this union in a very gracious way, having called one of the five sons into the ministry, he having died a number of years ago. He has surely called one of the twenty-eight grand children into the ministry, Rev. H. Shelton Smith, who was a class mate of the writer in College, and who served as Chaplain in France during the recent war, and is now in Yale University taking further study for life's work, and truly we cannot tell yet as to what God will do in the lives of the eight great grand children.

The funeral was conducted by the writer from Hines Chapel January 17, in the presence of a congregation that taxed the seating capacity of the church. The floral offerings were large and beautiful. The body was laid to rest in the church cemetery to await God's call.

To the wife, sons and daughters, brothers and sisters and all who are grieved, may God send his love in an hour like this.
C. E. GERRINGER.

STROOP

Mrs. Noah Stroop, Luray, Va., R. 3, died January 22, 1921, aged 73 years and 11 days. She had been a member of Leaksville Christian church for more than fifty

years. She died firm in her faith in God. Although she had been practically an invalid for something like thirty-five years, she accomplished a great deal of good during her life in the way of helping and securing assistance for these in needy circumstances in the neighborhood, and in many other ways. She was a faithful wife, a loving mother, and a good neighbor. She is survived by her husband and five children.

The funeral services were conducted in Leaksville church, on Monday, January 24, by her pastor, the writer, assisted by Rev. A. J. Painter and Elder J. B. Jenkins. The body was buried in Leaksville cemetery. May the grace of God, the loving sympathy of Jesus, and the comforting influence of the Holy Spirit sustain the grief-stricken husband, children and grandchildren in their deep sorrow and heavy loss.

R. P. CRUMPLER.

MITCHELL

W. D. Mitchell was born July 23, 1855 and died January 21, 1921. He was married to Miss Emily Knight February 14, 1875. To them were born fourteen children, eleven of whom are now living. He joined the Christian church at New Harmony in August, 1889. A more loyal member we have never had in all this section of our work. He gave of his time and means and was scarcely satisfied with what he had done for he often gave for others. He believed that the Lord would bless a cheerful giver and that those who gave freely would always have something to give. He was often called to serve on the official boards of his Conference which he did with pleasure, and satisfaction to all and, at the time of his death he was a member of the Home Mission Board.

Brother Mitchell was an enterprising citizen; a man of strictly honest dealings and was always interested in the development of his community and the country at large. He was a man of industrious habits and as a result he had accumulated a great deal of wealth. When the present financial crisis came, his health also failing, he suffered a complete physical and mental break-down which resulted in the taking of his own life. In his death his companion lost a kind and loving husband; his children, a faithful father; the church, a loyal member, and his pastor, a true friend.

His funeral was conducted January 23, by the writer assisted by Revs. G. D. Hunt, and E. M. Carter at the Christian church at Cragford (the house built largely by his own means) in the presence of his family, a large company of relatives and a host of friends, estimated at near three thousand. The floral offerings were many and beautiful. His body was buried in the cemetery near by with Masonic honors by a large body of his fraternal friends who came from many lodges throughout the section.

May the Lord bless the dear family and all those who mourn because of his death.

C. W. CARTER.

SCARBOROUGH

Benjamin T. Scarborough was born in Surry County, Virginia, December 2, 1843, and died at his home, in the same county, January 18, 1921, aged seventy-seven years one month and sixteen days. He was first married to Mary Eliza West, who departed this life July 11, 1895. To this union were born thirteen children, seven of whom are living.

He was married a second time to Carrie Clements in 1896. There were four children by this marriage, all of whom, with the widow, survive him.

He was a well known and highly respected citizen in the community. He was a Confederate veteran in the Civil War. He was a charter member of Union (Surry) Christian church, where he was a faithful attendant as long as his strength permitted. Burial service was conducted by his pastor, assisted by Rev. J. E. White, pastor M. E. Church, South. The body was laid away in the family cemetery.

W. D. HARWARD.

THE GRACE OF STEWARDSHIP

By Dr. J. H. Jowett

There are three judgments in the matter of giving in which I hope we shall all be agreed.

And the first judgment is this: we are apt to be gravely deceived about the extent of our beneficence, and we vastly exaggerate the amount of money we give away. The majority of people have no idea of the range of their beneficence. They do not know how much or how little they give in the course of a year. But the bias of their estimate is always on the side of generous judgment. The people who do not know how much they give always give less than they think they do.

The Paralyzing Power of Money

And the second judgment is this: there is a strangely paralyzing power about money, and it so restricts the heart that the more we get the less we are inclined to give. And this is surely what the Lord was meaning when He spoke of "the deceitfulness of riches". Riches can make a man think that he is growing bigger when all the time he is growing less. He estimates his size by the inlet of income, and not by the outlet of beneficence. While the inlet is expanding the outlet is contracting. But the deception is frequently more deadly still. His growth in riches is often accompanied by a corresponding growth in fear. It is one of the pathetic ironies of life

that men who are growing in wealth have an increasing fear of poverty. And the fear puts them into bonds and they are afraid to give of their treasure lest none should remain. I want to see a very wealthy man in New York to ask him to help an exceedingly noble cause. His fear immediately answered my appeal, and he spoke as one who was on the verge of poverty. "I really cannot give any more!" The word was apparently sincere, and it was accompanied by a sort of sigh which confirmed its reality. "I really cannot give any more! What with one thing and another I do not know what we are coming to!" Fear seemed to haunt the man. It determined his thought and his speech and his services. A few weeks later he died, and his will was proved at over sixty millions! And I wonder, I wonder if at the end of the day he heard the messenger of the Lord saying unto him, "Thou fool, this night thy soul shall be required of thee, then whose shall these things be?"—*Christian Advocate*.

A NEAR RIOT OVER EDDY

Cairo is a Mohammedan city, and the missionaries there have had numerous experiences in dealing with the native population on the occasions of religious gatherings. Therefore, it was not surprising that they anticipated the recent visit of Dr. Sherwood Eddy with a bit of fear and trembling. The largest hall in the city, seating two thousand people, was rented, but four thousand tickets of admission were distributed with the idea that many receiving tickets would not care to come. When the time for the meeting arrived, it was discovered that all of those holding tickets were on hand demanding admission, and the police had to be called to quell the near riot. An overflow meeting had to be arranged so that those disappointed by the failure to get into the first meeting might be accommodated. This circumstance is pointed to as one of the evidences that the Christian missionary can make a considerable impression even upon a Mohammedan population.—*Northwestern Christian Advocate*.

MISCELLANEOUS

SOME LAUGHS

His Mistake

He longed to find the road to fame,
But not a highway bore that name.

He thought to glory there must be
A level path that he should see;

But every road to which he came
Possessed a terrifying name.

He never thought that fame might lurk
Along the dreary path called Work.

He never thought to go and see
What marked the road called Industry

Because it seemed so rough and high
He passed the road to Service by.

Yet had he taken either way
He might have come to fame some day
—*Detroit Free Press*

Might Be much Later

The railroad official invited the
stern citizen to communicate his
troubles.

"I want you to give orders," demanded the visitor, "that the engineer of the express which passes through Elm Grove a 11:55 be restrained from blowing his whistle on Sunday mornings."

"Impossible!" exploded the official. "What prompts you to make such a ridiculous request?"

"Well, you see," explained the citizen, in an undertone, "our pastor preaches until he hears the whistle blow, and that express was twenty minutes late last Sunday."—*New York Central Magazine*.

There had been a difference of opinion in the preacher's family and youthful Elizabeth thought that she had received the worst of it. So at prayer time she was resentful and unhappy, but she went through her usual petitions. "O Lord," she finally prayed, "make all the bad people good. And, God, if you can, please make all the good people nice."—*World Outlook*.

A girl's composition: "Boys are men that have not got as big as their papas, and girls are women that will be ladies by and by. Man was made before woman. When God looked at Adam He said to Himself: 'Well, I think I can do better if I try again.' And He made Eve so much better than Adam that there have been more women than men ever since.

"Boys are a trouble. They wear out everything but soap. If I had my way half the world would be girls and the rest dollars. My papa is so nice he must have been a little girl when he was a little boy."—*Kind Words*.

Whatever else may happen

When our country has gone dry,
The sailor still will have his port;

The farmer have his rye;
The cotton still will have its gin,

The seacoast still its bar,
And each of us will have a bier
No matter who we are.

English and Eggs

"Do you say that your hens 'sit' or 'set'?" asked the precise pedagogue of the busy housewife.

"It never matters to me what I say," was the quick reply. "What concerns me is to learn, when I hear the hen eackling, whether she is laying or lying."—*Farm and Fireside*.

Reason Enough

Johnny—What makes the new baby at your house cry so much, Tommy?

Tommy—it don't cry very much—and, anyway, if all your teeth were out, your hair off and your legs so weak you couldn't stand on them, I guess you'd feel like crying yourself.—*London Ideas*.

NOT IN VAIN

If I have helped to dry a tear
Or drive away another's fear;
If I have scattered more or less
The fruitful seeds of happiness;
If I have by the open sod
Pointed the mourners up to God,
Or by the nuptial altar stand
And bind in one the loving hand—
If I have only these things done
To here and there a living one;
If I have prayed by beds of pain,
Lord, then I have not lived in vain.

—*William Barnes Lower*.

We ought to acquaint ourselves with the beautiful; we ought to contemplate it with rapture, and attempt to raise ourselves up to its height. And in order to gain strength for that, we must keep ourselves thoroughly unselfish—we must not make it our own, but rather seek to communicate it; indeed, to make a sacrifice of it to those who are dear and precious to us.—*Goethe*.

CHARLES W. McPHERSON, M. D.

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PARKER FARMS

MOULTRIE, GA.

(Jan.-Feb.)

Wrong doing is never the road that leads to the House of Happiness.—*Ex*.

Little daily resolves, little daily acts of kindness, lead on to beautiful achievements in life.—*Exchange*.

"Man proposes, but God disposes."
Out of all these plans the Lord will surely work out His own, and every predicted event will come to pass.

We lose what on ourselves we spend,
We have, as treasure without end,
Whatever, Lord, to Thee we lend,
Who givest all.

Whatever, Lord, we lend to Thee,
Repaid a thousand-fold will be;
Then gladly will we give to Thee
Who givest all.

—*Selected*.

ESTABLISHED
1844

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Pastor-ship

THE EDITOR

WE often hear the fact lamented that so large a number of church members fail to take their church letter, or membership, with them when they move from one community to another. To say the least of this practice, it spells weakness for any denomination.

But there is another *ship* that has a weakness and is not church membership. It is pastor-*ship*. There are those who may be willing to move their church membership but not willing to move their relation-*ship* with their pastor. They form a special attachment for some pastor and regardless of who is their pastor thereafter, there is no measuring up to the former pastor. They send for the former pastor to marry their young and bury their dead. There is no sane philosophy in arguing against friendship. It is good to see great ties of friendship. But our opinion is that if your present pastor is good enough to be *your* pastor he is good enough to perform all the necessary services for *your* church, *your* family, and for *your* community.

Your pastor is *your* pastor. He deserves full recognition and is worthy of all that you may be able to bestow upon him. You will never make him bigger, better, or greater, by giving some one else his job. The Kingdom must go forward through cooperation, love, loyalty, justice, good will, and not by personal preferences and personal feelings.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

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C. B. RIDDLE - - - - - Editor

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EDITORIAL

"It is the business of the preacher to fill the pulpit and the business of the people to fill the pews."

A CENTRAL LITERATURE STOREHOUSE

WHAT is becoming a problem in our Southern Convention, a problem that must be sooner or later solved, is a sufficient supply station for literature covering the different phases of our work. Nearly every week and sometimes more often, there filters into this office requests for some blank, leaflet, booklet, or something that we cannot supply. It is true that we endeavor to carry a general line and have at our command an abundance of ready references and catalogues, but it would be surprising for the public to know how many times during the year that THE SUN office is called upon for mite boxes, missionary leaflets, material for special day exercises, and a number of things of that kind which we do not carry, and cannot carry for the lack of funds. In practically every case we can cite the inquiring friend where to get the needed thing, or forward the order to the proper place. But while we are spending time, using stationery and postage in writing or forwarding the orders and practically the same postage sufficient for orders and practically the same postage be sufficient for mailing.

Today we had an order for mission study books and the order was promptly filled. At the same time and from the same person were requests for treasurer's blanks for the local missionary society, and a schedule of the week of prayer. Thus we are able to fill one order out of three. Neither Conferences or Conventions have placed these things with us. We can only serve the public by giving information and then the order must be sent elsewhere, causing more work, more waiting and more expense.

We believe that the time has come when there should be a regular superintendent of literature in our Convention with permanent headquarters. This superintendent

should work under a Board made up of one member from each of the various Boards of the Convention that create and need literature for the extension and expansion of these departments. Yes, the office should be made permanent so that churches and individuals would know where to get supplies. It will not do to leave these things in the hands of a chairman or the superintendent of literature, usually appointed or elected. It is true that the name of such an office remains in the Conference or the Convention, but each time that a new officer is elected, invariably the headquarters for such officer is changed, and this changes the place to apply to for literature. By the time the general public finds out where to get these things a new superintendent is elected and the public must be educated again.

One office and one officer could handle all the literature for the Convention Boards and all the Conference Boards thereof. It would be incumbent upon the different and request the public to send to this office for supplies, and not to officers.

Suppose a person wants some information about Elon College. He can get this information from the President's office by writing. There is on file there catalogues, booklets, pamphlets, leaflets, etc. At the same time he desires some information on missions, and so the application for this literature would go to the office of our Field Secretary. Suppose then that he should desire some literature on the missionary work carried on by the women, this must be secured from another place, from another party and, oftentimes someone, or *The Christian Annual*, must be consulted to find out where to get the party carrying the literature. And so on and on. It takes much letter writing, to say nothing of the inconvenience.

A few days ago a good sister wrote us for a few mite boxes, saying that she did not know who had the work in charge. It was incumbent upon us to give the matter attention. This case, with others already cited, points out very clearly the need of a centralized literature bureau.

Let us come together with our distribution of literature and handle it centrally and economically. Let us locate the office permanently so that people may know where it is and where to send for supplies. We are losing time, losing money, dissipating energy, while a little getting together would solve the whole problem.

What housewife can find the time to write letters or answer letters and send out literature in some department entrusted to her care and always do it on time? Suppose that she goes away for a week, is sick, or has a sick child in the home and a request must be indefinitely delayed.

Let us put the service of this part of our Church into a centralized office and then put emphasis upon the office and not upon the officer, for officers change and pass away, but offices do not, as a rule.

This message may not line up to the rules of *unity, coherence and emphasis*, for we have jotted down thoughts on the subject just as they come to us, and hope that in the passing of time along that some good may be wrought for the Kingdom's progress.

"HE WENT ABOUT DOING GOOD"

There is lying before us as we write, an issue of a certain Church journal carrying on its front page the likeness of a good and noble man, with this great sentence as the editor's highest tribute to him: "He went about doing good." We have taken this as an illustration and calling no names because it is possible that few of our readers know the party.

"He went about doing good." No greater epitaph can be written upon the grave rock of mortal man. We are measured in this life by the good that we do. How wonderful it is when we can go about and do good and have it said of us that we went about and did good. It was the greatest testimony to the noble life of Christ Jesus.

As we think about how noble it is for a man to go about and do good, we are reminded of the late Chas. D. McIver, once President of the State Normal, Greensboro, N. C. McIver said this: "Write me as one who loves his fellow men."

When a man loves his fellow men he will go about and do good. He will go about doing good to his fellow men because he loves his fellow men.

Oh! that we could say to the young men and women of our churches that the great and unending avenues of service are always opening to them to go about and do good. And if they love their God, their church, and their fellow men, they will go about and do good.

Let our aim in life be to serve our fellow men, and to serve our God so that when the evening shadows fall and we look down the sunset valley and hear that "one clear call for me", may there be no doubt in our hearts and no "moaning at the bar". Let our mortal bodies be turned to mother earth and live for no greater name, no greater fame, than to have some one chisel upon a rock "he went about doing good", and erect it where we sleep, not for self glory, but to point out to the unborn generations the path of service that they may go about and do good to their fellow men.

DELAWARE DOINGS

From *The Delaware State News* we glean some items of interest in regard to the Peoples church at that place. They are:

Pastor Helfenstein was the speaker at an annual Brotherhood banquet, First church, Irvington, N. J., January 20.

The St. Paul Brotherhood of the Peoples church gave its annual banquet on Thursday, January 13. Brother L. B. Hayes was toast-master, and from the splendid write-up given, the occasion was a great and good one indeed. We note editorial comment about the occasion.

The Woman's Missionary Society of the Peoples church is doing active and progressive work. This Society is taking an active part in the interest of our mountain work.

The pastor, Dr. R. C. Helfenstein is to preach a special series of Sunday night sermons during the month of February. The theme is to be "The Ideal Home Life", the different subjects to be, "The Ideal Husband," "The Ideal Wife", "The Ideal Young Man", "The Ideal Young Woman", "The Ideal Twentieth Century Home."

A WORTHY AND UNIQUE BIRTHDAY OFFERING

The Methodist Protestant, Baltimore, Md., being so hard pressed for funds for which to carry on its work, decided some weeks ago to build a printing plant of its own as its final attempt to live. The paper has been in the service of the Methodist Protestant Church for one hundred years and is calling upon its readers to make a birthday offering during the year of its anniversary to help pay for the plant. The birthday offering idea was launched only a few weeks ago and we note that the response is liberal and encouraging to its promotion.

We commend the idea and wish for the publication an abundant success. There is no evading the issue of standing squarely behind the publications of the Church. The Church has all too long felt free to call upon its publications to plan, push and promulgate every cause, without taking into consideration that every issue is another obligation added to the Church's honor to support the Church press in an equitable and adequate way and manner.

PRICES OF SOME WEEKLY PAPERS COMPARED

..THE CHRISTIAN SUN.....	\$2.50
....The Continent	3.00
....The Congregationalist	3.00
....The Christian Work	3.00
.....Zion's Herald	3.50
.....Christian Register	4.00
.....American Jewish Chronicle	4.00
.....The Independent	5.00
.....The Survey	5.00

The North Carolina State Library, which keeps a file of THE CHRISTIAN SUN, desires a copy of the issue for October 20, 1920 to complete its 1920 volume for binding. It will be appreciated if some reader of THE SUN can supply THE SUN office this copy.

Writing to the *Siler City Grit* about high and low prices, "Long Shanks" relates his experiences with prices during the Civil War. As a shoe-maker he sold shoes in the 60's as high as \$85 a pair. He carried to Egypt (now Cumnock) a barrel of flour and one pair of shoes and sold them for \$410, and paid \$13 for a two ounce bale of snuff. Cotton sold for \$1 a pound and calico \$1 a yard. People made sweet potato coffee and burned corn cobs and used the ashes as a substitute for soda.—*Sanford Express*.



CONTRIBUTIONS



THE FAMINE IN CHINA

BY J. O. ATKINSON

I talked with a man the other day—Bishop Lambeth of the Methodist Episcopal Church, South—who is just back from the famine district of China. He says that the condition of suffering, starvation and death are beyond all description. In a city where he spent a night a thousand refugees died in one night from hunger, cold and exposure. They are dying now by the thousands daily. If our Sunday schools, our churches, our Christian people in the comfortable homes of America will not hear and heed this call for mercy and for help, it seems to me nothing can ever touch or move us. The writer happens to know that hundreds of our people of wealth and large business interests are giving their time to the matter of relief, collecting and forwarding money, etc., without charging or receiving one penny of compensation. Take Thomas W. Lamont, for instance, whom President Wilson has appointed Chairman of our National Committee to collect and forward funds and direct affairs looking to relief. Mr. Lamont is an associate of J. Pierpont Morgan, a great banker himself and I heard a man whose veracity I cannot question say that "Thomas W. Lamont is one of the best, if not the best, man in America. He is bending his every energy and using his great influence, and employing his time to help save as many as possible of these poor, starving Chinese, and all without one penny of compensation of any kind." I have just received from Dr. F. W. Bible whom I personally know, the following:

"The five northern provinces, Chili, Shensi, Shansi, Honan and Shantung, are all affected. The actual famine zone covers 100,000 square miles with a population of 45,000,000 Chinese. Nearly one and one-half years of continuous drought, during which the normal rainfall has decreased from 25 inches a year to less than 3 inches.

45,000,000 Chinese are directly affected; 15,000,000 are facing immediate starvation and will die without our help; 10,000 are already dying daily.

The famine, unless halted by American relief, means the break-up of civilization in North China; in fact the complete collapse of a vast region commercially, economically and morally, which is certain to persist for a generation to come.

An opportunity to help a friendly nation in distress, to strengthen existing ties, to expand our trade and to have the consciousness that we have saved the lives of 15,000,000 human beings who would have died without our help. To feed, and save lives:

3c. will save one life one day

\$1 will save one life one month

\$5 will save one family one month

If the American Committee for China Famine Fund has no representative in your community, give your contribution to your bank, your church or send it to Vernon Munroe, Treasurer China Famine Fund, Bible House, New York City.

All funds collected by the American Committee are transmitted to the International Famine Relief Committee at Peking. This committee acts as a clearing house for the five regional committees in the famine area; the Peking Committee (including the Red Cross,) the Hankow, Tientsin, Honan, and Shantung Committees, all of which are represented on the International Famine Relief Committee, and whose members are working among the famine victims.

China is in the grip of the worst calamity in history. She turns to us as her oldest and richest friend, whom she has learned to trust. We cannot ignore her call and let these helpless people die without an effort to save them.

OUR YOUNG PEOPLE

God has a plan for every life, and while our young people are in the stages of development we should be careful to give them the proper instruction. If exercise is necessary for physical development, then it is more necessary for spiritual development.

What right have we to expect our young people to be missionary when we do not give them instruction and an opportunity to develop? A great responsibility comes to each and every one to propagate the truth; a responsibility to see that all good things become common property. If we note history we find we were one time objects of missions ourselves and yet some of us today are not willing to help see that this good thing (Christ in our own hearts and lives) becomes the property of those less fortunate. We are guilty, are we repentent? Are we doing all we can to interest our youth in our churches, Sunday schools and homes today, to acquire the knowledge of higher, holier, and better things? We make every sacrifice when it comes to temporal things for our young folks, but what about it in spiritual things? Youth is full of life, energetic, active. Why not then give our young people something worth while on which to use up their energy? Why not give them something to read to take the place of some of the unwholesome literature of today?

It is our *privilege, opportunity* and our *obligation*. I often receive letters like the following which I am going to give that you may see what some of the young people of one church did when given a chance:

Henderson, N. C., R. F. D. 1, January 18, 1921

Dear Miss Holt:

This is the first time I've written to you since you left. We have had six meetings at every one of which we have had new members. We have now 50 members on roll. I ordered some Willing Workers pins, from David C. Cook some time ago. We have raised nearly \$15.00. We are going to open our Mite Boxes in March.

Miss Holt I am writing to ask you to send me some leaflets to add a little to our work. We have our meeting first and then our mothers have theirs while we are playing.

Hoping to hear from you soon.

Your friend,
CAROLINE MACON

President of Willing Workers, Liberty, (V.) Christian church.

This Society was organized last July with fifteen charter members, and I am wondering if any other Willing Workers Society organized hardly six months ago has now fifty members or more?

All our churches or Woman's Societies could have a Willing Workers Society by a little effort. How we wish all would try.

We are grateful to our little friend Caroline Macon and trust we may have many others who will follow this splendid organization.

BESSIE I HOLT, *Superintendent Y. P. W.*

OUR VIRGINIA LETTER

IF there were no other evidences that sin is still in the world than the degeneracy of the great festival days in the Church, then we should have abundant proof of the presence and working of sin. It is true now that most of these great days have been dragged down to the level of sin itself. Think of how the average American celebrates *Christmas Day*, by fire-crackers, shooting "bees", horse-racing, drunken carousals, theatre parties, card games, and what not, and you will have evidence of the degeneracy of Christmas Day as it is pretended to be kept in honor of the birth of Christ. Alas, how has the sacred day fallen into unholy hands! Take *Easter*, which we are now approaching, kept in commemoration of the resurrection of our Lord. It is now used to hold Easter balls, and many other things wholly unbecoming on such an occasion. Take *Hallowe'en*, or All Saints Evening, originally kept to emphasize the triumph of Christianity over the Pagan religious systems of the Roman world, but now it is used for the most hideous outbreaks of fun and frolic. What does it all mean? It only means that there is a real degeneracy going on along many lines in the walks of men and women.

Shall new converts to the Christian faith in heathen lands teach men and women in the Church? Well, it seems that they are doing that very thing, and they are doing it most impressively, as well as truly. The papers are telling us of the life and work of General Feng Yu Hsiang of China. Only a little while ago he was in heathenism, but later he became a Christian. He now commands one of the most remarkable armies in the

world. He has under his direct command 14,000 soldiers. He seeks to lead his men aright, both morally and spiritually. It is said that in this army of 14,000 men, there is not a man who *smokes*, not a single man who indulges in *gambling*, does not have anything of *immorality* tolerated, does not have any *theatricals*. Most of the officers are sterling Christians, taking pleasure in leading their men to Christ, conducting Bible classes for them. Is there a single church in the United States in which there is not to be found a single tobacco smoker? Alas! how we drag Christian ideals into the dust of sin, and then some even think it strange that the Church of Christ does not prosper—does not flourish like a green bay tree. But how can it, when its own members delight to follow the world rather than Christ? We are in a day that calls for heroes for the truth. Many love the bad habits of sin more than they seem to love their Lord. God pity us and call us to repentance and to true life in Christ.

Famine conditions in the East are awful. Men, women and children are dying of starvation by the thousands, perhaps by millions. America is answering the call for help to feed these starving ones, and money is being raised in large sums, and still the need is not met and the people in five provinces in China continue to die of starvation. The call now is for gifts from every one who can spare much or little that the starving peoples of the East may be saved from death by starvation. Can you help and will you do it? Can you not get others to help and will you do it? Try, try, and keep on trying till relief is given.

We have much of schools of method for the advancement of the cause of Christ. We dare say that schools of method may be helpful among living men and women, but what can a school of methods accomplish among spiritually dead people? Let us see first that the people are born again, and from above, and then with new life in them, let us put them into schools of practice, where they may be taught what true Christianity is and how to practice its teachings. Then we may do well to have a school of methods in which living men and women may be taught how to use to best advantage the life they have. That will be far better than teaching people methods when they know so little, if anything of real life and practice. Let us learn to do things in God's way, lest we crowd out His plans by the introduction of men's ideals. Ah, God's ways stand so much and man's ways mean so little, when they stand apart from God.

J PRESSLY BARRETT.

Holland, Virginia.

A MUCH ENJOYED VISIT

Wednesday afternoon, January 10, I stepped in to see our Brother Wellons, or as he is better known to us "Uncle" Wellons. I found him in a comfortable room well supplied with good books, paper, and religious literature and undoubtedly in the presence of the Lord. He was very bright although he is in his ninety-sixth year. He seemed to be looking ahead for an opportunity to work for God by looking out for something that he can

do to help humanity and still feels that God has a work for him to do. I praise God for men of that spirit. Too many are inclined to give up when their opportunity is not as great as someone's else might be. I wish that all of us might have the spirit of Uncle Wellons, that is, not to give up as long as we have life and an opportunity.

I truly believe that we will find opportunities if we seek for them for they are all about us every day. Many of us are waiting to be able to do something great and scorn the little things of life. It is very seldom that God calls a person to some great task at first. And then, too, it is little things that count. We never know just how much a good friendly hand shake or an encouraging word will help someone. We have too much teaching and not enough practicing of the social and Christian life. We teach and plan high ideals and then often times fail to put them into practice. There are opportunities all about us; let us ask God to show them to us and to help us use them. A poor girl in New York who was rescued from the slums and died a year or two afterwards was used by God to lead about one hundred people to Christ while lying upon her death bed.

The visit was a real inspiration to me, and my prayer is that God's richest blessing may rest upon Brother Wellons, that he may yet have much time to serve Him by his life being submissive to the Christ, that His life may be lived through him. May God give us more men of Brother Wellons' type in character, spirit and faith, is my prayer.

ELISHA BRADSHAW.

Elon College, N. C.

SUFFOLK LETTER

The religious life of the world was deranged by the World War, and it is as difficult to restore moral conditions as it is to restore civil conditions. The world cannot engage in war and Jesus remain on the throne of the human heart. There is not a single interest of mankind that was not thrown out of gear by the war. Consider labor, prices, social life, commerce, education, domestic life, religion; all of them were put into abnormal relations and activities. Business, government, home, the marriage relation, all went wild, and it shocks the nation to come back to normal relations. War leaves the nation criminal, licentious, dishonest. When men kill each other and glory in victory, it is no surprise that they do other things without compunction of conscience. Men who take the life of men may take the virtue of women. It is an easy transition from the larger crime to the less, and hence war continues its destruction and waste long after the guns are silenced.

What the world needs is a great spiritual revival that will transform mankind from murderers to rescuers. If men would invent as many ways to save men, as they did to kill men; if they would work as hard to feed men, as they did to starve men; if they would strive as hard to love men, as they did to conquer men, a new day would dawn. The world has neglected its own heart. It knows too much and loves too little. It eats too much and feeds others too little. If the world would play less and pray more, it would bring mankind closer to God and to one another. Money and pleasure are the idols of this

reckless age. It seems to be a game of chance, in the exchange, the store, the mill, and the parlor. Divorce threatens to destroy the home; the dance, the young; and speculation, business.

Human schemes cannot bring us out of the wilderness into which war has led us. Legislation cannot change the human heart nor reform the world. It must be a new pentecost in answer to a long season of prayer. The conscience of the world is seared; moral discernment is dulled; and the heart is callous under the blight of war. Reaction may save us from ruin, but it must come through an enlightened conscience and a tender heart, out of which "are the issues of life". The family altar, and praying parents, could do much toward rescuing the perishing. It was the parents, the older heads, that kept Isarel from going into Caanan at the end of two years; and it cost them their lives and their children forty years in the wilderness. If the old folks had led the way when Caleb and Joshua told them they could, the young people would have followed. The young did go in after thirty-eight years. Do not blame the young people too much. If this generation of mature Christians does not lead the way, it may be a generation before the young people enter into the new day of simple honesty, simple virtue, simple faith, and a freedom which the world has not yet known. That day will surely come, and "we are well able to overcome" the barriers in the way of progress in all that pertains to the interest of mankind. But it requires the faith that overcometh the world.

W. W. STALEY.

INFORMATION WANTED

The writer greatly desires the name and address of every Sunday school Superintendent, Secretary and Teacher in every Sunday school of our Southern Christian Convention. A blank was recently sent all our pastors, with returned self-addressed stamped envelope, asking for this much needed information. The pastors are responding, but if they can hurry up this information it will be greatly appreciated. So far about half of the schools are reported. *We want every school.* It is our desire and purpose to furnish from time to time Superintendents and teachers with valuable and helpful missionary data and information that can be used to telling effect in the Sunday school class, or for brief reading or talks before the school. If the pastors will help in this great task by sending in their blanks properly filled out for their schools, it will materially aid us, and we trust will be of real benefit to the school and the Kingdom. Thank you brother.

J. O. ATKINSON.

A little girl had been taken to church for the first time, and she was somewhat surprised by the general style of the building, which was quite unlike anything she had previously seen. "Whose house is this?" she asked. "It is God's house," her mother answered. The child took another critical view of the building. "It is a very nice house," she finally soliloquized. "We have never called here before."—*Selected.*

IF I WERE A PREACHER

BY LAYMAN L. D. RIPPEY, ALTAMAHAW, N. C.

I would preach the Lord Jesus Christ and Him crucified to a dying people. I would do it as an humble servant of God and the people. If my sermons were not full of the Holy Ghost I would go to God in prayer for divine unction from on high until I did feel in my heart that I had that power. Then I would preach love in every sermon, and I would never feel that I had really preached unless my sermons were full of the power of love. I would tell the story of Jesus just as often as I preached.

I would visit my members just as often as I thought my visits would be of spiritual benefit to them and I would visit others in my congregations, or that should be visited because of their location, and in a modest way let them know that I was interested in their happiness both in this world and the world to come.

I would attend all funerals when requested if it was possible for me to do so, and do the best I could to help console and comfort the bereaved.

I would do all in my power to live and act a Christian life, letting my light so shine that the world might know that there was a reality in the religion that I taught and professed. I would preach and teach honesty, truthfulness, sobriety and moral decency in all my sermons. I would preach and teach my congregations the financial obligations incumbent upon them as church members and believers in Christ.

I would be temperate in all things and not drift into extravagant ideas, speech or dress. I would try to take care of my family in a substantial way, feed, clothe, and educate but never allow, if possible, the sign of extravagance, waste or haughtiness to exhibit itself. I would teach my family, if I could, both wife and children, that my influence for good to some extent depended on their demeanor at the church and in the town and community in which I preached.

I would not allow myself to hide behind the pulpit to preach one of my member's "funeral" while he or she was yet alive. Neither would I be too abusive, and the finest, cleanest language possible I would use in my preaching. If I felt called upon to refer to any incident that had happened that would cause the minds of my congregation to think on impure things I would step back and blush and show my modesty.

INTRODUCING THE WRITER

Brother L. D. Rippey, Altamahaw, N. C., is one of our devoted and consecrated laymen. He is a member of the church at Bethlehem (Alamance), one of her deacons and loves his church and denomination. Brother Rippey is a farmer, miller, merchant, and a Christian gentleman of the first magnitude. Brother Rippey is a liberal giver to every good cause, a kind neighbor, loved by all who know him, and enjoys their confidence. He is a believer in education, in Elon College, the Christian Orphanage, THE CHRISTIAN SUN, and in fact every department of the Church's work. Hear Brother Rippey as he speaks from his heart.

The American Committee of the China Famine Fund has asked all the churches in the United States to observe February 6 as a special day of prayer and appeal for the starving millions in northern China.

Watch the date on your label.

In THE SUN's issue for January 26 we had an article by Dr. W. W. Staley on "If I Were a Layman". We suggested that some laymen write on "If I Were a Preacher". At this writing we have received two articles—one from Layman L. D. Rippey, Altamahaw, N. C., and the other from Layman John King, Suffolk, Va. We received Bro. Rippey's article first and hence his this week and Bro. King's to be printed in THE SUN for February 16. We trust that many more will be sent us—also more articles on "If I Were a Layman".

India, after centuries of plowing with a crooked stick, is now learning the use of plows and motor tractors.

A survey made in New York City by the Interechurch World Movement has shown that thirty-three different languages are spoken there.

During the severe blizzard last week throughout the two Carolinas, Charlotte had the record of being the fourth coldest place in the country.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

MISSIONARY TALKS IN THE SUNDAY SCHOOL

Miss Mary Kratzer, Secretary Linville, Va., Sunday. Sunday schools would have at least a five minute talk for January says: "We are very grateful for your offer to help us in our work for missions. *It is our purpose to have a mission talk every first Sunday by some member of the school.*"

Now that is fine, I wish most heartily that all our Sunday schools would have at least a five minutes talk at least once a month on the all important topic of missions. This is the heart and secret of the whole matter. There is no better place in all the world, unless it be in the home, to teach the great theme and lessons of missions than in the Sunday school. And why any school should object to a five minutes talk on missions say once a month, if not every Sunday, on missions is more than we can understand. Such a program means a bigger, better, more progressive and more interesting Sunday school.

OUR "MERRY CRIPPLE" HAD HER CHRISTMAS

A recent letter in THE SUN told about our Miss Hedgepeth breaking her left arm as she was going to a mountain town to get some things to enable her dear mountain folks to have their first Christmas; and of how she was "playing the glad game because it was her left arm and not her right that was broken". She did not, however, give up her plans for Christmas because of a broken arm. After telling in a recent letter that she has seventy pupils in her school, that she needs help, etc., but is very happy in doing what she can, she gives these personal lines about that Christmas effort: "Oh! I wish I could tell you about my (or their) Christmas 'tree'. I have wanted to write it to THE SUN, but was not physically able to undertake anything much the first two weeks afterwards. Now it is too late for THE SUN but I must write you a line about it any way. The folks from all over this mountain came. They gathered for Christmas all of them, for the first time in the memory of the oldest. They came in throngs. Fortunately after my arm break, packages came containing, everything 'Christmasey'. Toys for every little one, pencils, writing pads, handkerchiefs, etc., for larger ones and books, candy and nuts for everyone. With enough extra to remember some who had not been able to enter school and smaller ones. Every old and afflicted person in the community was remembered. Many hearty handshakes I received with words of praise, gratification and encouragement. I just wished that every one who had had a part in helping me make the occasion a happy one could have had my feeling. Never before have I felt more that I was walking hand in hand with Christ Himself than on that day when Peace, Joy, and Good Will among these humble mountain folk seem to reign to a degree of entire satisfaction. I look upon it as the *climax* of my year's service here. Yet in the future we may

be able to say simply. 'It was a small seed sown in good soil to spring forth in due season with fruit no less than that of which God's Kingdom is worthy'. I am so grateful to Sunday schools, Societies and friends who sent the gifts that enabled me to give these dear people their first sight of real Christmas."

Miss Hedgepeth is a busy woman, and is so pressed she cannot find time now for writing to THE SUN and she will be surprised to discover the liberty I am taking with portions of her business and personal letters. She is doing a real, genuine Christian home missionary work which merits our deepest interest and should evoke our constant prayers.

In closing a recent letter she says, "Not one family in twenty-five here have a Bible in their home, nor could they read it if they had it. Illiteracy is the main cause of conditions in the mountains. These people would read their Bibles if they could read anything. My arm is healing nicely and walking through heavy snows, I am going on with my school work."

OUR SUNDAY SCHOOLS AND MISSIONS

It is greatly to be desired that the year 1921 shall find, before its conclusion, every one of our Christian Sunday schools learning, studying, teaching, hearing something about missions. As a great Sunday school worker has declared "The Sunday school is the biggest organization in the Church and missions is the biggest business of the Church". So when the biggest organization of the church turns its attention seriously to the biggest business of the Church, something good and great will happen. What a glorious day for our dear Church when every Sunday school of the Church shall have regular, emphatic, direct missionary instruction in one form or another. "Missionary day in our Sunday school" should be the brightest day of the whole month in the Sunday school.

A growing number of our schools now take one offering a month for missions and on that day some one of the school, selected for the purpose, gives a brief talk or reads a short paper on missions.

(Our Burlington school that leads all has a three or five minutes talk on missions every Sunday. No wonder that school now gives so liberally to our Orphanage and supports a missionary in Japan. It has been having a brief paper or talk on missions every Sunday before the whole school now for years.)

The following schools sent in reports for January of offerings made; and best of all back of the amounts contributed is the opportunity these schools had of hearing and learning at least something about missions. We wonder again and again and again why all our schools do not join the list of those who in keeping with a vote of our Southern Convention, and of all our Sunday school Conventions "take one offering a month for our Orphanage and one offering a month for missions, and retain the other two offerings for current expenses of the school." For every school should certainly do as much for others as for self.

January Sunday School Offerings for Missions

Lineville, \$3.85; Wadley, 2.57; Pleasant Grove (Va) 4.84; Durham, 20.20; Liberty (Vance) , 2.86; Holy Neck, 4.50; First church, Raleigh, 5.00; Ivor, Va., 2.37; Wentworth, 1.00; Richland, 1.00; Graham, 1.91; Pleasant Hill, 1.25; Reidsville, 3.35; Lebanon, 2.56; New Providence, 2.95; Ambrose, 1.01; Sanford, 5.16; South Norfolk, 12.61; New Lebanon, 1.65; Chapel Hill, 2.60; Rose Hill, 14.02; High Point, 2.15; Burlington, 133.05. Total, \$232.46.

Thank you, dear superintendents, officers and teachers. Your number is increasing from month to month. And now the writer proposes to furnish every teacher in these schools from time to time, say once in two months, interesting and worth-while information and facts about missions that can be used in teaching the Sunday school lesson, or in making a missionary talk before the school.

THE EDUCATIONAL FIELD**COUNCIL OF CHURCH BOARDS OF EDUCATION**

Owing to the inability of Dr. W. G. Sargent, Secretary of the Department of Education, to attend the annual meeting of the Council Church Boards of Education, it was my privilege to represent our Church.

The meeting was held at Wallace Lodge, Yonkers, New York, January 3-4. About twenty denominations were represented. The sessions were characterized by a spirit of sweet Christian fellowship and an earnest desire to cooperate in advancing the moral and spiritual interests of our educational institutions.

The Executive Secretary, Dr. Robert L. Kelly, showed himself a master in having matters in a business shape to present to the Council and in contrast with the most of the meetings of that nature, a three day program was completed in two days. The speakers on the various subjects were well prepared and brought strong helpful messages, which gave much food for thought.

Among the problems discussed by the Council were the following: The influence of the Greek Fraternities upon the religious life of the student. Statistics show that Fraternity men do not, as a rule, take much interest in religious work. It is considered one of the gravest problems in religious work among students.

The influence of state schools on morals was discussed at some length, and in the course of the discussion, it was brought out that the president of one State normal learned that 85% of the teachers sent out from his institution were not called back for a second term, and upon investigation he found that in almost every case it was due to the morals and conduct of the teacher.

A resolution was passed, requesting all colleges to recognize Religious Educational work in their institutions. A committee from the Council, in conjunction with a like committee from the Sunday School Council of Evangelical denominations, is working on a major course of Religious Education for colleges and hopes to have it ready for submission within a year. The tentative report of the committee shows the outline of a strong practical course which, when presented, will doubtless be adopted by many colleges.

The budget of the Council for the ensuing year was placed at \$24,500. The Executive Secretary, through his work in the Educational Survey of the Interchurch World Movement, secured a vast fund of useful information, a part of which it is hoped to make available for the public through this budget.

It was a helpful and inspiring meeting and much enjoyed by the writer. Before leaving for home I had the privilege of attending the opening session of the Association of American Colleges, at Hotel Astor, New York.

W. T. WALTERS.

2023 W. Grace, Richmond, Va.

OUR ORPHANAGE**SUPERINTENDENT'S LETTER**

We were made happy this week to receive a check from Mr. B. N. Duke, of New York City, for one thousand dollars to be used in building the "Baby Home". Mr. Duke is not a member of our Church but is interested in the little orphan children and gives this donation to help us meet the many urgent appeals we have. Mr. Duke has helped us before in a small way, but he feels interested in our work here because he sees in the Children's Home a wonderful opportunity to do much good for the sake of the little helpless tots.

We also received from little Miss Ruth Teague Riddle a whole savings "bank" full of money, bank and all, and we had to break into the bank to get the money. It amounted to \$1.58. This little girl says she has made part of this money shining "Daddy's" shoes. When little girls three years old can earn a whole savings bank full of money and then donate all of it to the cause of the little orphan child she is making a mighty good start in life. We older children ought to take notice and consider how much we are doing.

The First Christian Sunday school, Irvington, N. J., sent us a box of towels and soap. This was from the primary class.

Waverly, Va., Christian church, one box containing quilts, can goods, towels, etc.

Spring Hill Sunday school, soap, towels, handkerchiefs, etc.

Mrs. D. H. Freuch, Albion, Ind., one box clothing, etc.

Ladies Aid Society, Ingram, Va. church, one nice quilt; Ladies Aid Society, Antioch church (Val. Va.), five nice quilts, gingham, dried fruit, beans, etc.

A Request

There is one request that I want to make of every Sunday school in the Southern Christian Convention. It is this: That your school give one Sunday's offerings each month to the Christian Orphanage and one to missions. Begin this now at the first part of the year. That is the time to make new resolutions and stick to them. I want you to do this because I know it will put more life in your Sunday school and give you a more tender feeling toward the help-

less and make you more interested in the cause of missions. I believe Dr. Atkinson has made you the proposition if you will do this, and at the end of the year if you are in debt, send him the bill for the deficit and he will pay it. I told Dr. Atkinson sometime ago if he did not have the money I would loan him enough to meet all these bills if I could borrow it. Try it for this year and see how you succeed.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR FEBRUARY 9, 1921
Amount Brought Forward\$631.88

Children's Offerings
Ruth Teague Riddle, \$1.58.
Sunday School Monthly Offerings
(North Carolina Conference)
Henderson, \$9.09; Monticello, 1.50; Greensboro, First church, 7.50; Zion, 2.00.
(Eastern Virginia Conference)
Ivor, \$2.47; Oakland, 5.98; Centerville, 2.00.
(Alabama Conference)
Rock Stand, \$0.50; Launett, 5th Sunday offerings, 7.70.
Total, \$38.74.

Thanksgiving Offerings
New Hope church, (N. C.), \$21.14; Holy Neck church, 100.00
Total, \$121.14.

Children's Home Fund
B. N. Duke, \$1,000.00; C. D. Harton, 5.00; F. M. Harward, 10.00; Mr. and Mrs. J. J. Gomer, 10.00; Harvey Worrell, 2.00.
Total, \$1,027.00.

Special Offerings
Mrs. Henry Savage's Sunday school class, Dendron, Va., \$3.30; Mr. G. L. Gwynn, 20.00; Miss Vera Strader, 1.00; House Rent, 12.50. Total \$36.80.
Total for the week, \$1,225.26. Grand total, \$1,857.14.

A LETTER

Dear Uncle Charley: I was three years old last November. Daddy edit's THE SUN and I get to read the children's letters first. I am sending you my "practical bank" which I have been keeping for the little orphans. Do not know how much is in it—you count it and tell me. I earned part of this money shining Daddy's shoes. I go to Sunday school every Sunday. Miss Allie Malone is my teacher. We little tots make an extra offering the first Sunday for the Orphanage. I can sing "Jesus Loves Me" and many other little songs that mother has taught me. This is my first letter. I have been so busy bringing in stove wood for mother that I just haven't had time to write. Bye, bye.—*Ruth Teague Riddle.*

You are certainly a nice little girl to send Uncle Charley a "bank" full of money for the little orphans. You had \$1.58 in the bank and I wish many little girls and boys would join the band of eousins this year. You must get you another bank and make "Daddy" let you shine his shoes often.—"*Uncle Charley*".

Dr. J. P. Barrett, Holland, Virginia, will preach for the Burlington congregation, Sunday, February 13.

The recent report of the State Superintendent of Public Instruction, or North Carolina, Dr. E. C. Brooks, shows a marked advance along educational lines in this State for the past two years.

WOMEN AND THE KINGDOM

FIRST QUARTERLY REPORT OF W. H. & F. MISSIONARY SOCIETIES OF E. VA. CHRISTIAN CONFERENCE

Woman's Societies

1. Berea, Nausemond	\$17.85
2. Cypress Chapel	2.40
3. Damascens	3.20
4. Dendron	5.60
5. Dover	15.52
6. First church, Norfolk	28.40
7. Franklin	44.65
8. Holland	34.29
9. Holy Neck	32.90
10. Ivor	5.45
11. Liberty Springs	5.20
12. Memorial Temple	36.00
13. Mt. Carmel	10.70
14. Newport News	7.95
15. Rosemont	64.61
16. Suffolk	78.70
17. Third church, Norfolk	31.25
18. Waverly	15.00
19. Wakefield	5.10
20. Windsor	4.31
21. Portsmouth	10.10

Total\$459.18

Young People's Societies

1. Berea, Nausemond	\$ 6.50
2. Burton's Grove	6.35
3. Bethlehem	6.00
4. Dendron	3.05
5. First church, Norfolk	43.10
6. Franklin	5.00
7. Liberty Springs	15.00
8. New Lebanon	16.40
9. Suffolk	5.30
10. Memorial Temple	4.47

Total\$111.17

Willing Workers

1. Antioch	\$ 6.98
2. Franklin	3.25
3. Newport News	7.79

Total\$18.02

Totals

Woman's Societies	\$459.18
Young Peoples' Societies	111.17
Willing Workers	18.02

Grand total\$588.37

MRS. M. L. BRYANT, *Treasurer.*

REPORT FOR FIRST QUARTER WOMAN'S HOME AND FOREIGN MISSION BOARD VIRGINIA VALLEY CHRISTIAN CONFERENCE ENDING

OCTOBER 15, 1920.

Conference offering for Japan Chapel	\$34.09
Mayland	5.07
Bethlehem Young People's Society	7.24
New Hope dues	4.20
New Hope for Japan Chapel	18.75
Verdie Showalter for Washington	3.00

Total\$72.35

Disbursements

To Mrs. W. T. Walters, check Oct. 26, 1920	\$72.35
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VERDIE C. SHOWALTER, *Treasurer.*

If God would judge us by what we mean to do, all of us would have a good record in the judgement.

MINUTES OF THE WOMAN'S BOARD OF THE EASTERN
VIRGINIA CONFERENCE

The Woman's Mission Board of the Eastern Virginia Conference, met in the Christian parsonage, Suffolk, Va., Wednesday, January 19, 1921, with the following members present: Mrs. C. H. Rowland, President; Mrs. M. L. Bryant, Corresponding Secretary and Treasurer; Mrs. W. V. Leathers, Superintendent Young People; Miss Mary Andrews, Superintendent Cradle Roll; Mrs. J. E. Cartwright, Superintendent Literature and Mite Boxes; Mrs. W. D. Harward, Recording Secretary. The meeting was called to order and Scripture read by the president. Prayer by Dr. W. W. Staley.

The goal for this year is \$5,500 from all sources. Women's Societies reported \$500 for last quarter and \$114.00 on Thank Offering.

Mrs. M. L. Bryant was instructed to pay \$125.00 out of the general fund to Mrs. C. H. Rowland for literature to be used in the Societies.

There was raised on specials last year, \$2,325.00, this being \$75.00 below the goal set.

Mrs. Bryant reported that she had received a letter from Miss Iola Hedgepeth, our missionary in the mountains of Virginia, stating how the people up there appreciated the contents of the boxes sent to them by the different Societies just before Christmas, and how by these the Christmas entertainment meant so much more to them.

It was decided that District Rallies be held in different parts of the Conference during the latter part of April. Dates suggested as follows: Nansemond, April 22; Gates Co., April 24; Wakefield, April 26; Waverly, April 27; Isle of Wight, April 28; Norfolk, April 29.

It was decided to urge all Societies to observe the special day of prayer, February 18, 1921, as designated by a Joint Commission of the Federation of Woman's Boards of Foreign Missions and the Council of the Women for Home Missions. This day of prayer to be for the deepening of the devotional life of our people and the quickening of their faith and zeal for greater mission activity.

Mrs. Rowland was asked to write to the presidents of the different Societies, giving information concerning the work of the present year, and Mrs. Leathers was asked to write to presidents of Young People's Societies for the same purpose. The Woman's Conference is to meet in October, with Damascus church, Gates County, N. C., the date to be announced later.

After discussing many things of interest, in connection with the work, the Board closed what was felt to be a profitable day's session. Adjourned to meet, subject to the call of the president.

MRS. C. H. ROWLAND, *President*

MRS. W. D. HARWARD, *Secretary*.

A statue to the American soldier in the World War, sculptured by Augustus Lukeman, is to be erected in Red Hook Park, New York City.

THE HOUR OF WORSHIP

POSSESSING ALL THINGS

There are two kinds of riches: The uncertain and the true. One is temporal, the other spiritual. One is seen, the other is unseen. But the material may be turned into a spiritual asset, even by beholding that which "seemeth" to belong to some one else.

True riches may consist, in great part, in knowing how to do without. Knowing how to be abased and how to abound. How to be full and to be hungry, how to abound and to suffer need. Having nothing yet "possessing all things".

This is no doubt strange language to many. They seem to prefer riches that they can "realize" on. How can one who has nothing, at the same time, possess all things? How can one who is poor make many rich? May be he can not explain to the satisfaction of some. But he says I have read in the Book of inspiration that, "All things are yours" and that, "God hath given us all things richly to enjoy". He says, "I go out through this great country and I enjoy looking at the beautiful farms. I see broad fields filled with beautiful golden grain. The owners have worked hard and they are being rewarded." But it may be that they do not realize how fruitless their labors would have been without that which my heavenly Father has furnished. He provided the seed, He gave the sunshine, He sent the rain. These men may reap the fields, pull down their barns and build greater, in order to have a place to bestow their goods. But I know that in the true sense my Father owns it all. "The earth is the Lord's and the fullness thereof, the world and they that dwell therein."

"I remember" says he, "that the father said to the boy who stayed at home, 'son all that I have is thine' ". Then he says, "I have not been at home all the time. I was a prodigal and came to feel that I was no longer worthy to be called a son. But I am at home now and from the way my Father treats me and the experience I have, I am sure that I am a son. And I hear Him say to me now, 'son all that I have is thine' ". As long as I have a Father who owns broad fields of grain and cattle upon a thousand hills I am not going to worry about something to eat."

He looks out across the meadow and sees a beautiful bed of lillies, and he says, "As long as I have a heavenly Father who can furnish clothing like that for a lilly, I will not worry about what I am to do for clothing". Then his heart begins to overflow with singing, "My Father is rich in houses and lands, He holdeth the wealth of the world in His hands". "Singing I go along life's road, praising the Lord, praising the Lord, Singing I go along life's road for Jesus hath lifted my head." "Thou, O Christ, art all I want, more than all in Thee I find".

I had beautiful colors to work with—
 White, blue like heaven above,
 And tangled in all the meshes
 Were the golden threads of love;
 But the colors were dulled by my handling,
 The pattern was faded and gray,
 That once to my eager seeming
 Shone fairer than flowers of May.

But alas, not the half of my pattern
 Was finished at set of sun;
 What should I say to the master
 When I heard him call, "Is it done?"
 And I threw down my shuttle in sorrow
 (I had worked through the livelong day).
 And I lay down to slumber in darkness.
 Too weary even to pray.

In my dreams a vision of splendor,
 An angel, shining-faced,
 With gentle and tender finger
 The work of the weavers traced.
 He stooped with a benediction
 O'er the loom of my neighbor near,
 For the threads were smooth and even
 And the pattern perfect and clear.

Then I waited in fear and trembling,
 As he stood by my tangled skein,
 For the look of reproach and pity
 That I knew would add to my pain.
 Instead, with a thoughtful aspect,
 He turned his gaze upon me,
 And I knew that he saw the fair picture
 Of my work as I hoped it would be.

And with touch divine of his finger
 He traced my faint copy anew,
 Transforming the clouded colors
 And letting the pattern shine true.
 And I knew in the moment of waiting,
 While his look pierced my very soul
 through,
 I was judged not so much by my doing
 As by what I had striven to do.

—Selected.

There has been appropriated \$1,222,367 by the American Bible Society for the printing and distribution of Bibles during 1921. This is the largest amount ever created in one year for the circulation of the Bible.

A bill to censor moving picture shows is now before the State Legislature in North Carolina. We trust that despite of the opposition of those financially interested, the members of our Legislature will realize that we owe more to the children of our whole State than to those few who make fortunes out of the moving picture show, and that they will put childhood above money in the passing of this bill.

The poor fellow, as the world would call him, went on back home feeling that although he had nothing, yet he was "possessing all things".

Reader can you imagine about how he felt and about what kind of an experience he must have had?

W. D. HARWARD.

Dendron, Va.

GOD'S MEN

God saves the world through a few chosen men who are willing to receive a great ordination and work in harmony with the divine purpose.

To perceive something of the import of God's commission to his men and something of the grandeur of soul of those who hear his voice is but to review the footprints of the faith of Abraham, Moses, Isaiah, John the Baptist, Peter, John, and Paul.

"Quit you like men" rings from Ararat to Olivet, and to the end of time; but there are few mighty men in any age who break through the lines and bring water from the well of Bethlehem.

Hardships, the minimum of self and the maximum of service, heroism at the highest, and the victor's crown are comprised in the call of God. The way is narrow, and few are they that find it.

Nehemiah traces the glorious restoration of Jerusalem to "the good hand of God" and "some few men with me."

In searching among the early records it is found that Peter and John and James were "reputed to the pillars."

Paul was a "chosen vessel" to bear Christ's name to the Gentiles, ambassador extraordinary, entering all great centers from Antioch to Rome.

Christianity is a great adventure, and a few lonely Christian martyrs are the pioneers of human progress.

Every little Church in Christendom has its "chosen vessel," its "three mighty men," its "pillars," its "few names that are worthy," its "remnant of grace," its "three hundred," into whose hands God will deliver Midian.

We shall look in vain across the world for truer benefactors than such as these. They guard the faith; they keep open the gates of the temple; they battle for the Lord; they bear witness to truth; they minister; they save the lost; they have the morning star—"some few men" of a good courage who fear God and take their own part. The beauty of our Lord God is upon them.

This is an exclusive fellowship. No man can enter who serves two masters, whose quest falls short of the kingdom of God and his righteousness.—*Christian Standard.*

THE WEAVER

I sat at my loom in silence,
 Facing the westering sun;
 The warp was rough and tangled,
 And the threads unevenly run.
 Impatient I pulled at the fibers—
 They snapped and flew from my hands;
 Weary and faint and sore-hearted
 I gathered the broken strands.

THE OBSERVATORY

J. E. MASSEY

WITH THE IMMIGRATION GATES AJAR

Just as the force of gravity pulls water from one side of a pail to another, so the force of human need and want brings the immigrant to this country from starving and disordered Europe. America is the promised land to these sojourners in the blighted lands of the world. With food, shelter, and opportunities for advancement, the United States is truly a land of dreams for them. Europe and the homeland no longer tells the story of home but the horror of famine, disease, and devastation. So it is not to be wondered at that the European immigrant is arriving here by the wholesale. Depression and a sense of more ideal conditions attainable on this side of the Atlantic have driven him here; and with the immigration gates ajar, many more immigrants may be expected.

According to the *World's Work*, the Committee appointed to investigate the conditions of prospective European immigration reports that there is a world-wide demand for steamship accommodations. Many of those anxious to sail for America must wait because the departing ships have no room for them. In the month of October alone, 75,665 would-be Americans arrived at Ellis Island; and in a single day in November, as many as 16,000 landed. Experts say that the number of arrivals by the end of the year will exceed a million and may reach two. Yet, estimates place that number at less than one-tenth of those who wait.

The Commissioner of the Hebrew Immigration Aid Society said that no less than three million Jews in Poland would come to America at once, could they but find ship room. From two to eight million Germans are said to be ready to start in this direction as soon as steerage accommodations become available. And in all parts of Central and Southern Europe the greatest hope that the poverty stricken persons entertain is to reach America safely.

A NEW KIND OF COLLEGE

This new kind of college is a practical college, and its promoter is President Arthur J. Morgan of Antioch College (Ohio). Though the idea of practical education is not a new one, the idea of having a college produce "employers rather than employees" to suit the industrial needs of the country according to the Morgan plan, is admittedly something new. The idea is this: Antioch College plans to have a group of factory buildings on its campus designed for the accommodation of a number of small manufactories, having from twenty to fifty workmen. But these workmen are not scheduled as the average workman in various industries. They are the students themselves, and they devote one-half of their time

in these establishments, and the other half in the theoretical preparation of their studies. Thus their work permits theory and practice to combine. Beside this it permits them to become self-supporting so that they are able to pay for all their expenses while they are studying.

The plan of such a college is not narrowed to exclude students of the liberal arts and to benefit industrial promoters and managers of the future only. There is provision made to train men for other professions in similar way. Whether such a plan will work seems to be unquestionable with some educational authorities. They feel that experience lends sufficient proof to support the new kind of college, which is to be put into operation during the coming year. Admittedly it will afford a rather narrow kind of education compared with most colleges where liberal arts are taught nearly all of the students; yet this kind of college seems to represent the tendency toward more practical education; and this bids to be the supreme tendency of the future.

GROWTH OF METHODIST SUNDAY SCHOOL ENROLLMENT

It is evident from the 20,305 increase in the number of their pupils, that the Methodist Episcopal Sunday schools of the country are making some progress in their work, according to Dr. W. S. Bovard, Corresponding Secretary. At the meeting of the Board of Sunday Schools of the Church, Dr. Bovard also announced that there is a total world increase in the Sunday school enrollment to the amount of 49,932 pupils.

In view of the large membership of the Church, and the natural affiliation of the children of its membership each year, this is not a very great increase; yet, such an increase is deserving of public attention. The proportion of this gain in Sunday school membership to that of other schools illustrates the fact that the Methodists are comparatively successful in their year's work.

Among the other accomplishments of the schools in America and in Europe, it was announced that they had subscribed \$420,000 for the relief of the people starving in Central Europe, the Near East, and China.

COTTON MILLS PLEAD FOR PROTECTION

Cotton manufacturers of both North and South have appealed to the House of Ways and Means Committee for protection against a "flood" of goods being imported from foreign countries. The foreign manufacturers, owing to their cheaper labor and expenses of operation, can produce cheaper goods than the manufacturers of this country, who are still working under depressed conditions.

Until a few days ago less than half of the country's cotton mills were active in the production of goods. Many of the mills have been working on a part time basis, consequently the workers have had a hard fight to make a living. Should the mills be curtailed still further in operation, more depressing times would come to the workers. In consideration of these problems, it is thought that some inducement will be made to keep the mills in a state of production in spite of the threats from outside producers.

THE BULLETIN

PERSONAL

Rev. J. W. Hoffman, Everett, Pa., passed to his reward on January 5. Brother Hoffman was in middle life and his passing will be a loss to the denomination.

Rev. John MacCalman, D. D., Lakemont, N. Y., passed away on January 27. He had been in ill health for some time. Dr. MacCalman was for a number of years closely identified with general denominational interests.

The subscription contest between *The Biblical Recorder* and *The North Carolina Christian Advocate* is warming up and both papers are making a hard fight to win. Both will win because both will be greatly benefited.

Burlington was favored last week by a series of Bible lectures by Dr. Chafer of New York City. Dr. Chafer is a close student of the Scriptures and make his interpretations simple, plain and practical and to listen to him gives one a longing for more time for Bible study.

Rev. H. E. Rountree, Chaplain U. S. N., writes under date of February 4: "I am transferred to Port Au Prince, Haiti, with the first Provisional Brigade of the U. S. Marine Corps. This is my future address. Will sail from Hampton Roads February 20th and family will locate in Richmond."

Some one giving his or her postoffice as New Hill, N. C., wrote THE SUN office a business letter some days ago, but failed to sign any name. We shall be only too glad to reply to the letter and give the information if the person writing will please let us know to whom to make reply.

Quite a number of subscribers renewing their subscriptions to THE SUN send only \$2.00, instead of \$2.50. We are confident that this is an oversight because we experienced the same thing for some time after the advance in price on June 1, 1917. When only \$2.00 is received, only ten months credit can be given.

Rev. Pressley E. Zartmann who has been in charge of the printing of the periodicals of the Christian Publishing Association, Dayton, Ohio for the past 16 years left the employment of the Association January 29. *The Herald of Gospel Liberty* pays tribute to Brother Zartmann's long and faithful service.

Secretary Daniels of the Navy is to resume his duties as Editor of *The News and Observer* when Mr. Harding and his cabinet take charge. We understand that Mr. Daniels will take up his work again with *The Observer* on March 6. The newspaper men of the State will welcome Honorable Josephus back to the fraternity.

INFORMATION

The Executive Committee of the Board of Religious Education was in session at Burlington one day last week planning for active work of that Board. Dr. W. T. Walters of Richmond, Va., was the only one in attendance from a distance.

The Mission Boards of the two Conventions were in session at Dayton, Ohio, last week and we understand took some forward steps along missionary lines. At the time of this writing we have not received a communication to give us something definite as to what took place but have promise of it for release next week.

A bill was considered by Congress last week which provided for the reduction of the regular army to 175,000 men during times of peace. The bill was passed, but Mr. Wilson would not sign, giving as his excuse that world conditions forbid a reduction in the standing army at this time. President Wilson's veto was overruled by the House by a vote of 271 to 16, thus declaring by the act that the standing army shall be reduced from 280,000 to 175,000.

GENERAL COMMENT

We are glad to have placed upon our desk a copy of the minutes of the Sixtieth General Assembly of the Presbyterian Church. The volume contains valuable information and the reports of the different departments of the denomination show marked progress. We have also received a copy of The Year Book of the United Brethern Church, which contains reports of the various departments of that communion to the General Conference.

By the way, the minutes of the Presbyterian General Assembly contains a few more pages than our *Christian Annual*, and sells for \$1.00. The year book of the United Brethern Church contains one hundred pages less than the *Christian Annual* with only two pages of tables, the remainder of the book being uniform type, and this publication sells for 35 cents. There should be no objection to the 50 cent price of the *Christian Annual*.

Bad roads, bad weather, and sickness are often given as an excuse for country people not attending church regularly. All these things have their consideration, but argue the more in behalf of the Church paper. The Church paper should be in every home and most certainly in those homes where certain conditions forbid regular church attendance.

Business conditions are getting better. Practically all the manufacturing plants in this section of the State, at least in THE SUN's town, have resumed operations. Bying conditions continue weak but we are of the opinion that things are slowly adjusting themselves and that for the better. Prices are as low as they can hope to be and the buying public should not expect further reduction except on special cases.

Governor Morrow of Kentucky is receiving the congratulations of the public press upon his stand against whiskey and the violators of the prohibition law. Here is one of the Governor's pronouncements in this connection: "I can not and will not pardon any man for having violated the local-option law. Whiskey is an outlaw, defies all law, and becomes only a spirit of utter evil. The commonwealth has reached the condition where its authority to maintain law and order is being openly, persistently, and brazenly challenged by the impudent, open, and notorious violation of the prohibition law by threats of the lawbreakers against informers, intimidation of those who oppose this illegitimate business, and by influences coming from this business which threaten to corrupt the source of all authority. The violation of this law is far worse than the ordinary evils of drink. It has become a sinister power which seeks to corrupt the law itself, to subvert the agents of law enforcement into participation and partnership in the commission and palliation of crime."

The Christian Advocate, Nashville, Tennessee, tells of a subscriber who addressed a former editor of that paper who had been dead twenty years. Without some experience in this line we would be inclined to take it as a joke. But not so. The present Editor of THE SUN has been in charge nearly five years and frequently renewals are mailed to his predecessor. Not only this, but every week mail is addressed to Elon College, N. C., when THE SUN was moved to Burlington April 1, 1918. During the past week four renewals were sent to Elon College, two of these being from prominent officers of the Convention. And one more: If we recall correctly it has been nearly twenty-five years since THE SUN was printed in Raleigh. The other day we received a renewal addressed to THE SUN at Raleigh, N. C. The letter was sent to Greensboro, then to Elon College and then to Burlington. We fully believe *The Advocate's* story.

HERE AND THERE—BUT MOSTLY EVERYWHERE

According to statistics made public by authorities last week 67 persons in the United States had incomes during the year of 1918 in excess of one million dollars each.

Jugo-Slavia is the new nation which has been formed since the war of the territory lying northeast of the Adriatic Sea, and embracing a part of the Old Austria-Hungary, Serbia and Montenegro.

A bill is now pending before the North Carolina State Legislature to create a Board of Pardons, to be constituted of the Governor, the Attorney General, and the Secretary of the State.

Cecil was accustomed to hearing his mother telephone for everything she needed. One day as he entered the pantry, a little mouse scampered across the floor. Very much frightened, he jumped up and down screaming: "O, mother, 'phone for the cat! Please 'phone for the cat!"—*Success Magazine*.

STARVING PEOPLE

Mr. Graham Patterson, editor of *The Christian Herald*, delivered an address at the Academy of Music, in Raleigh, last Sunday afternoon, on the conditions in China. Mr. Patterson gave some very impressive facts and figures. He says, of the four hundred million people in China, three hundred and fifty million never get a full meal and are hungry all the time.

Forty-five million people are now facing starvation in China. There has never been anything like it in the history of the world. They are dying at the rate of twenty thousand a day. It is estimated that no fewer than twenty million will die, despite our best efforts to save them. Seven million lives were lost in the late world war, while nine million Chinese have already starved to death.—*Biblical Recorder*, January 19.

"MISSIONITIS"

(Home and Foreign Fields)

"Missionitis" is the term applied by a writer to describe a disease that sometimes afflicts church members. Its chief symptom is described as a feeling of numbness and deadness at the mention of missionary matters, accompanied by fidgeting and restlessness when missions becomes the subject of sermon or conversation. Acute attacks, often involving spasms, the writer claims, are produced by appeals for money, but the afflicted individual is very careful not to expose himself to this aggravation of his disease. A careful diagnosis reveals serious heart trouble, complicated by affection of the eye, ear and spinal column. Remedy: Honest self-examination, prayer, Bible reading, missionary literature, giving. Take regularly until relieved.

A CHILD IS CRYING BEYOND OUR DOOR

Read the following wonderful poem and permit it to sink deep into your heart and mind. Let's all forget our fault-finding and criticisms, and try love and kindness for a while, and help others.

A child is crying beyond our door
In the cold and the wind and the wild downpour.
(How can we sit at ease within?)
A child is calling beyond our gate,
Starving and stark and desolate,
(How can we bid the feast begin?)

The doors of the world are heavy and tall,
But the cry of a child can pierce them all,
(The cry of a child in anguish sore.)
And though it sounds from a land apart,
'Tis at our threshold and at our heart
(A child is crying beyond our door.)

How may we sit content and warm
When a child is lost in the night and storm?
(The night of hunger, the storms that roar.)
How may we break our bread in ease,
Hearing the voice of the least of these?
(A child is crying beyond our door.)

—Adapted.

CALLED HOME

VINCENT

Miss Martha A. Vincent departed this life at the home of her sister, Mrs. A. K. Roney, Haw River, N. C., January 25, 1921, in her seventy-fourth year. Funeral services were conducted from the home, by the writer, and the interment was in the cemetery at Cross Roads Presbyterian church, of which deceased had been a member since early life.

A good woman has fallen asleep and gone to her reward. Sweet be her sleep till the Master bids her awake.

P. H. FLEMING.

BROWN

Lilly Franks Brown was claimed by death on January 18, 1921. She was a daughter of Bro. T. M. Franks of Catawba Springs church. Lilly, for several years was organist of Catawba Springs church and performed her duty well.

About a year ago she was married to Bruce Brown, a member of Wentworth Christian church, and made their home in Apex, N. C.

She leaves behind, the husband and a little baby, besides father, mother, brothers and sisters and a host of friends.

The burial was at Wentworth Cemetery where a large crowd gathered to pay their last respect to this splendid young girl.

May our heavenly Father's richest blessings attend those so sadly bereaved, and bring us all together in a heaven of rest.

J. LEE JOHNSON.

LEWIS

Mrs. Nannie Lewis, aged eighty years, departed this life January 2, 1921, after a few days illness. She was a faithful member of Pleasant Grove Christian church for a number of years and it may be said of her that she did what she could.

She leaves one brother, Alfred Jones, and one sister, Mrs. Robert Strange, Ingram, Va., and a host of relatives and friends, as was shown by the large attendance at the burial. In the absence of her pastor, Rev. W. C. Hook, the funeral services were conducted by the writer.

R. D. THOMPSON

MISCELLANEOUS

MANY STATES ADOPT FLOWERS

Nearly all the States have adopted an official flower, says the American Forestry Association of Washington, D. C., and in those that have not, the question is up for discussion. The flowers by States follow:

Alabama—Goldenrod.
Arizona—Giant Cactus.
Arkansas—Apple Blossom.

California—Golden Poppy.
Colorado—Blue Columbine.
Connecticut—Mountain Laurel.
Delaware—Peach Blossom.
Florida—Orange Blossom.
Georgia—Cherokee Rose.
Idaho—Syringa.
Illinois—Violet.
Indiana—Carnation.
Iowa—Wild Rose.
Kansas—Sunflower.
Kentucky—Trumpet Vine.
Louisiana—Magnolia.
Maine—Pine Cone and Tassel.
Massachusetts—Mayflower
Michigan—Apple Blossom.
Minnesota—Moccasin Flower.
Mississippi—Magnolia.
Montana—Bitter Root.
Nebraska—Goldenrod.
Nevada—Sage Brush.
New Hampshire—Purple Lilac.
New Jersey—Violet.
New Mexico—Cactus.
New York—Rose.
North Carolina—Daisy.
N. Dakota—Wild Prairie Rose.
Ohio—Scarlet Carnation.
Oklahoma—Mistletoe.
Oregon—Oregon Grape.
Rhode Island—Violet.
South Dakota—Pasque Flower.
Texas—Blue Bonnet.
Utah—Sego Lily.
Virginia—Dogwood.
Washington—Rhododendron.
West Virginia—Rhododendron.
Wyoming—Indian Paint Brush.
Wisconsin—Violet.

MAN

(In reply to the poem on Woman, by Edgar A Guest, appearing in *The Christian Sun*, issue January 19, 1921.)

Man knows he's a wonder, of that there's no doubt—
He's pleased if he's thin and pleased if he's stout;
He knows all the women for his glances are vieing
(Oh yes, we understand him without half trying)—
He knows something else that we must surely mention,
All that women does, its to catch his attention.

Oh, we know the trend of Man's talk all right—
Criticizing the women when they're out of sight;
No "guessing" what this Lord of Creation will do
(I have seen it quite often and so have you)—
He will stand on the corner, hat slightly awry
While he stares at the women who are passing by.
Yes, he studies woman with exacting eye
And what ever she does he wants to know *why*;
She has faults and whims—he has never a one
This most perfect creature under the sun—
But this we've learned from the start to the close
Man is looking *her way* when she powders her nose.
At church, on the street, at the show— everywhere
Man watches to see what the women will wear—
But, as Man must run the affairs of the world
Why spend his time idly among the "gay whirl"—
And why stare if she powders her nose with a vim
Since Man "knows that he knows"
It is done just for *HIM?*

Irene LeQueux

CHARLES W. McPHERSON, M. D.

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MOULTRIE, GA.

(Jan.-Feb.)

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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Find Your Place

THE EDITOR

FIND your place in the world and then endeavor to fill that place. The world's occupations are now overcrowded with misfits. The world is the better off if we do what we are fitted to do, rather than what we want to do. There are men in the pulpit who should be behind the plow, and men behind the plow who should be in the pulpit. God does not call every man who seeks the office of an elder or approves some who refrain from it. The world's honest work is God's work and it is our duty to be about our Father's business in such a way that we may do the most good, render the largest service, and help mankind the most. Drudgery is not to be avoided. The hours of pain and pleasure come, but if it be in God's work, there can be rejoicing in either. The mill's product is its test of efficiency and the character of its product is a sign of its rightful use. It matters not so much of *how much* we do as *how well* we do it and *how long* it will stand the test of time. There is a job for every man and a man for every job. Happy is the man who finds his place in world and Kingdom service and works there with content, dismisses honor and fame, and seeks to leave behind him a better world than he found.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE Editor

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EDITORIAL

"An ideal is just a reality that lives off the main traveled road."

FREE TUITION

There is a bill now pending before the Legislature of North Carolina which provides for free tuition to every native born white boy or girl. The bill is fathered by Senator J. Elmer Long of Alamance County. We have endeavored to get the full text of the bill and see what strings, if any, are tied thereto; what conditions, if any, are called for in the measure. The bill is vital to the interests of every denominational college in the State. The Church institutions are already finding it difficult to meet the many liberal advances of the State institutions.

We have interviewed one college president in person, and others by correspondence concerning the bill. One college president writes: ". . . . it is practically a universal custom in all the States and we cannot hope to escape it, for we will follow in line sooner or later. . . . the denominational colleges must always realize that they work under severe handicap. They cannot afford to accept State money along with State supervision, and the State cannot well afford to give State money where they cannot have State supervision"

This same college president says that it is his opinion that the State should fix a uniform tuition charge which will be allowed to every young man or woman who goes to an institution of college grade and let the State pay the tuition to the institution in which the person takes his or her education. To this same opinion President Harper of Elon College says: "I would favor such a bill (referring to Mr. Long's bill), if it should be made to apply reasonably to every boy and girl in the State who, having finished high school, desired an education. . . . High school graduates should apply to the State Superintendent of Public Instruction for a scholarship in some institution of higher learning in the State, the State Superintendent to issue to such an applicant a warrant on the State treasury in favor of such institu-

tion, which the applicant may select for his college course. If the applicant should make good in his freshman year, a scholarship could be granted for the next three years, conditioned always on the applicant making good in the previous year. One college president writes that he does not seriously contemplate the passing of such a bill as proposed by Mr. Long.

We hope to have more definite information concerning the bill in time for a further editorial next week.

WOMEN AND THE MINISTRY

More and more there is growing a feeling among the religious denominations and sects of the country that women should be accorded the same right to serve in the ministry as that which is now enjoyed by men. According to a recent issue of the *Literary Digest*, this is taking place in spite of the view hitherto taken by so many men and women alike,—that it is "unscriptural" and inconsistent with her natural endowment for women to seek this position in the pulpit which has so long been the heritage of the stronger sex.

In order to determine the growth of this movement, *The Woman Citizen* (New York) made a survey recently of seventy-five of the one hundred leading denominations and sects of the United States and found that forty-three or considerably more than one-half of those heard from, were either encouraging the advent of women into the ministry, or were making no attempts to debar them from that function of the Church any longer.

It was found, however, that most of the Churches admitting women to the ministry were not of the extremely large denominations so much as of the smaller denominations. Though a number of branches of the Baptist, Presbyterian, and Methodist Churches were in favor of and encouraged the movement, the largest of those sects which have been admitting women to the pulpit were: Unitarians, Congregationalists, Universalists, Friends, Christians, (not Disciples) Christian Scientists, Shakers, Church of Nazarine, and the United Evangelical Church. According to figures of the survey, the Christian denomination had the highest proportion of women ministers. There were 1, 019 men and 68 women composing its ministry.

Although some religious sects have been permitting women ministers for more than two hundred years, the larger propensities of the movement have been confined to the last score of years. The International Women's Preachers Association composed of fifteen denominations, is for the most part, following the trail of Emily Grace Briggs, who twenty-two years ago was the first woman graduate of Union Theological Seminary. The organization has made plans for rapid growth and is being recognized as a forceful and effective means of letting the world know the breadth of its vision and the sincerity of its desires. According to its plan this body of women (and it has many men supporters) has been "organized to develop acquaintance and fellowship among women preachers to secure ecclesiastical rights for women, and to encourage young women to take up the work of the ministry."

WHO WILL DO IT

What minister in the Eastern Virginia Conference will challenge, for self and other ministers of that Conference, the ministers of the North Carolina Conference for a subscription contest for THE CHRISTIAN SUN? If no one in that Conference will put the challenge, what minister in the North Carolina Conference will put the same proposition to the Eastern Virginia brethren? Who?

Will the ministers, or laymen, of the Alabama Conference challenge the ministers, or laymen, of the Georgia and Alabama Conference for a contest to increase the subscription list of THE CHRISTIAN SUN?

THE SUN appreciates the kind words received from many sources on its recent editorial on "Another Crisis for the Church College" *The American Daily Standard*, Chicago, reprinted the article in full on its editorial page, and did so without request or suggestion.

There is a cross roads—one road going one way and one another—that all of us must some day come to in some of life's problems. The road to take is often the one big question. God, and He alone, is the true guide in such hours.

There is another side of *forgetting*—there is the need of it as well as horror of it. Forgetting is a great art and one that will help us if we use it in forgetting the unworthy things.

There is no cost to a smile, and so often a smile cheers a life. Add to the day's trial a smile and help your fellow toilers along the way.

A man's worth is judged by the service he renders to his fellowmen.

Shortly after THE SUN went to press last week we heard of the illness of Rev. P. T. Klapp at his home near Elon College. Brother Klapp has been very sick but is better at this time, we are glad to report. The Brotherhood will remember him in prayer for his recovery.

Dr. J. P. Barrett, Holland, Virginia, preached two acceptable sermons to the Burlington congregation last Sunday.

Since this is a layman's day, we wonder if ten laymen in the North Carolina Conference will challenge that number of laymen in the Eastern Virginia Conference for a subscription campaign for THE CHRISTIAN SUN? Think it over, or rather think it through.

The Virginia Valley Conference is about equal in membership with either the Alabama, or Georgia and Alabama Conference, and so what a fine thing it would be for one of the Conferences in the far South to challenge our Valley brethren to get THE CHRISTIAN SUN into more homes!

If you have a kind word for some one, say it to that one. Banish the clouds by sunshine. Life is too short to lose any time in doing all we can for humanity.

We know of a good layman in another Church in North Carolina who deems it worth while for all preachers of his denomination to read the daily papers, and so gives annually a large sum for such a course. We endorse the idea and commend the act of this layman. No one can keep posted and not read the daily press—and of all men who should be posted it is the minister. Read a good daily paper.

In these days of readjustments, it is a false idea that Church work must get on the drag.

Remember your pledge to the Men and Millions Fund and do your best, with the help of God, to pay it. Every department of the Church needs the funds and needs them badly.

Being *good* is not enough. Be good for something.

AN EPOCH MAKING DAY



TUESDAY, February first was just such in the history of the Christian Church. On that day authorized members of the Mission Board of the Southern Christian Convention met with the Foreign Mission Department of the American Christian Convention and adopted the program of advance work mentioned on page four of this issue. We cannot go into detail here except to say that in point of enlarged outlook and genuine Christian spirit of cooperation this meeting was one of the best in our history. The desire upon the part of every person present was for a common understanding of and a mutual effort toward the will of God, and we confidently believe our desire has been fulfilled.

Personally, I feel more strongly than ever before that the whole Church is back of the whole Foreign Mission program and that the years to come will only serve to deepen this conviction. The spirit of the meeting was beautiful, and when we had reached our decision, guided as we believe we were, by the Spirit of God, we enjoyed to the full a season of genuine Christian fellowship.

Yes, it was an epoch-making day; and as we throw ourselves into the challenging task set before us it will be with continued thanksgiving to God for the privilege of this larger share in the work of His Kingdom.

WILSON P. MINTON.

Rev. R. F. Brown, Columbus, Ga., writes under date of February 7, that "Mrs. Brown has been seriously ill for three weeks but is now improving."

We acknowledge an invitation from the Clio Literary Society, Elon College, N. C., to its annual entertainment Tuesday evening, February twenty-second, nineteen hundred and twenty-one. The main part of the program to be rendered is a play in four acts, "Nathan Hale".

CHINA

TO BE
Added
 to
Our Work

—
\$21,000

Provided

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Southern Board

By

October 1, 1921

To Strengthen our work in Japan, after which a program for China will be put into effect. : :

—
A Series

of dormitories to be to be built in Japan.

A New Missionary Field

ONE of the most momentous meetings in the history of the mission work of the Christian Church was, doubtless, that of the Foreign Mission Board of The American Christian Convention and the representatives of the Mission Board of The Southern Christian Convention, held at the Publishing House, Dayton, Ohio, on February 1, 1921. It was the first time ever that the two boards have been linked together in this way, and the Holy Spirit sealed the meeting with such rare manifestation of good favor as will surely lead to a new and larger unity and oneness in the thought and work of these two boards. With much enthusiasm, plans were perfected for promoting by far the largest and most attractive foreign mission program ever attempted by the Christian Church; and already the forward Movement in both Conventions is making available funds for the launching of this larger undertaking. The Southern Board is to send \$21,000 in cash to the general mission treasury by the first of next October, \$12,000 of which is to build a night school and kindergarten at Naka Shibuya, Tokyo; and \$9,000 to complete the new Mission Home in that city. Further, the Southern Board pledges that, beginning with October 1, it will undertake to raise a minimum of \$25,000 a year for the next five years, its funds to be forwarded quarterly to the mission treasury, for foreign missionary work. A new field is to be opened in China within the next two or three years. Fifty percent of the annual contributions of the Southern Board are to be devoted to this new work, and fifty percent to the Japan and Porto Rican fields. The Mission Board of the A. C. C., besides its other work, undertakes to contribute twenty percent as much for China as the amount given by the Southern Board. The particular field in China is to be chosen by a joint committee of the two boards; including the chairmen and mission secretaries of both boards. But the whole China proposition comes only in connection with the building up and strengthening of the work which we already have in Japan. Our work in Japan and Porto Rico will not be permitted to suffer any curtailment because of the opening of new work in China. The program is one of enlargement. The building of a chapel at Santa Isabel and the development of the industrial work are included in the Porto Rican budget for this year. Japan is to have a series of dormitories built by our church in connection with colleges and universities, with a missionary and native worker in charge of each, to win and mold future leaders of that great country. The minutes of this meeting, together with the full program, will be ready for publication in an early issue. It is sufficient now to say that the construction of the dormitories will begin as soon as the other building projects are completed, and of course this and all the enlargements contemplated must depend upon the amount of money furnished. That the entire Church will respond with an enthusiasm and generosity which will confirm the wisdom of these plans and the faith of these boards, seems inevitable. A new tide of love and service is surely beginning to move in the Christian Church with irresistible force to carry us to these larger things for the Kingdom.



**Onward !
 Onward !!
 Signals
 the Hand
 of Progress**



CONTRIBUTIONS



FOUR-SQUARE

II—The Church

The church is preeminently a place of prayer. It would perhaps be nearer the truth to say that the life of the church is dependent upon prayer. A praying church is a victorious church. Any other sort of church is a weakling. How the spirit is revived in the house of prayer! Worship is necessary to man and prayer is the soul of worship. Too often we have like the Samaritan woman emphasized the place of worship. It is the spirit of worship that counts with God. Too often also we have like the disciples not known how to pray. The church is obligated to teach us to pray and where to worship. This is the first stone in the spiritual edifice we call the church. We need a revival of prayer and worship in our life. We can get it only through the church.

The church in the next place is the disseminator of truth. Now the church has been conscious of this prerogative through the centuries, but has not always been keen to discern the truth. Bigotry has often ruled in the hearts of priests and people alike and dogma has often sat enthroned there unwilling to be tried by the faculties given us by the Creator as the guides of life. "The truth shall make you free," but the church has forgotten this at times. When scientists discovered the world is round and revolves around the sun, the church anathematized them. When the spirit of brotherhood and social solidarity possessed the hearts of many and compelled them to declare the individual gospel incomplete without its social complement, the church in many quarters classed the prophets of the larger truth as heretics. When reverent scholars approached the question of the Bible's making and coming to us from the historical standpoint, they were styled skeptics. The religion of Jesus Christ has nothing to fear from scientist, prophets, historian, or scholar, or any other source. It is truth that is the life of the church and truth will make the church free. The triumphant church will include all truth.

The church does not exist for itself. It should in the third place give, give liberally and gladly. "It is more blessed to give than receive," said Jesus. His Church will demonstrate the truthfulness, the blessedness, of that principle. A church that does not give will die. God cannot prosper a church that sponges on the community; He cannot do it and keep His word. The church is not a sponge to absorb, but a standpipe to distribute. It must give.

And finally it will serve. "The Son of Man came not to be ministered unto, but to minister." Let this be written over the entrance way to every temple of the Most High. Let it be practiced too. The church as a servant must not hesitate to enter any open door, nor to force open a door that does not stand open. She will minister to all of life without apology. Whenever her sons and daughters go, she must go. Whatever they are

interested in, she must be interested in, with that purifying, uplifting, sanctifying influence which is her constant and eternal prerogative. She will in the days ahead clear herself of the charge of vagrancy nor will she permit loafing on the part of her adherents. She and they alike will delight to serve the Kingdom of God.

W. A. HARPER.

OUR VIRGINIA LETTER

"EVEN PROPHETS MAY BE DRAGGED DOWN TO THE LEVEL OF THEIR AGE."

"The prophets of the Lord have always been opposed to the age in which they lived. Whenever the ministry has fallen into accord with the age, it is not the age that has gone up, it is the ministry that has gone down. A reproachful, corrective, stimulating voice should always be characteristic of a spiritual ministry. No evil shall be able to live in its presence and no custom, how fashionable or popular soever, should be able to lift up its head without condemnation in the presence of a man, who is filled with the burden or doctrine of the Lord. We should have persecution revived were we to revive the highest type of godliness. Sin has not altered, but righteousness may have modified its terms; the earth remains as it was from the beginning, but they who represent the kingdom may have committed themselves to an unworthy and degrading compromise. Ever more shall the wicked hate the godly, unless the godly take down their banners and are contented to live in dumbness and in traitorous submission of the truth. Again and again is the prophet encouraged in his work. God would seem to be almost afraid that the prophet would be swallowed up in fear. 'The fear of man bringeth a snare'."—*Rev. Joseph Parker, D. D.*

We hear much said of "blue laws", as if they were the miasma of human society. Whenever a measure is proposed which some one dislikes, it is quite sufficient to characterize the measure as a "blue law". That is generally quite sufficient to stem the tide in its favor. The world, however, does not like the best things—its people like to have high ideals boiled down until almost any mixture will pass for the best. Lax laws do not produce well in human society—blue laws do in the main. The greatest men of this country, since the day its history began, were men who were reared under "blue" laws. The greatest men this country has produced were New Englanders. Prior to, and immediately following, the Civil War, New England gave this country her ablest men and her most gifted women—practically these men ruled the nation, but in a large measure they did the

thinking for the people not in a large degree they were reared more or less under the "blue" laws. A thousand times better for the welfare of human society are the "blue" laws than are the lax laws of recent years. The extremes of the "blue" laws may have been bad in part, but not nearly so bad as are the extremes of the lax laws of our days. Let us have a rift back to what is reasonable in the "blue" laws of the long ago.

A thing that has just life, that and nothing more, well, its accomplishments must be very small and not of much value. Take a tree that has just life and nothing more, it may be worth a few dollars, but at best it cannot go far beyond that. On the other hand, take a man or woman, who in addition to having just life, has a robust, intellectual life, a strong spiritual life, a pure devotional life and a strong moral life, and then try to estimate the difference between the value of just life as it may be exhibited, in a tree or in a man, and a life which has in its make up, not only life, but life adorned with intellect, spiritually, devotional and a strong and pure moral and social life, and you will get some idea of the difference between the value of "just life" and a life which is richly adorned by all of these phases of the higher life as God has given it to us. I wish my religion to have more in it than just life.

J. PRESSLEY BARRETT.

A GIRL'S INFLUENCE

Every person has an influence over some one, either for good or for bad. Girls especially should strive to build and maintain a character so that their influence may count for something good. A girl has, or should have, a wonderful influence in the home, the church, and the community. In the home by being honest and industrious, always speaking the truth to father, mother, brothers and sisters, and act in such a way that all may have the utmost confidence, and thereby have an influence that would mean much in the home circle.

In the church she would live a straight-forward Christian life, that she may develop a Christian character that would count for good, and mean much to her in this life, fit and qualify her for the life to come, and thereby wield a wonderful influence over the unsaved, that they may see in her the reality of the religion of our Lord and Savior Jesus Christ.

And in the community the girl who would have an influence for good should be ever on the alert to render true kindness in some way to all with whom she may come in contact, for it always pays to be gentle and kind to every one, doing good in every way possible, and in some way render true service to friends, for we are commanded to love every one, and do unto others as we would have them do unto us.

The girl who does this will build a character and reputation that will cause her to have a wonderful influence for good in the home, church, and community.

ESSIE L. BLANCHARD.

Rev. D. P. Barrett and family will leave Elon College this week for New York and will sail from that place, February 19, for Porto Rico. The brotherhood will remember them in prayer for a safe voyage.

SOCIAL RELIGION

For quite a while, there seldom comes a religious journal but there is not a great deal in it concerning Social Religion, or Christianity. It is interesting to read. But in my thinking along this line I should rather recommend, for the Church of the future, one that is thoroughly imbued with the "Old Time Religion". The kind which affects every sense of man's nature. That which looks not to the cleansing of the outward, but the inner part. The wise man said: "Keep thy heart with all diligence, for out of it are the issues of life."

It could be possible, however, that my views are not correct; that, instead of placing the emphasis on the spiritual side it would be best to change and Christianize worldly pleasure. But that seems to me to be a hard task as long as we accept the writing of Paul who said: "Seeing that we are compassed about with so great a cloud of witnesses", it would be difficult, I fear, to keep away from Pharaseeic religion.

The Church, so far as it is concerned, might engage in things christianized, but it would take a long time to convince the lovers of pleasure that those things, of right, belong to the Church. I fear that with many it would be too late. So I feel that the emphasis should be for a deeper spiritual life and things questionable will lose their charm.

E. M. CARTER.

Wadley, Ala.

SUFFOLK LETTER

WHAT men call "hard times" is psychological as well as actual. A single consideration will discover this. There are as many people and as much money in this country as when business was booming. But men and money are idle. Neither has value except in activity. Money is the circulating medium. It is no more than common paper unless it is moving. But prices are like rivers. They get so high and then must fall. Hard times are the mistakes men make when prices are *high* and discovery of such mistakes when prices are *low*. People do not make business blunders when business is dull. That is the time they correct mistakes. Men eat too much when they are well and take medicine to correct the mistake when they get sick. The nation is financially sick now and must take its medicine. Strength will return after the medicine takes effect. The world may starve with warehouses full.

Religious life and business life go up and down together. There seems to be no escape from floods and draughts in this world. The great ocean teach a better lesson than the rivers. The ocean keeps much the same through all the centuries. God has said to the sea, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." But the ocean is always full. The surface may be disturbed by winds, but in her depths there is calm. So one may say of business. The surface is agitated by an atmosphere of recklessness and extravagance; but underneath the talk and shifting currents there is a point of calm and safety that must pull all back to peace. It is even so in religion. Currents of evil flood the times and the church, doubt and discouragement seize the very elect; but underneath in-

difference and inactivity the fire of faith smolders and waits for a breath from God to blow upon it and make it blaze again. The ocean is never still. The church is never still. On the surface and edges the waves and wavelets keep stagnation out. Prayer is that silent force that keeps the church in motion as gravity and revolution keep the ocean in ceaseless activity.

The world is in revolution. We are just beginning to know a little of the geography of the continents, and of the races of men. The world-war has discovered to us the sin of war, the greed of mankind, and that we are really "members one of another". We are just having our eyes opened to the vast program of Jesus. It includes the world. Every Christian should be interested in His program. Nothing less than a missionary program to save the world touches the mission of Jesus. He gave himself. We must give ourselves. That means all that we represent, not that we are to give all our possessions away, but act as God's stewards in the use of what we have. We are to "give as the Lord has prospered us." It is a false standard to "give till it hurts", for giving little hurts some people; but to give "as the Lord has prospered us" is the standard, whether it hurts "or brings joy". There is such a thing as "hard times" in religion as well as in business. That is the time to work harder and deny self. It is no time, now, to grow lukewarm in paying Men and Millions pledges. If one cannot pay promptly keep the obligation on the heart and finally pay all. When God does not send the rain this year for crops, He sends it next year, "While the earth remaineth, seedtime and harvest, cold and heat, summer and winter, and day and night will not cease."

W. W. STALEY.

THE BULLETIN

Rev. Sion M. Lynam of Elon College will conduct both the morning and evening services at the Burlington Christian church on February 20. The subject of his sermon for the morning will be "Completing the World", and for the evening service "How to Make Christ Real."

We are publishing this week the second of a series of articles on "Four Square" by President W. A. Harper and feel that the readers of THE CHRISTIAN SUN will be interested in reading these. There are several more to appear and will be printed one or more each week until the series is completed.

CHINESE RELIEF FUND

Previously Reported	\$61.74
Member Mt. Auburn church	5.00
Mission Study Class, Graham church	5.00
Mt. Pleasant church	6.15
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Total	\$77.89

ELON SUMMER SCHOOL

The Board of Trustees of Elon College in session, May 1919, authorized a Summer School of Religious Education of Christian Methods to be instituted at the college, the same to have its beginning in June of the following year. This date was interrupted on account of the activities of the Men and Millions Forward Movement. However, the same plans are to be put into operation this year and the date set is May 26 to June 10. Bulletins are being mailed out this week in the interest of the School and these give in detail the plan, the program and procedure. An able faculty has been provided and this movement upon the part of our people should prove helpful in many ways. The coming together, the fellowship, instruction, and plans for larger and more progressive work should be forward steps in our work in the Southern Christian Convention. We shall have more to say on this subject later.

INTRODUCING THE WRITER

Our second article on "If I Were a Preacher", appears on page eight of this week's issue and the writer is Layman John King, Suffolk, Va. Brother King is one of our leading laymen of the Eastern Virginia Conference. He is manager of the John King Peanut Co., and is also a farmer, one who believes in growing "hogs and hominy", to use his own language. He is a busy man, yet never too busy to attend his Conference and give his whole hearted and unstinted service at all times for the good of his denomination, regardless of where the mission is to be performed. He is John King today, tomorrow, and always. His fellow townsmen call him "John" as a mark of affection and because he likes it better than "Mr. King". He supports, in a whole souled way, every enterprise of the Christian Church, preaches by "blockade" wherever opportunity presents itself, and his favorite text is found in Malachi 3:10. Read his article—it will help you.

OUR KINDRED IN THE MOUNTAINS

In this issue of THE SUN we are beginning what seems to us the most illuminating exposition we have any where seen of evil, social, moral and religious conditions in the mountains of Virginia, North Carolina and Tennessee. We count ourselves most fortunate indeed in being able to give our readers these wonderful letters, and it is only by the great courtesy and kindness of the editor of *The Atlantic Monthly* that we can do this. If our readers will imagine our own Miss Hedgepeth writing these articles, for she would write them if she had time and opportunity, they will get first hand and very vivid knowledge of a people, our kinsfolks, who, by no fault of their own, but because of climatic and geographical conditions, are without educational and Christian advantages, and so represent a clear case of "arrested development". We trust our readers will carefully read every line of it for it will give us a clear insight into conditions which we have in our mountain work are facing and are trying to relieve.

IF I WERE A PREACHER

BY LAYMAN JOHN KING, SUFFOLK, VA.

IF I were a preacher I would first go to my closet and find out from the allwise Being if He wanted me to preach.

It would not be necessary to hear the still small voice to be assured of my call to the ministry, but I would have to be conscious of the fact that the Lord wanted me to preach, and that I had enough religion to sustain me in my efforts.

I would not want to be burdened with the assurance that some other had been called and I had answered.

I would then begin preparation for this work by laying a concrete foundation, and then I would continue the erection of my building by putting in every brace and prop so that when the winds began to blow against this old frame it would stand against the blows of the world.

I would put this old building up with the best material, if I had to cook, wash or wait on the tables, sweep the campus at the colleges, or do anything that was honest, it mattered not how humiliating, until I had taken my "Sheep Skin" to tack up in my study before going out to brace the storms of the world.

I would not wait for a call from some big church. I would go where the Lord sent me and try to make the small church a big one.

I would give as much time to the preparation of my sermons as I could so that when I went before my people I could talk to them from the shoulder and not have to holler loud to fill in. I would try to give them nuggets of gold rather than wagons loads of hot air.

I would not handle politics from the pulpit, or get into heated discussions on the street, but I would vote my convictions as I believe it is a preacher's privilege to vote as much so as the layman.

When my town undertook to clean up from vice and other sins I would not go down before the investigating committee and tell what I had heard. Hearsay is not evidence. If I could not tell what I saw and knew I would stay at home rather than be criticised and hurt my influence.

If I had accepted help from the Mission Board, or my Church to help me complete my education I would not leave that Church and join some other denomination until I had paid back every dollar, it mattered not what my convictions were.

If I had served a church for forty years and some of the young blood in the church were to begin to clamor for a young preacher I would not become discouraged and resign, so long as my eye-sight was good and my forces unabated, if my usefulness still obtained.

If I served a pastorate I would try to locate either in the country or in town where I could be of the best service to all these churches. I would try to be to my appointments on time to help in the Sunday school.

I would try not to be jealous of the preacher who could draw larger congregations, or preach bigger sermons than I could.

I would not want to hold revival meetings and do all the preaching, even though I knew I could not get up a "grunt" much less make people happy enough to shout, but I would want to get the best revivalist I could to do all the preaching, and praying too, if this would save souls.

I might have a hard time to get the church back to old time meat and bread, after they had been fed on pastry, but would try to finish up my menu with dessert to leave them with a good taste in their mouths.

There are many more things that I would try to do if I had the space to mention, but of all things I would try to get my Church paper into every home represented in my church, and I would certainly subscribe to it myself, and read it, and try to write interesting articles for the paper that would help the Church and make the paper more attractive.

OUR ORPHANAGE

PASSING THE GOALS

This week's report puts us beyond the second mile post for this year. We must reach and pass twenty of them for the year 1921. Eighteen more to reach. Let everybody put his shoulder to the wheel and give us a push. At the end of the year when the books are closed be able to rejoice with us in the success of the work. In the raising of twenty thousand dollars to help feed and clothe the little fatherless ones. We hope each Sunday school will make a monthly offering this year for each month. In your home of plenty, surrounded by all the blessings of life, don't fail to remember there are many little children who are denied the good things of life and are handicapped for the lack of opportunities that our people could so easily supply.

Do not think that because you made an offering last year that it will feed and clothe the children this year. But rather be glad that you have the opportunity and the privilege to make an offering this year to help in this great work.

I very often read in other orphanage papers where people have died and left in their last will and testament a portion of their worldly possessions to some orphanage and to be a blessing to brighten the lives of many little children as the years go by. It is a settled fact that when we take our departure that we will carry none of it with us and I hardly think we could build a more lasting monument than to leave a part of the blessings that God has given us for the benefit of the orphan children at the Christian Orphanage. I often wonder how many of our people who have written that sacred document have left a bequest for the benefit of the Christian Orphanage.

CHAS. D. JOHNSTON, Supt.

WOMEN AND THE KINGDOM

EASTERN VIRGINIA WOMAN'S MISSIONARY NOTES

The Eastern Virginia Woman's Board met in Suffolk, January 19, and thoroughly canvassed the work outlined for our societies for the coming year. The Secretary will give an account of the proceedings. As President, I want to call attention to the District Rallies as arranged for. The first one is to be held in Southampton County, Thursday, April 21, followed by one in Nansemond County on April 22. On Sunday 24, there will be one in the Gates County District. On Tuesday 26, there is one arranged for the Wakefield District. On Wednesday 27, there will be one held in the Waverly District. On Thursday 28, there will be one in the Isle of Wight County District, and on Friday 29, one in Norfolk District. These districts include the churches as listed in the Men and Millions, and the superintendent's name for each can be found in the Woman's Conference Proceedings as found in *The Annual*.

The object of these meetings is to get the women from the Conference to assemble and discuss plans and problems, and to create interest and enthusiasm in our work among our women. Dr. J. O. Atkinson and Miss Bessie Holt will be with us in each of these meetings and bring us messages of general interest. The superintendents will prepare a program and see that it is carried out, secure a place for holding the meeting, and get in touch with each church in her district and have general oversight over the meeting. Much of its success depends on her, but we believe each one of them will do her best to make a success of these meetings. Let each woman contribute something to help them in their efforts, by praying for them, by speaking a favorable word, and by attending.

MRS. C. H. ROWLAND.

Franklin, Va.

FINANCIAL REPORT FOR FEBRUARY 16, 1921
Amount Brought Forward\$1,857.14

Sunday School Monthly Offerings
(North Carolina Conference)

Ebenezer church, \$6.50; Ebenezer, 3.50; Six Forks, 3.52; Durham, Jan. 10.84, Feb. 16.40, 27.24; Chapel Hill, 4.26; Catawba Springs, 7.46; Pleasant Ridge (G), 4.00; New Providence, 5.06.

(Eastern Virginia Conference)

Portsmouth, \$3.00; South Norfolk, 11.90; Mt. Carmel, 3.93; Mt. Carmel Class No. 6, 1.00; Memorial Temple, 3.37; Wakefield, 3.24; Bethlehem, 6.21.

(Valley Virginia Conference)

Dry Runn, \$2.52; Lineville, 1.00.

(Georgia and Alabama Conference)

Richland, \$1.60 LaGrange, 2.50; LaGrange, 2.36. Total \$129.17.

Thanksgiving Offerings

Portsmouth, Va., \$10.35; Rev. J. D. Simmons, 5.00; Mrs. Sparke, 2.00. Total \$17.35

Special Offerings

American Christian Convention office, \$22.54; A. B. Giliam, Reidsville, N. C., 1.00. Total \$23.54.

Children's Home Fund

W. E. Sharpe, \$50.00; A. N. Johnston, 10.00; B. S. Roberson, 5.00; Miss Lallie Smith, 5.00; Mr. J. T. Rawls, 50.00; W. A. Ellis, 10.00. Total, \$130.00,

Total for the week, \$300.06. Grand total, \$2,157.20.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

INFORMATION ABOUT MISSIONS

The greatest theme of the Bible, and the biggest problem of the Church, is Missions. It is not to be supposed, therefore, that we can learn the missionary problem in a day, from reading one book, or hearing one sermon on missions. Sometimes a book, an article, a sermon gets us started. But getting the missionary spirit, acquiring the missionary information and inspiration is a matter of study, prayer, education. I see this question, and it is to the point:

"How can I keep informed about missions?" A writer in the *Missionary Monthly* makes answer in five points: (1) By spending some money on my missionary education; how much has it cost thus far? (2) By reading missionary books and

magazines; how many have I read this year? (3) By joining a mission study class; is there one in my church? (4) By attending missionary conventions; how many have I attended? (5) By contact with missionaries; how many do I know?

The Methodist Episcopal Church reports sending out 275 new missionaries for the U. S. to foreign lands during the year ending November 1, 1920. The largest previous number sent out by this Church was 96 in 1917.

RICHMOND, VIRGINIA

Under date of January 21, Pastor W. T. Walters writes: "We had our largest combined attendance last Sunday. One new member was received. I am still much encouraged with the outlook here." A recent visit to Bro. Walters revealed to us the fact that a most valuable site has been purchased for a church building. There is ample room also for a parsonage and a nice lawn. The combined lots—there are three in one—cost us \$16,800.00 and are in a growing residential section of the city. About \$12,000.00 of the purchase price of the lots has been paid. They are beautiful corner lots and are only one block from two street car lines.

We shall have to erect a costly and commodious building on those lots both for the sake of the work, and to be in keeping with the section of the city in which they are located. We have a good, substantial growing constituency and membership in Richmond, and nothing less than that which is ample and substantial and inviting will satisfy or prove worth while. Richmond invites our attention and is worthy of our prayers and our support.

THREE REASONS WHY

There are three good and indisputable reasons why all our Sunday schools should have Missionary Sunday and give one offering a month for missions.

1. It gives the school something else to think about, and others to do for, than themselves. We might as well study the almanac as the Bible unless our study of the Bible leads us to do for others. If the school thinks only about itself, and how it may live, and get money to buy its own literature, it is entirely self-centered. All Sunday schools should take a missionary offering monthly to keep from being selfish.

2. If we give to missions in the Sunday school our interest and love for missions will soon be awakened for missions. "Where your treasure is there will your heart be also." If we are ever to win the hearts and the minds of our young people to missions we have got to give them the chance to give of their earnings, and savings to missions. One of the missionaries in India today is there because as a child in Sunday school he gave a dollar to India missions. If our children give their means now they may later give their lives.

3. We want our schools to be loyal. The Southern Convention and all our Sunday school conventions have voted that this is the thing to do—all our schools give one offering a month to missions. They have all to gain and nothing to lose by this wise decision.

HERE AND THERE—BUT MOSTLY EVERYWHERE

Germany's war indemnity, as fixed at a recent meeting of the Supreme War Council, will be \$56,000,000,000. Many nations think this indemnity too light, although Germany has declared that she will not accept it. France alone expended \$60,000,000,000 in the war.

It is interesting to note that of our twenty-eight presidents, President Harding is the first of the Baptist denomination.

President Harding's salary will be the same as President Wilson's, but by a decision of the Supreme Court one-fourth of his salary will be taken up by the income tax.

A bill providing for five additional hospitals for the shell shocked and tubercular war veterans, at a cost of \$13,000,000 was passed by the House on February 7.

The Boy Scouts of America celebrated their eleventh birthday on February 9, by paying their mothers some tribute.

The imports of the United States amounted to \$8,828,000,000, during 1920. Exports amounted to \$5,279,000,000.

On February 1, President Wilson made his first public appearance since his tour in behalf of the League of Nations last fall, which was interrupted by his illness in September.

The American Red Cross in China has built an eight-mile road through the famine territory in China, connecting two of the leading cities. Lack of proper transportation and communication has been one of the causes of the present famine, and this road will help to relieve the present famine sufferers as well as to help prevent further famine.

Ex-Speaker Cannon has served longer than any other man ever has in our House or Senate. His career in Washington began in 1872 when he came to Congress for the first time. To Representative Cannon we owe much of our country's development and he has been spoken of as a "landmark to our country's improvement". He has served under ten presidents.

Vice-President elect, Calvin Coolidge, is now in Asheville, N. C., where he has gone for a few weeks' rest preparatory to taking up the duties of his office.

As a result of the tornado which struck the Gardner settlement about one mile from Oconee, Ga., at noon on February 10, two white people and thirty negroes are dead. Approximately thirty people were seriously injured, about five of whom are not expected to live. Several buildings were blown down and some forty homes destroyed.

THE SCHOOLMA'AM OF SANDY RIDGE

"A Glimpse of Economic, Moral and Spiritual Conditions in Our Mountains."

(Reprinted from *The Atlantic Monthly* by permission)

BY IRENE HUDSON

Sandy Ridge Mission, June 1, 1918.

Dear Boy,—

Here I am on this wonderful mountain-top, the new schoolma'am of Sandy Ridge. From where I am sitting on our little two-by-four porch, I look out on peak after peak, covered with a dense growth of laurel and ivy. Through the haze I can see the Blue Ridge, fifty miles away, in Tennessee and North Carolina. One actually has to see these mountains to realize why the people have become so isolated. The mountains are like so many hummocks, with hollows in between, each little hollow being a separate unit walled in on all sides. It's fine to be up at the top of the world, with this indescribable refreshing air and expanse of view. At night the stars seem so close, I feel as if I could reach up and touch them.

The nearest mining-camp, Dante, is five miles down a steep, rough trail through the underbrush and creek-bed. We get our supplies from Montgomery Ward. These have to be hauled up the mountain from the freight station seven miles away. There are few wagons because the roads are so impassable. Winter and summer they use sleds. My trunk and box of books came rattling up the mountain yesterday tied to a sled pulled by the thinnest mule I have ever laid eyes on.

The Mission consists of a two-room log cabin for us to live in and a thirty-by-fifty-foot log schoolhouse. First of all, I must tell you how it all started. Several years ago some of our neighbors went down to Dante to peddle berries. Deaconess Williams was so kind to them that they became friends, and she consented to come up and have Sunday school for them. There was only one little one-room cabin available. When it was pleasant they had Sunday school out under the big walnut tree. When it rained, somehow they scrouged into the cabin. With its one door and porthole of a window, the cabin had once been a favorite place for newly married couples to start housekeeping. Then it was used as a stable, until it became Sandy Ridge Mission. Deaconess had the old puncheon floor taken out and made into a porch, and a new door and window cut.

For two summers in this cabin the two workers lived and held Sunday school, and cooking and sewing classes, and even entertained the Bishop and Archdeacon. Then the neighbors suggested that they would get out logs for a schoolhouse and help raise it, if Deaconess would provide a teacher. So the schoolhouse was built. I shall have the second term of school ever taught here. Using one wall of the cabin, and one wall of the schoolhouse, a connecting room was put up, with five sides and no corner a right angle. We call this Middlesex, and use it for a kitchen and living-room. It has a lovely old sandstone fireplace and broad, low windows, through which we can

see for miles on either side of the Ridge. A huge denim-covered screen marks where the living-room ends and the kitchen begins. We have been putting up some Venetian blue prints on the gray, weather-beaten walls. With the shelves full of our own precious books, we are developing a decidedly cozy atmosphere. The old cabin, contrary to mountain custom, we use exclusively for our boudoir. Rain or shine, we eat out on our little puncheon-floored porch, where this prairie-raised mortal feeds on view as well as food.

July 28, 1918

I have just come from Troy Howard's, five miles around the Ridge. His daughter Ellie is dying, by inches, of tuberculosis. Her mother died of it six years ago, leaving Ellie, then ten years old, to bring up a family of six younger children. At that time, Deaconess suggested that she find homes for some of the children. Troy asked the. They said, 'We'll hoe corn and work all the time if we kin only stay with Poppy' (the mountain children's name for father). So Ellie struggled along. For the last six months she has been in bed, while a younger sister takes up the burden. Whenever Ellie has a bad spell, they send word to the neighbors. All come who can, for fear Troy might be alone when she dies. They have a great fear of death. The older people come out of courtesy and sympathy. The young people come to spark and have a good time. Her friends have just as much as buried Ellie already. In speaking of someone being very sick, the expression is, 'We're lookin' fer 'em to die.' A woman resembling the description of Betsy Trotwood was there this afternoon.

'Law, it's a sight, how you've fallen away!' she said to Ellie, cautiously, standing way off by the door.

Josiah Howard, Ellie's unele, and I came back on horse-back about eleven-thirty, leaving Mrs. Josiah and Miss W——— to stay the rest of the night. The moon east curious shadows in the woods. A heavy, languid humidity enveloped us as we rode along. Josiah can read very little and write less, but he has that innate fineness that shows itself in his manners and conversation. We are very fortunate to have him for our nearest neighbor.

The people think it strange that we are not afraid to stay alone at night. They have the primitive fear of darkness. Only the young bucks think of being out after dark. They often spend the whole night, just scouting around, or building a fire and going to sleep beside it. Some nights they collect all the boys and dogs on the Ridge, and have fox-hunts. Such yipping and yelling you never heard, up one ridge and down another. They think it great sport these glorious moonlight nights.

Another question that puzzles the mountaineer mind is, why we are not married?

July 29, 1918

Miss W——— got in at 6:30 a. m. We had a combination breakfast and dinner at noon. Then I set out for the funeral preaching. The custom is to have a funeral preaching every two or three years for all the people who have died during that time. Each one is

buried at the time of his death, but the preaching is reserved for a later day, when it is convenient for more people and more preachers to get there. Sometimes a man will be married again, and his second wife will be one of the chief mourners at his first wife's funeral preaching. This custom is dying out to some extent. The burying and preaching together are becoming more common. Today there were five people to be preached for and five preachers. There was much shouting. Most of it was knocks at all the other denominations and praise for the old Baptists. One has to be baptized to be saved, and one may be saved just as often as there is enough water in the creek and a preacher handy to perform the ceremony.

This is the most democratic community, I believe, that exists. You see, there is only *one class*. People exchange work, but no man works for another as a servant. Being as remote and isolated from the rest of the world as if they were on a desert island, they have no conception of any other condition of society. I am having sent to you Horace Kephart's *Our Southern Highlanders*. It is the best book published on the mountains. So far as I have been able to observe, he is very accurate.

Until one realizes how much hard work it requires to get their daily bread, and physical obstacles life presents for them, one cannot appreciate what is back of what the outsider calls shiftiness. They are not the heavy, sturdy peasant type, which we are accustomed to see among our immigrants, who thrive on the hardest kind of labor. They are slight, delicately built, aristocratic Anglo-Saxons. Each year, from inbreeding and malnutrition, they become physically weaker; and because they know nothing about fertilizing, the land is less fruitful. Most of all, they need someone to teach them how to farm. I wish we could import a few Swiss to show them how to terrace the land. Every now and then I have to remind myself that they are living according to eighteenth-century standards, the heritage of two centuries having passed them by. All the sterling qualities of the Anglo-Saxon race are awaiting development.

Here are some of my aristocrats. Yesterday, as I was going to preaching, I met some strange women on the road, and stopped to talk.

'Would it hinder ye to stop in to Litty Coburn's and git the chew of terbaccer I left with Litty's gal, and fotch hit to my gal Dillie?' asked one of them. 'She's at the Preaching and, poor gal, she hain't got nary a bit.'

I stoppel at the next house. Litty's gal, Bessie, gave me a wad wrapped in newspaper, which I carried to Meeting and delivered as instructed. Litty's house has no windows, no chairs, no table, no stove. The furnishings consist of two beds, one safe (cupboard), one huge walnut chest. She and her three children cook their meals over a ramshackle fireplace, and, begrimed with smoke and ashes, sit on the floor and eat them.

If you had the toothache up here, the Tooth-Jumper would take the tooth out, with one lick of his hammer on a nail, deftly adjusted at the base of the tooth. He isn't any good unless he can do it with one lick. At least that is the old-time way of doing it so they tell me.

Sandy Ridge Mission, August 2, 1918

Dear Boy,

Poor Ellie is suffering a great deal. I'm afraid she can't live much longer. I went over there last night about 9:30. It was a wild night, with the wind blowing a gale, pouring rain, and dark as pitch. Every house along the road was closed up tight. Only the flickering firelight through the little portholes of windows showed any signs of life. It was right spooky, stumbling over the stones, through the thick woods. The haunts were all out, especially around the Burying-ground.

When I arrived at the Troy Howards', all were amazed that I had come alone, but poor Mr. Troy was delighted to see me. He has not slept more than a couple of hours for weeks. I persuaded him to lie down and rest, promising to call him if Ellie were worse.

The house has two rooms. In the middle of the largest of these is Ellie's bed, between two open doors. Back of it, in the two corners, are two other beds, the sleeping quarters for the seven other members of the family. After placing the three least ums in one bed and covering them tenderly with dirty remnants of quilts, and removing his coat, Troy Howard himself tumbled into the other bed, and in a few minutes was sleeping audibly.

Behind the head of Ellie's four-poster bed sat Mrs. John Howard, an aunt, and myself, on two dilapidated, home-made chairs, the only chairs in the house; between us a small rickety table, on which was a can of insect-powder, a Bible without any cover, a rusty tin cup for Ellie to drink from, a bottle of patent cough-syrup, and a sort of kerosene torch, whose light, flickering in the wind, cast strange shadows on the wall. In the adjoining room, around the fireplace,—in which burned a sickly fire,—on the floor and on a long, narrow bench, sprawled the three older children and two neighbor young people, who had come for the novelty of the occasion. All expectorated freely on the floor and in the fire—a habit quite prevalent, whether chewing or not. A long table, covered with dirty dishes and crumbs from supper; a very small battered cookstove; a few shelves with a handful of dishes; and a barrel minus several staves, containing the family provisions of meal and flour, were the furnishings of the room. Under the floor occasionally squealed a pig or rabbit. To replenish the fire, I picked a stick off the floor. To my great dismay, I found that I had thrown into the fire one of the props that kept the floor from falling in. Unconcernedly, one of the boys ran out and brought in another stick to put in its place.

Ellie moaned. Sometimes she struggled for breath, as she tossed restlessly on her bed, calling for Poppy again and again. The only thing that quieted her was my cool fingers on her burning forehead. Mrs. John was much disturbed, but never went near Ellie or offered to help me raise her up to drink. The mountain people have an instinctive fear of sickness, especially tuberculosis.

Ellie's hay-mattress had grown humpy. The bedding was indescribably dirty. She had on a black woolen shirt and calico waist over her under clothes which she had worn in bed for two months at least. I longed to freshen up her bed and make her clean and comfortable. She refused to change the clothes she had on, or to let anyone touch her bed, partly from pride and partly from not wanting to make work for anyone. Poor little Ellie! At sixteen she has already borne more than a woman's load.

The children continued their hilarious time around the fire, quieting down only when I went in and suggested that they refrain from waking up their father. As it drew near midnight, it became more difficult for them to fight off sleep. Fat, sloppy Osie Kirby, hung half asleep, over one end of the bench almost pinning skinny Columbus Rose to the wall. (I wish you could see him ride a kicking, plunging mule over fences, without a sign of a saddle. Loose-jointed and impossible to kill, he can stick like a leech.) Savanny Howard was spread full length on the other end, while underneath the bench the two small Howard boys waked up betimes to pinch the girls' legs and replenish the fire. Thus they continued until 1:30 a. m., when Savanny came in to reach down the lantern hanging over our heads, with which to light home the Amazon Osie. I have said that the mountain girls are slight of stature and that they never go out at night. Osie is the necessary exception.

Their company gone, the young Howards prepared to retire also. Savanny took off her shoes and shredded pair of white stockings, and crawled in with the little girls. The boys, having no shoes to remove, crawled in with their father just as they were. With a jerk at the 'kivers' all were immediately asleep.

Mrs. John and I continued our watch. The fleas nearly devoured us alive. You may know they were ferocious when even Mrs. John was disturbed by them. My skirt and stockings were wet from the walk through the rain. So far I had been too much occupied to notice it. I shivered when I sat still. At times Mrs. John reared her head on the table, and went off completely. I leaned my elbows on my knees, and my head in my hands, with all the heaviness of sleep, but kept awake. Meanwhile Ellie moaned in her sleep, Troy Howard snored, the rabbits ran in and out, chasing each other round the floor, hunting for something to eat, and all of the night noises went on out-of-doors. Sometimes Mrs. John sat looking intently at the Bible, although she cannot read. About every twenty minutes, she asked me the time.

'Hit's a long night when a body sets up,' she reiterated several times. Mrs. John has a strange habit of looking fixedly at you, and mumbling along with you everything you say. If she can't quite keep up with your speed, she at least repeats the last few words of your sentences after you. It is as if she felt that you needed encouragement and her continuous approval. We grew chummier when we repaired to the bench by the fire. Then she told me all the sickness she'd seen in her family, and I told her all about my family and where they lived. Before retiring, Troy Howard offered us the only food

ready for eating in the house—some green apples off their run-out trees. Mrs. John ate several, and the children ate a great many, but no food had appealed for me under the circumstances.

After an endlessly long night the dawn gradually appeared, lighting up the rags and dirt even more painfully than the torch and the firelight. Mrs. John set out for home, having been before. I stayed on, with nothing to do but replenish the fire and wait for Mr. Troy to wake up. At 6:30 he bestirred himself, looking like a different man after the first eight-hours' sleep in weeks.

'Jes' stay,' he urged, as I began putting on my cape; 'I'll rouse Savanny up to git ye some breakfast.'

He didn't say, 'Thank you'. That expression is not used. However, he showed much gratitude and solicitude in asking as I said good-bye, 'Kin ye git some sleep when ye gits home?' Troy Howard lives in a hovel, but he knows more about loving his children and the essential qualities of a home than the most successful man in the land.

The mist was everywhere as I walked the five long miles home. I was too weary and flea-bitten to care much about anything but physical refreshment. Miss W——greeted me with a cup of hot malted milk and some oatmeal crackers. Stopping only long enough to scrutinize each article of clothing as I took it off, and to demolish two fleas, I dropped into bed and slept for four hours, waking to devour a huge dinner.

(To be continued)

THE INTERCHURCH, ETC.

The only reason we can conceive why the Interechreh World Movement has not, like McGinty, plunged headlong to the bottom of the sea (of oblivion) dressed in its best suit of clothes, is that the Interechreh World Movement has not got any best suit of clothes. If there is a good word to be said for it, the apologist might hire a hall, even if he delivered his fustion to empty benches. The Methodist Episcopal Church has gone into the hole one million four hundred thousand dollars on the Interechreh World Movement. And of that one million four hundred thousand dollars more than one million dollars has had to be borrowed at the banks, and on that sum interest is being paid.—*Central Christian Advocate*.

"I have been a subscriber to THE CHRISTIAN SUN twenty-eight years. Have always paid for the paper in advance, and would not take it any other way."—*Mrs. J. P. Avent, Durham, N. C.*

"My father was a subscriber to THE SUN from the time it was founded by Daniel W. Kerr up to his death, and I have continued it; and shall so long as I live. I do not see how a member of the Christian Church can do without THE CHRISTIAN SUN."—*I. W. Pritchard, Chapel Hill, N. C.*

CHURCH NEWS

HOPEDALE CHURCH

We are making a determined and earnest effort to secure enough money to finish our church building at Hopedale, Alamance Co., N. C. We have spent \$1,200.00 or more on the building and will have to spend \$500 or more to complete it. Our local congregation has given and secured from their friends in the community all that has been spent on the building so far, with the exception of an appropriation of \$225 from the Mission Board of the N. C. Christian Conference. We want to get into our new church. Recently friends have given me \$65.00 for the work which enables us to start again. I am wondering if there are not many CHRISTIAN SUN readers who will send me one dollar each to help in this most worthy task.

Thank you, dear friends for any amount you may send. It will be acknowledged in THE SUN.

Yours gratefully,

R. H. COBLE.

Burlington, N. C., R. F. D. 5

P. S.—Bro. Coble is much interested in seeing Hopedale church finished, and I feel that every dollar sent him from this appeal will be greatly appreciated, judiciously handled and properly expended. I join with him in hoping that we shall soon have a neat, comfortable church completed and ready for us at Hopedale (Formerly Big Falls Cotton Mill).

J. O. ATKINSON.

HISTORICAL REFERENCES

Editor THE CHRISTIAN SUN:

The enclosed poem, entitled "The Closing Year", was published in THE SUN in the forties, at which time the paper was, if I am not mistaken, published by Rev. W. B. Wellons. My brother-in-law was a minister of the Christian denomination and he took the paper. At that time I made my home with my sister, Mrs. Martha Jeter. I cut this poem out and have kept it ever since.

It was during my stay with my sister that I formed the acquaintance of several ministers who made their home

there while going from Halifax County, Pleasant Grove church, to Caswell County.

The first sermon I ever heard preached by a minister of the Christian Church was in a little cabin just below Mrs. Jim Wells', and it would hold about 25 or 30 people. There were eleven members, four of these being colored people. Sometime after this, Lebanon was built and is now a flourishing church with school near by. I remember a great many who preached there and the Longs were among my favorites.

I am 87 years old and my sight is very bad, making it very difficult for me to write these lines. I love to read THE SUN—it brightens my room every week. I enjoy reading the articles written by ministers I have met at Lebanon and have heard preach. God help them all. My evening of life will soon close and I hope to meet each of them over there in the Beyond.

MRS. J. H. LOCKHART.

Senora, N. C.

THE CLOSING YEAR

The God of love, has guided me,
Safe through, another year;
And may He help me now to be,
More humble and sincere.
Tho' I am weak, and feeble here,
His hand supports me still;
And helps me to submit my care,
To His—blest, sovereign will.

Though troubles oft beset my way,
A gleam of joy will start
Within my breast, whene'er I pray
To cheer my doubting heart.
Thy grace dear Lord, can bear me thro',
Tho' trials great I meet;
Then let me meekly here pursue,
A place beneath Thy feet

Indulgent Savior, be my guide,
Throughout my life's short day;
And keep me ever near Thy side,
And teach me how to pray.

Let meek submission ever fill,
My weak and trembling heart;
And from Thy holy sacred will,
O let me ne'er depart.
Before another year shall close,
Perhaps my weary eyes
May sweetly on my God repose
Far, in the upper skies.

Oh! sacred hope, 'tis sweet to know
When days on earth shall end;
With holy joy, our souls will go,
To rest with God, our friend.

NEWPORT NEWS

Our church in the little city by the sea is moving quietly along. We may not be accomplishing as much as some others are doing, but we are by no means idle.

At our quarterly business meeting, the first Wednesday in January, an official Board was appointed and this board has organized and is getting down to business. At this meeting we also discussed the need of a new church building and as a result, a building fund has been started and a special treasurer appointed to care for it. An official letter has been sent from the secretary to the various organizations of the church asking for their cooperation and that they make every effort possible to aid in increasing the fund.

The choir has recently reorganized and is now rendering effective aid in the regular church services and in programs given by the several organizations. We have talent here and our task is its development.

The Sunday school is doing a good work and only needs more room and equipment to do a much greater work than it is now doing. Last Sunday the school voted to make a monthly offering to missions. We are already making a monthly offering to the Orphanage.

On Tuesday evening, February 8, the Woman's Missionary Society held its Mite Box opening and gave a Missionary Classic. This was enjoyed by those present, but the attendance, especially by the older people of the congregation, was not as large as it should have been. The offering for the evening together with the contents of the mite boxes amounted to a little more than thirty dollars.

Our church building is receiving two new coats of paint, and the appearance is being very much improved. When you come to Newport News, don't forget to look for the white church on the corner of Roanoke Avenue and Forty-third street.

Three members were received into church fellowship Sunday evening, February 6. This brings the total received during the present conference year to twenty-two.

There is a big field for service here. But our people need to realize, as most of our churches do, that we are not small and doomed to stay small, but our possibilities are unlimited, if we will only launch out into the deep at the command of the Master.

CALVIN J. FELTON.

A WORD OF THANKS

To those of my congregations who have so kindly remembered us from time to time in the way of donations and words of appreciation for service rendered, I wish to express sincere thanks for myself and family.

To Union for donations here and there extend over several months; and to Haw River for frequent very kind remembrance; and to individuals at Pleasant Hill who remembered us from time to time. Quite a surprise awaited me last Sunday, February 6, at Pleasant Hill when I went to my Ford after preaching. It was literally loaded with too many things to mention. There were things in it from the field, the garden, the dairy, the poultry yard, and the orchard. I wondered how I was going to get in it. But after skillful arranging and packing assisted by members of the congregation, I managed to get in it and drive home. There may be kinder people than those I serve, but I do not know where to find them.

P. H. FLEMING.

Burlington, N. C.

A MESSAGE TO CHRISTIAN ENDEAVORERS

If I could never send another message to Christian Endeavorers, I would say "hold fast to the pledge", not in a slavish spirit, but with the freedom wherewith Christ makes us free.

Hold fast to it because it emphasizes our high ideal to do only what Jesus Christ, our Master, would like to have us do.

Hold fast to it because it adds to our weakness trusting His strength in which alone we can achieve success in any work for Him and our fellow men.

Hold fast to it without prayer and without Bible, to which it commits us, we can do nothing abiding or worth while as Christians.

Hold fast to it because it demands loyalty to the church as well as to Christ, for without definite and strenuous loyalty to the people of God with whom we have associated we shall disastrously scatter our influence and our power.

Hold fast to it because it enforces the duty of testimony and outspoken allegiance to Him whose we are and

whom we serve. *Expression* is as necessary to religious growth as the *impression* of truth. A plant cannot grow unless it expresses its life by its leaves and its flowers. Strip off the leaves of a tree for three successive years and it dies. A bird if it lives will surely express itself in song.

Every honest word for Him in the prayer meeting, every simplest service on a committee is an *expression* of our love.

A Christian if he would grow strong must *express* his love for Christ in words and songs, and deeds.

Hold fast to the pledge because it has been and is the main cable of devotion to the prayer meeting which is the power house of our movement.

Hold fast to it because it has been the inspiration of all our many committees and of our multifarious welfare work, for soldiers, and sailors, prisoners and shut-ins, for children in fresh air camps and for people in all conditions of distress.

Hold fast to it because it is the bond of our world-wide fellowship. In a hundred different languages, in more than a hundred different denominations, in every continent and in all the great islands of the sea simple, reasonable, practical in spirit and purpose if not in exact phraseology.

Condensed into a line it is to strive, not boastfully or vaingloriously, but to strive earnestly, persistently, humbly to do whatever Jesus Christ, our Lord would like to have us do.

This is the gist of Christianity. This is the pith of Christian Endeavor.. This, please God, will give strength and perpetuity to our movement in the long years that stretch before us.

To all the Endeavorers who listen to these words I give my best wishes and my affectionate greetings.

FRANCIS E. CLARK.

CHARLES W. McPHERSON, M. D.

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**DR. J. H. BROOKS
DENTIST**

Foster Building Burlington, N. C.

SOLEMN VOWS

EGGELSTON-PARSONS

At the Christian parsonage, Waverly, Va., February 2, 1921, 4:20 p. m., Mr. Albert Eggeston and Miss Grace Parsons of Sussex County, Va., were quietly married. Their friends wish for them much happiness and great success in life. The marriage services performed by Rev. J. L. Foster.

CALLED HOME

COLLIER

John Wesley Collier, aged thirteen years and four months passed to his eternal reward January 4, 1921. He was a professor religion and loved the Sunday school. In the Christmas entertainment he acted his part well and was the first of his little band to be taken. May God comfort and sustain the bereaved in their sad experience.

AUNT CORA.

PACE

Mary Frances Pace was born October 1, 1878, died December 25, 1920, making her age therefore 42 years, two months, and twenty-five days.

At an early age she joined Bethel Christian church and was a consistent member until death. She was a faithful attendant at services until ill health prevented. She leaves one daughter, three brothers, and one sister. She will be greatly missed in her home, community, and church.

Interment at Bethel Christian church. May the Lord comfort the bereaved.

I. T. UNDERWOOD.

HUFFMAN

Parker Brevard Huffman, son of Lawrence M. and Opal A. Huffman, died February 8, 1921, aged 4 years five months and nine days. The funeral services were from the home conducted by the writer and the interment was in Pine Hill Cemetery, Burlington, N. C.

Parker was a bright and interesting little child and very fond of his parents and all the home folks. He endeared himself to all who knew him.

He said during his sickness, "Some one is calling me" and it was not very long thereafter till he fell asleep. He has gone to be with Jesus.

He was fond of music and especially the song:

"Jesus loves me this I know,
For the Bible tells me so;
Little ones to Him belong;
They are weak but He is strong."

May the blessed Christ comfort those who mourn.

P. H. FLEMING.

CHEEK

George Washington Cheek died at his home near Long's Chapel, February 5, 1921, aged 80 years and 15 days. Bro. Cheek was twice married and to each marriage there were born three children, four of whom are living, two by each marriage. His last wife preceded him to the grave by about seven years.

He was a member of Long's Chapel Christian church and had been for a number of years.

For some years he had been afflicted. He bore his afflictions with much fortitude.

The funeral services were from the church conducted by the writer, Rev. J. F. Apple taking part. The interment was in the cemetery at Long's Chapel church.

A land mark has been taken away from the home, the church and the community. Let those who mourn look to Christ and find comfort.

P. H. FLEMING.

MISCELLANEOUS

AN INDIVIDUAL COMMUNION SERVICE FOR YOUR EASTER COMMUNION

The approaching Easter would be a most appropriate season to install the "Individual Communion Service." Our offer to send a Service to be used on trial will enable the church to become acquainted with the superiority of this cleanly method over the old method before purchasing.

The fact that so many thousand churches now use our outfits is a guarantee of the merits of our system.

Order Early for Easter

We suggest that churches intending to use the Service at Easter or before, should send their order in as soon as possible, owing to the large demand for Services at this season.

Any wishing to make memorial gifts of Services, or any having orders which require engraving, are especially requested to forward their orders early, so as to be sure to receive their goods in ample time for use when wanted.

C. B. RIDDLE PUB. AGENT BURLINGTON, N. C.

A MAN'S SENTIMENT

Girls that are wanted are good girls— Good from the heart to lips; Pure as the lily is white and pure, From its heart to its sweet leaf tips. The girls that are wanted are home girls— Girls that are mother's right hand; That fathers and brothers can trust

too, And the little ones understand. Girls that are fair on the hearthstone, And pleasant when nobody sees; Kind and sweet to her own folks, Ready and anxious to please, The girls that are wanted are wise girls, That know what to do and say; That drive with a smile and soft word The wrath of the household away.

The girls that are wanted are girls of sense, Whom fashion can never deceive; Who can follow whatever is pretty, And dare what is silly to leave. The girls that are wanted are careful girls, Who count what a thing will cost; Who use with a prudent, generous hand, But see that nothing is lost.

The girls that are wanted are girls with hearts; They are wanted for mothers and wives; Wanted to cradle in loving arms The strongest and frailest lives. The clever, the witty, the brilliant girl, There's a constant, steady demand, But, oh! for the wise, loving, home girls, There are few who can understand. —Washington Hatcher.

THREE LAUGHS

Poor Dog

So often we call a man a dog when we want to reproach him. And yet, a dog Doesn't lie. Doesn't swear. Doesn't drink. Doesn't cheat. Doesn't swindle. Doesn't smoke. Doesn't flirt. Doesn't pretend. Doesn't borrow. And wouldn't even resent it if you called him a man.

"Strong"

Two baseball men, in training in the South, were idling about a station platform one Sunday morning, watching a crowd of colored people collecting to take the train to a camp meet-

ing some miles down the line. "They turn out strong here, don't they?" remarked one of the boys. An old darkey woman overheard the remark, and turned on them quick as a flash: "We may be strong heah, suh, but when we git 'ter heaven we won't smell, praise de Lawd."

Couldn't Fool Him

Billy Sunday stopped a newsboy the other day and inquired the way to the post office. "Up one block and turn to the right," said the boy. "You seem to be a bright fellow," said Sunday. "Do you know who I am?" "Nope!" "I'm Billy Sunday and if you come to my meeting tonight, I will show you the way to heaven." "Aw, go on," answered the youngster. "You didn't even know the way to the post office."

THE CHRISTIAN SUN

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Original poetry and rhyme not accepted for publication.

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PARKER FARMS MOULTRIE, GA. (Jan.-Feb.)

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Overcoming Our Enemies

THE EDITOR

OVERCOMING our enemies cannot be done by physical power. It may overcome for a season, but not for a lasting period. There is no place in the work of the Kingdom for evil to overcome evil. The Lord Jesus taught us to overcome evil with good and love those who hate us—all this for His sake.

The billions now about to be tied up in evils to help overcome other evils is logic that will not stand the Master's love test. Less for instruments of warfare and more for Christian education would come nearer meeting the Christ standard.

The nations of the earth are the nations of God, and Christians are the children of God. When we go forth to kill we begin to hate one of our Father's nations, and we cannot love and hate at the same time. (*"Doth a fountain send forth at the same place sweet water and bitter"*—James 3:11)

Let this nation, this nation that is called Christian, bring about measures of love and not instruments to kill and conditions for strife and hatred. Less guns, more grace; less ships for soldiers and more for missionaries.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

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C. B. RIDDLE - - - - - Editor

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EDITORIAL

"Have we yet to learn, in Senator Ben Hill's words, that education is the one thing for which no people ever get paid too much; that the more they pay the richer they become; that nothing is so costly as ignorance and nothing so cheap as knowledge?"

A LARGE ASKING

THE North Carolina State educational institutions are asking for *eighteen millions of dollars* for a building program to cover a period of six years. It is the largest sum ever asked for at one time by these institutions. To support this asking the fact is cited that 2,308 students were turned away last year from the twenty-three colleges for lack of room.

We confess that this is an issue of vast importance at this time. There are *pros* and *cons* about the measure.

So far as we know, and can find out, the number of students turned away for lack of dormitory room, is correct. We have heard rumors to the contrary. Regardless of what the outcome of the bill is, THE SUN shall endeavor to verify the statement of the number of students refused admittance for lack of room, and hopes to report later.

That the number of students seeking admittance to colleges last year is increasing no one will deny. Friends of Church educational institutions have never built ahead of the needs of those institutions, and it is reasonable to think that those who provide for the welfare of State institutions have done the same way.

The Church colleges and State colleges are not in competition. The State is under obligation to provide for the education of its people, and the Church is likewise under obligation to provide both education and Christian training for its members. All true educational institutions are working to the same end. The State works from a standpoint of duty; the Church works from *duty plus Christian training*.

An advance of the State institutions means an advance in the Church institutions. There is getting to be too much emphasis in numbers and too little said about quality of work. State institutions have to advance to be true to the growth of the State. Likewise the Church colleges must advance to care for the ever expanding work. An advance of one should not be taken as rivalry, but as an onward march of education's progress.

Whether the \$18,000,000 bond issue at this time is needed we are not able to say. From all parts come the call for help. Since beginning this editorial, the daily press brings the information that one State institution turned away 161 last fall for lack of room. This same institution reported 250 last December. The figures 161 are made up from the various counties of the State and possibly the discrepancy in the figures come from outside territory, but even then it looks like there has been some guess work done in making out the items of appeal.

The \$18,000,000 bond issue asked for covers a period of six years and strong appeals are being made for its enactment. The measure is to be considered this week and our opinion is that it will be passed.

If the State institutions need the \$18,000,000 they should have it. There are good men on both sides of the budget idea. THE SUN does not claim to be qualified sufficiently to say which side is right. The State should, however, recognize in making such large appropriations that the Church institutions form a great and important part of the State's educational program and should do nothing to hinder their continued advance. The Church colleges in North Carolina could not begin to meet the demands without the aid of the State institutions, and the State institutions would be paralyzed without the co-operation of the Church schools.

Right or wrong, here is the duty of every educational institution: to do all in its power to banish illiteracy; bring to the highest possible standard the education of the people and train them for the highest standing in citizenship—that standing to be measured by Christian character, education of the heart as well as the head. The matter of education is too sacred for institutions to vie with each other about.

FREE TUITION

Last week we commented on a proposed bill to grant free tuition to any young man or woman who may apply for the same at the State University. We have thought over the matter, entered into correspondence with educators of the State, including the President of the State University, and feel that there is no occasion for being alarmed over the bill. It is our opinion that the bill is not being seriously considered and that it will not be passed at this time. Should such a measure, however, become a law it would not materially change the present status or do harm to Church colleges, since free tuition is a very easy thing to get at any State institution.

This reminds us to remark that the custom of granting free scholarships has been dragged from its original meaning. A scholarship is supposed to represent honor

and distinction. Sometimes it does and sometimes it does not. It should always represent these qualities. There is not a college in the State that has not granted many scholarships for policy sake, or to make it the final appeal for securing of some student or students. There should be a limit to scholarships in all educational institutions and that limit should be published in their catalogues and in the public press.

THE SUN calls upon the colleges of this and other States to make free tuition mean something and not to be handed out just as a drawing card. There should be some outstanding merit in the circumstances and in the student before a scholarship is granted. The students in any college have a right to know the ones of their number who are receiving free tuition and to know why they are receiving it.

A LECTURE OF THE BETTER TYPE

The other night it was our privilege to hear a lecture on the subject of "Law Enforcement", given by Dr. Madison Swadener in the Christian church of this city. Dr. Swadener's address did not deal of local problems or dictatorial advice on how to enforce the prohibition laws. The speaker rather based his address on educational lines, and we mean *educational*, in its broadest meaning. The speaker presented facts and logic that convinced. He did not abuse men, but rather magnified measures; he told not how to deal with persons, but how measures. He told not how to deal with persons, but how to live by principles.

We have never been anything but a prohibitionist, yet we believe that a great many prohibition speakers have done about as much harm as good. They have been extravagant in their language, and exhausted their physical resources before an audience telling of a few bums and drunks. At best they could only hope to get a following through the aid of disgust and contempt for whiskey. They have not presented the great facts of harm, injury and danger that alcohol has wrought upon the generations of men. As a rule they have not told of the loss of property, life, and efficiency in manhood. In short, they have not based it upon an economic basis. But all these things Dr. Swadener presented and his impression was abiding and lasting.

It was the pleasure of THE SUN'S scribe to introduce Dr. Swadener, and we saw fit to summarize his address at the close in this fashion: "The speaker of the evening is not a skeptic of living principles, but rather a scholar of the first magnitude; he is a critic in the broader meaning of that word, constructive and not destructive; a man who has magnified measures to us rather than resorted to the abuse of men; he has held up before us the living principles of individuals and nations, rather than to take our time in a tirade upon persons and personalities. He has added to our moral obligation because of the enlightenment which he has brought to us. We have a new duty to perform, a new task to do. Let each one of us, as we pass from this tabernacle, resolve that bringing the Kingdom to earth consists not only of pray-

ing but of paying; not only of waiting, but of working—and finally, not with one or two of these, but with all of them."

THE MEN AND MILLIONS MOVEMENT—ITS FUTURE

The men and Millions Forward Movement of our Southern Convention has taken a great deal of time, engaged much thought, and created much interest. The best that can be said of the Movement is that it was seed sowing season. The harvest is yet to be reaped.

The life recruit cards will be of no assistance to the Church unless each signer thereof gives and grows in Kingdom-service. The cards that enlist tithers remain only in a material way unless there is a continued educational growth in the matter of tithing and stewardship for those who signed and for the thousands who should have signed. So in every phase touched, only the seed has been scattered. Some have fallen upon ground where there are stones, and some have fallen upon soil that is fertile. Both need cultivation.

The Men and Millions Forward Movement was the greatest undertaking of our Southern churches and it will be a great pity if we fail to conserve this undertaking in every possible way.

No minister in the Convention should feel that he is to look upon the work that is yet to be done or to speak of it in a compromising attitude. The program is one that challenges our faith, tests our loyalty, and will prove our devotion.

Let us nurture and cultivate the seed that has been sown, looking at all times to a larger work for the King and the Kingdom.

SPEAKERS FOR ELON COMMENCEMENT

Announcement has been made of the speakers for the approaching Elon commencement, May 22-24. The Baccalaureate Sermon is to be preached by Mr. Hermon Eldredge, who was camp general secretary of the Y. M. C. A. at Camp Upton, Long Island, during the entire war, and under whose direction the various religious organizations of the country staged their experiments in Christian activities. It is the first time in the history of the College that a layman has been asked to give the baccalaureate sermon. Mr. Eldredge is a forceful speaker and is at present engaged in Church federation work in Erie, Pa.

The college authorities also announces that the Literary Address on May 24, is to be given by Governor Cameron Morrisan, Governor of the State. This will be his first appearance at a college commencement since his election as governor.

The Alumni Address, closing the commencement on May 24 will be given this year by Prof. G. C. Davidson of the Class of 1904. Professor Davidson is well known among the Alumni of the college as an orator and they express much satisfaction that he was chosen for this occasion.

THE OBSERVATORY

J. E. MASSEY

INTERNATIONAL FINANCE

At this time when foreign countries are so frequently seeking loans of the United States, either to help feed their poor, or to stabilize and further the plans of their governments, it is interesting to note that American bankers have advanced a loan to the Republic of Chile amounting to \$25,000,000, and to Denmark a loan of \$15,000,000. Both of these loans are given to countries of good economic status and are made payable at rather distant dates.

On the other hand, in the cases of Austria, Czechoslovakia, and other countries of Central Europe, there is a grave hesitancy on the part of bankers to advance loans, because of the unstable financial and commercial conditions of those countries. In other words, American bankers plead that these countries must have what is termed "necessary qualifications" and means of backing up loans before American finance can be applied. Yet these countries are the ones in greatest need of such loans. Probably they could easily pay reasonable loans at a moderate distant date if the financiers had sufficient confidence in advancing such credit.

In a situation like this it is easily seen that the only means by which these countries of Central Europe with little credit and starving children can be alleviated of their misfortune is through the benevolence and good will of a people or element of people not entirely controlled by "good business methods,—as so called in the financial world today. This "good business" promoted few loans to the real countries in need. But with more good will permeated by a Christian spirit in our finance, loans would be advanced primarily for the most urgent human need and the happiness of the most unfortunate people. Of course financiers are easy targets for philanthropists, but at the present time the former people are given an especially good "show down" in their policies of international finance. Good will and something more than "good business" policy needs to be extended to these countries of Central Europe; and such a good will must be offered by the American people as well as by financiers.

Bishop Nicholai of the Council of Serbian Child Welfare in a recent speech at Columbia University said that the trouble with Europe since the French Revolution has been bad leadership,—and more—the lack of Christian harmony and fellowship between the different classes of its peoples. "The fault of the present turmoil", the prelate continued, "is due to the educated rather than the uneducated classes." He describes the peasant as a noble quiet and calm spirit considerably more Christlike than that of the average leader who has taken life with a wrong philosophy and who rules in an un-Christian manner, and whose knowledge as a whole is "only a constant

source of danger". He feels that America can give Europe more than bread and milk. He says that "America should feed Europe some of that morality which forms a basis for her present charitable and Christian behavior."

THIS AND THAT

Congress has reconsidered the matter of an apportionment to the House of Representatives and has now decided not to increase the number of men in that body. It is a fact that a larger House would cost the country practically a million dollars more each year, and this fact together with the argument that a larger body would really be less efficient in business seems to have influenced Congress in this wise decision. In the last one hundred years the number of Federal officers in this country has increased comparatively ten times as fast as the population of the country has increased. What we need in our government offices is efficiency, and not necessarily numbers.

The contest between the Biblical Recorder and the North Carolina Christian Advocate is going ahead with great interest and enthusiasm on the part of both denominations. The Methodists adopted as their slogan, "We'll beat the Baptists, or bust"; and the Baptist have, therefore, taken as their slogan, "Beat the Methodists, we must."

Such a friendly rivalry is a great stimulus for a paper. Both papers are making a great effort to win, and indeed they have everything to win. As to which journal will get the largest number of subscriptions in the final wind-up is only one phase of the matter. Through a contest like this there are people who will subscribe for a church paper, when they would not do so ordinarily. Many who have been merely negligent about their Church paper will subscribe and eventually grow to realize and appreciate the real worth of a religious paper in the home, and their need for it. There are many, also, who receive their paper regularly and who read and enjoy them, but who do not seem to remember the date on their label, that it is past due perhaps, and that it takes finances to run a Church paper as well as any other enterprise. To many will such a contest be a reminder.

We think that such a contest would be a fine thing for our own denominational papers, as suggested by our Editor some time ago. Think what it would mean to the papers, to our Church and to our people. We would have everything to gain, and nothing to lose.

Federal health authorities have become alarmed because of the increasing number of cases of typhus among immigrants arriving in the port of New York, and busy studying methods to prevent the introduction of this dread disease in the United States.

The New York Bible Society has furnished to the hotels of New York alone over 40,000 copies of the Bible.



CONTRIBUTIONS



FOUR SQUARE

III—The Sunday School

THE Sunday school is the teaching enterprise of the Kingdom. As its first characteristic then it should keep this function prominent and foundational. The curriculum of instruction therefore is of primal importance. The building and equipment likewise call for earnest attention. But the corps of teachers is the issue of largest concern. Note that I said *corps* and not *corpse*. So many times the teaching force is a body of death to the Sunday school. This brings up the whole question of teacher-training and of supervised teaching. The Sunday school is potentially an institution of marvelous power for imparting the precious principles of the Kingdom. Let us be alert to every promising method of transforming its potential into kinetic energy.

Worship too, should characterize the Sunday school that is on to its job. In discussing the church we found worship to be the foundation stone of its spiritual edifice. Worship in the Sunday school should prepare for the spacious spiritual sweep of the church service. In order to do this it should be graded by departments. If a separate assembly room is impossible for each department, it is certainly possible in some way to provide for the training in worship in at least two groups, consisting of the Beginners', Primary, and Junior grades in the one and with the remainder of the school in the other. The question of disorder in Sunday schools is very largely soluble by graded worship, providing an adequate and becoming means of expressing the heart's deeper longings to God. If we will but consider that a disorderly Sunday school is an immoral institution, we begin to sense the importance in the development of Christian character of providing for it adequate facilities for training in worship.

In the third place the Sunday school should serve. A Sunday school that exists merely to keep itself alive is an impertinence, and appeals to people to attend such a school, however frantie, will not, cannot permanently avail. From the Beginners' Department on into the Adult Department, training in service should be provided on an organized basis. A beginning can be made with the four special days now almost universally observed—Thanksgiving, Christmas, Easter and Children's Day. These days can be made occasions of service to the Kingdom through careful preparation and methods sanctioned by approved usage. But service is a constant need of the spiritual life, just as food, water, and air are of the physical life. So the program of social service should be extended to cover the entire year, expressing itself through ministry in the name of Christ to the local church, the community, the larger work of the organized Kingdom, and animals. Babies and larger children, unfortunate families, the aged, the benevolent

organizations of the local church and of the denomination, and animals are the most appropriate objects around which to weave an organized, graded program of social service. Unless the Sunday school teaches service and practices it, a self-complacent church will later prove inadequate to reach the world for Christ.

And finally the Sunday school should lead to the salvation of the young life entrusted to it. If it fails here, woe is the Church, for eighty-seven per cent of our church members come from the Sunday school. Yet we now lose fifty per cent of those who resort to it for its ministry. Our teaching, our worship, our service aims in Sunday school work have their proper fruiting in the winning of the young to Jesus Christ as their personal Savior. We must not fail here. Let us on bended knee learn from Him the methods by which our hearts shall rejoice in victories for His name in the saved lives of the boys and girls whom we teach.

W. A. HARPER.

SECTARIAN BASKET BALL

CARLYLE SUMMERBELL

The other evening I sojourned to the high school gymnasium to enjoy the spectacle of a basket ball game between boys of about 16 years who represented the Christian and lads of same age representing Methodist Sunday school. The girls of our Sunday school offended my old-fashioned prejudices by changing a popular yell to the following:

*"Hit 'em high
Hit 'em low.
Christians. Christians,
GO! GO! GO!"*

They did, and the final score was 17 to 2 in favor of the "Christians". I do not think I would write this article if our boys had been beaten.

How much after all our Protestant competition in America is like a basket ball game! We spend our time in building up an organization, which may cumber the ground, and be a curse to the next generation instead of a blessing, when all of God's people need to get together. Ministers work to pull folks in this church or that. Money is lavished to keep up the game. We hold a meeting and say our score is 60 and we note the Methodist is only 59. And we cannot help but being glad we have a live organization. Nobody wants to belong to a dying cause. And so *numbers count*. But alas! we only have one life to live. Shall we stand for principles, or organization, or our social set, or our part of the country, or our kind of baptism, or our theology? Is organization in religious matters the first principles? What is the big game of life?

An organization is always more or less of a compromise. It is like the tariff, a give and take proposition. It is a basket ball game of competing teams. We have about 200 competing basket ball teams in America today, everyone of which believes it is nearer to the truth than its neighbors. What they need is a sense of humor apparent to students of the New Testament. Is the work yours or the Father of All? What team are you on?

"Bear ye one another's burdens, and so fulfill the law of Christ", has not been heard by competing Protestantism.

SUFFOLK LETTER

MARRIAGE is a divine institution and is the union of one man and one woman during the life of both parties. "Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband committeth adultery"; and "adulterers cannot inherit the Kingdom of God."—Luke 16:18 and I Cor. 6:9-10. This sacred relation satisfies human nature in all of its requirements, and is the foundation of the home; and the home is the unit of strength in Church and State. It is the spring from which all the streams of human society are supplied. The springs are the purest waters in the world. Corrupt the springs of the world and all the streams will be defiled. The best home in the world is the *Christian* home. I have seen the stream back into the spring in a time of flood and make the fountain as muddy as itself. We are living in a time when the *back-water* of society is polluting the homes of our land. Modern discoveries and inventions; modern organizations and intercourse; the printed page and the moving picture; new methods of education and child-training, have combined to transfer the idea of home to community service. The home has, in a way, surrendered its rights and its responsibilities to public sentiment and public guardianship. Parents seem satisfied to let their children get their ideas of manners and morals from others rather than from the teaching and example of the home. This is no individual thought, but the common opinion of this age in which so much is written about child welfare and child-training.

Home life is almost ancient history in the country today. The fireside is unknown. The parlor music is a victrola. The models for children are in public places. The love is there. The good desires are there. The sacrifice is there. But the home tie is not there. The joy of home is not there. The power of example is not there. Many parents feel that their children know more than they do. They have seen more. They have been to school more. Society works such demands upon children that parents yield their place and are submerged by the thought and customs of the times. Prayer in the home is for the sick, the aged and the bereaved. Prosperity, like too much rain, has spoiled the home. The Israelitish nation did not produce Moses; it was the peasant home or Amram and Jochebed; the Israelitish commonwealth did not produce Samuel; it was the peasant home of Elkanah with his praying wife, Hannah, that gave that great man to the nation; Jesus came from the peasant

home in Nazareth. What this day needs is the Christian home. The Sunday school cannot do all. The public school cannot do all. The community center cannot do all. Children need home. Young people need home. Old folks need home. The Church needs it. The State needs it. This age needs it. Separation of people by ages is intellectually, psychologically, socially and spiritually false. The old need the association of the young and the young need the influence of ripe experience tempered by love. The family group is the purest, the sanest, the sweetest, the wisest group among men. Home, Sweet Home!

W. W. STALEY

THE BULLETIN

The North Carolina student Volunteer Union will hold its annual session in Durham, N. C., February 25, 26 and 27. Elon is to be represented by ten volunteers.

Mr. Sion H. Lynam, a student in Elon College, preached for the Burlington congregation last Sunday, holding both services. Bro. Lynam's messages were well received. He is blind, a graduate of the State School for the Blind, now a freshman at Elon, and is a promising student.

A Sunday school institute will be held in Burlington, N. C., for the benefit of the schools in Alamance County, March 2, 3, and 4. The principal speaker will be Marion Lawrance, the noted Sunday school worker of the world. Mr. Lawrance will be present during the entire session.

Rev. G. O. Lankford is this week in the bounds of the Alabama and Georgia and Alabama Conferences in the interest of our proposed school in that section. Other members of the committee on location are Dr. W. A. Harper and Dr. L. E. Smith, but they could not make the trip at this time.

We are glad to receive other articles on "If I were A Preacher". Dr. Staley's article some weeks ago on "If I Were A Layman" caused these to be written. *The American Daily Standard*, Chicago, Ill, has published without request, Dr. Staley's article in full, and we anticipate the editor of that paper will take notice of the articles by the laymen.

INTRODUCING THE WRITER

Bro. W. L. Cooper, Norfolk, Va., whose article "If I Were A Preacher" appears this week is an active consecrated member of the Christian Church. He was a member of the Suffolk Christian church for about twelve years and while in Suffolk was Secretary and Treasurer of the Cooper-Riddick Co. He is now book-keeper for the Woodhouse Electric Co., Norfolk. He is an aggressive member of our Third church, Norfolk, and is clerk of the church and secretary of the Official Board.

He is faithful to his church and loyal to the denomination in every particular. He does his work in a quiet way but you can always count on him to do his part. We are glad to have his article.

AN INTERESTING BIBLE

Brother T. W. Lawrence, Seagrove, N. C., one of THE SUN's loyal subscribers, has in his possession a Bible which, we think, contains historical data that will be of interest to SUN readers. This Bible was the property of Christian Union Christian church (Randolph County) until during the Civil War, the year 1863, when the church was burned by deserters. These people revered the Bible enough to remove it from the building and place on a stump near by. It was later found and placed into the hands of Rev. J. S. Lawrence, a minister in the Christian denomination, and father of Brother T. W. Lawrence. Upon the death of Rev. J. S. Lawrence the Bible was handed to this oldest son. The Bible is in good condition.

CHINESE RELIEF FUND

Previously Reported	\$77.89
Piney Plains church	31.55
M. J. W. White	1.00
J. F. Apple	5.00
<i>Mt. Zion Church</i>	
I. T. McAdams	10.00
Jule Pace	5.00

G. F. Carden	5.00
Mrs. Hawkins	1.00
J. B. Richmond .....	.50
Philather Class of Graham church	5.00
Pleasant Hill church	*10.00

Total\$151.94

*Remitted through another office.

The allied conference, to which Germany will send delegates, for the further effort to settle the question of Germany's war indemnity will be held in London February 21, 1921.

Mrs. Annie Lee Worley is the first woman south of the Mason—Dixon line to be elected to a legislative body. Mrs. Worley has succeeded her recently deceased husband as State Senator of Tennessee.

The opening of the furniture market season of the Southern Furniture Market Association will be opened in the Southern Furniture Exposition Building in High Point, N. C., on June 20, and will continue until July 2.

Figures given out by the Department of Commerce at Washington show that the trade of this country with Germany was more than three times the amount in 1920 than in 1919.

IF I WERE A PREACHER

BY LAYMAN W. L. COOPER

I WOULD consider my work the most important man could do, but to do it successfully, I would be sound in doctrine, faith and principle. My heart would be thoroughly regenerated by divine grace and my teachings would be according to truth. I would be more willingly in this service under the constraining power of the Holy Spirit. For if I do this thing willingly I have a reward, but if against my will a dispensation of the gospel is committed unto me. For though I preach the gospel I have nothing to glory of, for necessity is laid upon me, yea woe is unto me if I preach not the gospel—I Cor. 9:16-17.

I would study consistency in my own life, remembering that I am looked upon by the people as a sample of Christian character. I would devote much time to prayer and endeavor to let my life be of constant devotion to the work of my Master among men. Christ told Peter to feed His sheep. The people often suffer for want of the pure gospel, and the preacher is to blame. I would possess divine grace, otherwise my preaching would not be acceptable. I would *possess* what I *profess*. I would *practice* what I *preached*, for to attempt to preach without truth would be like firing a gun without shot, and that kind of a gun never hits the mark.

I would be very careful to keep my promises, and be punctual in meeting engagements. I would know my people personally, visit them in their homes, look after the sick and needy, the discouraged and unfortunate. My life would be a prayerful life devoted to the highest and best ends of men. I would ever be mindful of my congregations, especially as to the spiritual welfare of all.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

PROGRAMS OF PROGRESS

Be it known that, in these stirring and chaotic days of reconstruction, the churches are not idle, not all of them at any rate, and that the Kingdom's interests are not neglected. I have just seen in type this report from the United Presbyterian Church: "More than half of our members are enrolled in our Family Altar League. One-fourth of our members are tithers, and our goal is to enlist one-third of the total membership as tithers. We are now giving \$21 per member, per year for our missionary and educational work. In February of this year our pastors are all asked to preach a stewardship sermon on each of the four Sundays; we are using stewardship lessons supplementary to the regular Sunday school lesson, and we are preparing stewardship topics for the Young People's Societies."

And the report from the Southern Presbyterian Church is even more encouraging and progressive. "In the last ten years our membership has increased 54 percent and our gifts to benevolence has increased 189 percent. In our annual program the three months, January, February, March, are devoted to stewardship and the financial campaign. We request that three sermons on stewardship be preached. This year (1920) our actual gifts for missions, not including education, were \$11.81 per member. Our goal was \$3,500,000. We passed this and went to \$4,403, 874."

Many other similar reports from the Churches show that the Kingdom's interests are not being neglected.

But we all of us need to be active in the Master's cause, and to reemphasize the fact that if the Church in our day is to function and go forward it must put on, and keep on progressive, workable, up-to-date, cooperative programs.

MISS TOSHIO SATO

Many of her friends will learn with pleasure that Toshio Sato who graduated from Elon College last commencement has been faithfully at her post in the school room teaching and doing missionary work since September 1, 1920. Mrs. Fry, Principal, in whose school Miss Sato is teaching writes under date of January 18: "Her work here is perfectly wonderful. If it has flaws, I have not seen them. She is always well, happy and busy for God. She says she is going to educate a poor niece of hers, in our school, with a part of her salary. She will also give her mother some of it." The salary which Miss Sato is receiving for the "perfectly wonderful work she is doing" is \$30.00 a month, and the same is paid by Third church, Norfolk, Va. We wonder what Toshio requires for herself, when we consider what she is doing with "part of her salary". She at any rate is a noble Christian girl and is worthy of all that has been done for her.

A SUNDAY SCHOOL THAT STUDIES MISSIONS

For several years our Burlington Sunday school has given a few minutes (usually five) of its time, on reassembling from classes, to some one appointed for the purpose to talk, or read something on missions. Out of this has grown an active and a very liberal Sunday school. The writer happened to be present at this school when its wide-awake Secretary, C. V. Sellars, read an abstract of his report for the year 1920. It was as follows:

First Quarter—Average Attendance, Officers 9, Teachers 10, Scholars 181. Collections for Sunday-school Expense, \$95.67. Missions, \$295.41. Orphanage, \$133.70. Total for First Quarter, \$524.78.

Second Quarter—Average Attendance, Officers 9, Teachers 13, Scholars 201. Collections for Sunday-school Expense, \$109.58. Missions, \$208.90. Orphanage, \$318.55. Total for Second Quarter, \$637.04.

Third Quarter—Average Attendance, Officers 8, Teachers 12, Scholars 173. Collections for Sunday-school Expense \$100.86. Missions, \$213.41. Orphanage, \$163.76. Total for Third Quarter, \$478.03.

Fourth Quarter—Average Attendance, Officers 9, Teachers 12, Scholars 213. Collection for Sunday-school Expense \$112.68. Missions, \$232.29. Orphanage, \$351.19. Total for Fourth Quarter, \$696.16.

Grand Total for Year	\$2336.01
Total Members Enrolled	225
Average Attendance for Entire Year per Sunday	192
Average Collection for Entire Year per Sunday	45.69
Average Collection per Scholar, per Sunday	
for Year	23c and fraction
Total Number Joining the Church from the School	
During Year	20

Bro. Jno. R. Foster is the devoted Superintendent and Bro. C. V. Sellars Secretary and Treasurer. I wonder if we have any other Sunday school that gave in the regular offering last year \$967.20 for the Orphanage, and \$950.00 for Missions. When this school began to take a monthly offering for missions many feared it would hurt the Orphanage collections; but instead it greatly stimulated it.

And then best of all twenty members of the school were converted during the year and took their rightful places in the church.

This church has now been without a pastor since about the middle of November, but the congregations have not fallen off. Prayer meeting attendance on Wednesday nights has increased, and last Sunday five members were received into the church.

"I have been a subscriber to THE CHRISTIAN SUN since 1867 and for several years paid \$3.00 a year."—*W. G. Clements, Morrisville, N. C.*

"My subscription to THE SUN began under the editorship of Rev. W. B. Wellons. I have always paid for the paper in advance and I think this could be sufficient testimony of one's love for THE CHRISTIAN SUN."—*H. F. Samuel, Germanton, N. C.*

THE HOUR OF WORSHIP

EVEN AS JESUS COMMANDS

WHEN Jesus chose His disciples it was that He might train them in obedient service. That they might go wherever He chose to send them, that they might do whatsoever He told them, that they might teach whatsoever He commanded them. The Master was going away in a short time and He needed faithful, obedient servants to carry forward the work while He was away.

When our Lord sent His disciples into the village to prepare the way for His last entry into Jerusalem, before His crucifixion, we find the disciples "went and did as Jesus commanded them". If His disciples from that day to this, had obeyed His every command as they did then, there would be a greater stir in the world today, than there was when the King, "just and lowly and having salvation", came riding into Jerusalem. What a day, what an opportunity that was for the multitudes assembled there! But how fickle men are. Just a few days, and Jerusalem was again astir, but this time they were crying "away with Him."

Every disciple of the Lord's is a soldier under orders. We have no right to question His commands. If we are not obedient to our great Commander's orders, we fall under His condemnation. He knows our ability, He knows our strength and our weakness. He knows our resources. It is our place to trust and obey. It is His place to prepare the way and supply the need. Those who trust Him fully and those who obey Him unquestioningly, with one accord will testify to His faithfulness in doing His part. He never fails. Men deceive themselves into thinking they can fix up a character which God will accept. But not so. Jesus never did, never will compromise. He demands obedience to His every command, not once, but always, unto the end.

The disciples did not substitute; whatsoever He said they did. They did not come back with the finest conveyance to be had in those parts, although after walking with the Master so long, they knew the best was not good enough for Him. They did not forget Jesus' command, but they did the will of their Lord. They remembered and did even as Jesus commanded. That is not always an easy thing to do, but our Lord did not promise ease to those who respond to His "follow me". Ease is what most people are seeking. We like the easy chair, the Pullman car, and the automobile with the easiest riding qualities, regardless of cost. We forget those people of "all nations" He commanded us to teach cannot even hear of the "Lamb of God which taketh away the sin of the world", unless they have a teacher. The teachers cannot answer His "go ye" unless His disciples give of their means to send them. To one He is saying "go", to another He is saying "give". It is "go" or "give" to each and every disciple. The one who goes must sacrifice many things. Those to whom He is saying "give" ought to be no less willing to give up some of the com-

forts and luxuries which they feel they have earned, that those of all nations, which our Lord and Master wanted reached, may have an opportunity to become His disciples also.

Jesus taught us that one soul is worth more than all the world. Does it mean as much to you as your own personal comfort, or pride in your possessions? Does the value of one soul for which the Lord Jesus died, mean so much to you, that you would be willing to give up that high-priced, luxurious, easy-riding car and make a cheaper car serve your purpose that you might answer His "give ye" with the difference in price, so that those who are ready to respond to His "go ye" may have the opportunity to tell the people of all nations of this wonderful Savior? The disciples did even as Jesus commanded. Will you? The harvest time is here. The reaper's work will soon be done. Will you have many sheaves to lay at His feet? Are you sure you will have any when the Lord of the harvest comes?

MINNIE LOHR.

Mt. Vernon, Ohio.

NEED OF THE INDWELLING PRESENCE

The church will never be able to do the work that she ought to do in the world by organization alone. Whenever any great task is undertaken by any church the first thing that we think about is organization and the getting together prominent and influential men. If this sort of thing had been sufficient for the world's need, God would not have sent His Son into the world to suffer and die. Neither will preaching alone save the world. Unless our organization, our plans, our machinery of all sorts, and our preaching, all breathe the spirit of love and devotion and are the outward expression of the indwelling Spirit of the Christ, then we are of all men most miserable. But when our hearts are gripped by his love, and when our lives are filled and controlled and directed by his Great Spirit within us, then the plans will take care of themselves and all our efforts will be effective.

What we need today as a church is not so much more prayer as we need the indwelling presence of the abiding Christ. It is not prayer that gives us confidence but the Christ who hears our prayers. We need Christ-filled men and women today. We must have that before we can do anything else. And when once we let him in and give him the place he ought to have in our hearts, then we shall have the power to do anything that lies within the will of God. And as we face these days that are just ahead of us, and as we undertake our tasks, which sometimes are overwhelming, let us do so in the spirit of the great apostle who said, "I can do all things through Christ, who strengtheneth me."—*Ernest Hunter Wray.*

According to reports there are a million men unemployed in England today, with the same conditions existing in France, while the general business situation tends to become even worse.

"Find enclosed check for my thirty-second annual payment for THE SUN, and it grows better."—*I. A. Luke, Holland, Va.*

OUR ORPHANAGE

WHO WILL FURNISH A ROOM?

Mr. Luther Cates of Burlington, N. C., made the Orphanage a present of a nice young Jersey milk cow to give milk for the little children who will be in the "Children's Home" when it is finished. This is a very much appreciated gift as nothing is such a blessing to an institution of this kind as plenty of milk and butter. The children are all fond of milk and for several years we have had enough without buying any.

The Third church, Norfolk, Va., sent us last week, a box containing a present for each child (A delayed Christmas present) and the children enjoyed having Christmas repeated again. The church also shipped a barrel of flour and a barrel of groceries which came in real good and is a great help to us in the work. I often think that every church in the Southern Christian Convention could do this and get a real joy out of the gift. I feel sure no church can get up a contribution of this kind for the orphan children without getting pleasure out of the undertaking. What if each church would make up a box each year and send to the Orphanage, what a small sacrifice it would be to the members of the church!

The Building Committee hope to get the "Children's Home" completed and ready to turn over to the Board of Trustees at its annual meeting in May. It would look good to have all the rooms in this building furnished all new and looking clean and inviting when it is turned over to the Board. I wonder if our Ladies Aid Societies in the Convention could do this and be real happy because they had this opportunity to serve.

There will be three dormitory rooms with twenty single beds in each. In this case a Society could furnish a certain number of beds. I would suggest that you let me buy the bedsteads, springs and mattresses as I can buy at factory prices and get all the beds alike.

The blankets and quilts and sheets the Societies could furnish as they can be made at home. But I would rather you furnish the money to buy the bedsteads and springs and mattresses.

There will be four rooms for matrons that will require one bed, one dresser, one small table, one rug, and two chairs.

I trust the Ladies will begin to think about this matter and let me hear from them. It is a splendid opportunity to render a loving service for the little helpless children. I want the good women to have this part in this splendid undertaking.

There will a dining room to furnish with crockery, knives and forks, spoons, etc. Also a range for the kitchen. I had the good fortune to buy a Majestic range last year for a very low price. Had been used just a few months; good as new. I wish I could find another bargain like it, unless some friend wants to give us a new range.

CHAS. D. JOHNSTON, Supt.

FINANCIAL REPORT FOR FEBRUARY 23, 1921

Amount Brought Forward\$2,157.20

Children's Offerings

Mary Watkins, \$0.05; Ossie and Dennis Harris, .20; Dorothy Moore, .10. Total \$0.35.

Sunday School Monthly Offerings

(North Carolina Conference)

Pleasant Hill (A), \$4.63; Berea, 3.65; High Point, 1.20; Sanford, 10.07; Ramseur, 2.65; Shallow Well, 1.08; Wentworth, 5.00; New Lebanon, 1.00; New Lebanon Baraca Class, 2.00; Shallow Ford, 2.13;

(Eastern Virginia Conference)

Mt. Zion, \$3.73; Peoples' church 7.25; Rosemont, 12.70; Windsor, 10.12; Berea, (Nansemond) 10.00; Dendron, 6.50.

(Valley Virginia Conference)

The Wellons Bible Class, Richmond church, \$2.00; Leaksville, 2.13; Timber Ridge, 2.97.

(Alabama Conference)

Mt. Zion, Ala., \$1.60.

(Georgia and Alabama Conference)

Ambrose, \$1.00. Total, \$93.51.

Special Offerings

G. L. Gwynn, \$10.00; W. H. Thomas, 25.00. Total \$35.00.

Total for the week, \$128.51. Grand total, \$2,285.71.

LETTERS FROM THE COUSINS

Dear Uncle Charley: We are two little boys who wish to join the band of cousins. We are four and seven years old, respectively. Here we come with our dues for February. If this letter doesn't get into the waste basket we will write again. Wishing you and yours all prosperity for the year 1921 and with love to all the cousins.—*Ossie and Dennis Harris.*

We are glad to have you join the band of cousins and hope you will write often this year and help to keep the corner bright and cheerful.—*"Uncle Charley"*.

Dear Uncle Charley: How are all the cousins getting along? Hope they all keep well. It has rained nearly all of the week here and we were more than glad to see jolly Mr. Sun today as the clouds had kept him hid for many days it seems to me. Enclose find 10 cents for my dues for this month. I hope we have more letters next week as we had only one this week. Give my love to all of the cousins. Your little friend.—*Dorothy Moore.*

We have had much snow here since your last letter and our little folks have had a fine time coasting. They used all the nails I had to make sleds.—*"Uncle Charley"*.

Dear Uncle Charley: Enclosed you will find five cents for this month. I have a long way to walk to school and over a muddy road. I would like to visit you and the little orphans.—*Mary Watkins.*

When "Uncle Charley" was a little boy many years ago, he had a long distance to walk to school and over a very muddy road, too. If the roads do not get too bad, go to school every day.—*"Uncle Charley"*.

"I have been taking THE SUN twenty-six years and cannot do without it."—*J. F. Hill, Phoenix, Ala.*

"I want THE SUN to continue to come to my home as it has been coming for the last fifty years."—*Mrs. M. C. Wright, Holland, Va.*

THE SCHOOLMA'AM OF SANDY RIDGE

BY IRENE HUDSON

*(Continued from last week)***"A Glimpse of Economic, Moral and Spiritual Conditions in Our Mountains."**(Reprinted from *The Atlantic Monthly* by permission)

August 5 1918

I began morning school last Monday, and I'm worn to a frazzle already. I have thirty children, ranging in age from five to thirteen years, bright and feeble-minded all together, in all stages of development. The children run as wild as little savages at home, and see no reason why they shouldn't have the same privilege here. They think nothing of yelling out in school. If I scold them, they run off and hide an don't appear at school-time. The day before school began, I spent in deep consideration of the formidable mysteries of the 'Course of Study for Virginia Rural Schools,' hoping that a kind Providence would somehow see me through. I have divided them into three groups, but even at that, in my phonics class I have children from five to twelve years old. Fortunately I brought with me a lot of my kindergarten handwork materials, and some blessed wall-paper samples. When things get too thick, we construct chairs and tables out of wall-paper. At such times you can hear a pin drop, the children are so delighted with the paper and the idea of making something. The big boys have promised to make us a doll-house, so that these beautiful rose-covered chairs can really function.

Little feeble-minded Gillard Coburn has learned what the letter A looks like. He cuts it out of paper and writes it on the board and the desks and the floor and the books. In fact, he is so delighted with A, he will have nothing to do with B, or any more of their family. Gillard is a great trial. If I let him be with the other children of his age, he feels badly when he can't do as well as they. If I give him some handwork off by himself, his feelings are hurt because he can't be with the others. With twenty-nine other little problems, I can't devote the morning to him, poor child! He should be in a feeble-minded school, but his mother would never consent, being feeble-minded also. She is Litty Coburn of the windowless, chairless, and stoveless house.

The first day of school the children were here before we were up, they were so anxious for school to begin. Cornelis Marshall brought two of his children in to me. With the air of a millionaire father presenting his children at the most exclusive school in the country, he imperiously said, 'I've fotech my young uns an' I wants ye to whup 'em an' larn 'em'.

I like the quaint, indirect way people have of saying good-bye. Here is an example:

Josiah Howard, about to depart: 'I reckon I better be a-goin'.'

John, the host: 'Don't rush off'.

Josiah: 'I'll have to be gittin' on'.

John: 'Jes' stay all night'.

Josiah: 'Cain't. Jes' you uns come down with me'.

John: 'Reckon we uns'll not go'.

This isn't just once. The same kind of conversation goes on every time they part. Even if they just stop to talk a minute on the road, one politely starts the signal to move on by saying, 'Well, you all go down with me.'

'No, I can't. You jes' go round with me', the other returns, moving on, too.

When I first came, I was very much amused at Jim Dyer, a man working for us. Every night before he went home, he would come to the door and say, 'Well, you and Miss W—— jes, go down and stay all night'.

At first I didn't know what kind of reply to make to Jim Dyer's inviting two maiden ladies down to spend the night. I finally discovered that that was merely a polite way of bidding us good-bye. We, to have been equally polite, should have said, 'No, we can't go down, Jim. You stay with us'.

August 15, 1918

Ellie Howard died on Wednesday. Miss W—— went right out. As no one else undertook the job, she prepared Ellie's body for burial, putting on a clean white nightgown that she took with her. The women were not satisfied with that, but sent one of the men off to Dante to buy new material for burying-clothes. Cornelis Marshall usually makes the coffins, and does it very neatly. Somebody foolishly persuaded Troy Howard to send off for a 'store' casket. This will cost twenty-five dollars at least, and there is hardly a bite to eat in the house; but poor Troy thinks that Ellie must have the best.

Thursday afternoon, when we arrived for the burying, the yard was swarming with people of all ages, standing around saying hardly a word. The burying clothes had not arrived, nor had the men finished digging the grave. Finally a woman appeared with the clothes. We shooed out the children. While two girls held up a sheet over the doorway, we dressed Ellie in the finery that came from the store. It fell to my lot to put on the long silk gloves. Ellie never having owned a pair in her life-time, the women thought she ought to have them when she was buried. I wanted to get up and shout that I would have nothing to do with decking out this empty shell of a body with emptier finery; but appreciating the loving spirit of the women, I picked up the gloves and, with much stretching and tugging, pulled them onto the stiff, cold hands. When she was all dressed, we put her in the black, shiny box, with fancy brass handles, which the women gazed on admiringly. It seemed to me I read scorn on Cornelis Marshall's face, when he saw it.

Her few little treasured possessions ('tricks', they call them) were put in with her—a red heart-shaped box containing some old hair-ribbons and a tooth-brush, from the Mission, and her doll, from the Mission Christmas tree. The doll's dress being dirty, a woman took it off and made a new one. The women were well satisfied with their labors, except for the fact that they had not been able to get any shoes. You see, they believe that at the Last Trump the graves will be opened and people will come out of them as they went in. They did not like the idea of Ellie walking round in her stocking feet.

The preacher kneeled down in the yard and prayed and sang a hymn. Then the men carried the coffin up a steep hill, just a little way from the house, to the burying-

ground, the women singing all the while. Where they got the breath, I'm sure I don't know. It was all I could do just to climb. The preacher prayed long and loud, dwelling on the shortness of life and exhorting all to mend their ways and be saved, especially appealing to Troy Howard and his children. Poor Troy was so grief-stricken and worn out by staying up nights with Ellie and working daytimes, that the words of the preacher wrought him up to a wild frenzy. The tears fairly gushed out as he swayed back and forth on the ground, calling out to God and to the preacher to have mercy on him. After it was over, Mr. Josiah took Troy and the six children home for the night, for Mrs. Josiah to mother.

A visit is a great occasion. The other day I was over at Mrs. Josiah's. She was peeling apples to dry on the roof, when Emmet rushed in yelling, 'Mammy, Mis' Rose an' Dillie, and Connie, an' Orbin, an' Troy are a-comin' round the pint.'

'Hain't I the luckiest woman to have so much company come to my house!' exclaimed Mrs. Josiah.

'But it makes you such a heap of work,' I remonstrated.

'Law, hit's a sorry woman as wouldn't be proud to have company', she replied.

Mr. and Mrs. Josiah are fine. It's a real joy to go over there. Many nights after supper I visit them. It's so homey and cosy to sit with all the eight children round the fireplace. They ask me about my home and the strange, level country where I live; and I ask Mr. Josiah about what they did on the Ridge when he was a boy, and about his father and grandfather. Sometimes 'Pap' is there (Mrs. Josiah's father). He tells us ghost stories that his father told him, until the children's eyes fairly pop out of their heads. As the least uns fall asleep in somebody's arms, they are dropped into the beds behind us, and the stories go on. It's hard to break away from such a fireside.

September, 21, 1918

Cornelis Marshall's boy, Richmond, told me the other night that since he was nine years old, he has always been drunk on Saturday night until the last two years. Even once in a while now Richmond doesn't appear for a few days, and we know he's off again. It all began when his older brother started taking him along on his weekly carousals. For a time old Cornelis had a still of his own, where Richmond could get all he wanted. Then the 'Revenues' put a stop to that. After that, Cornelis and Richmond together went off to the nearest mining-camp for their weekly spree. Is it any wonder that nineteen-year-old Richmond has the brain of a boy of ten? The old Baptists have such a hold on Cornelis of late, that he no longer imbibes. Moreover, it is not so easy to get.

The mines are being opened up just half a mile from us. That means work and high wages for the men, but it also means the entrance of a demoralizing influence. You see, the mountaineers are living according to the standards of the eighteenth century. When the mines open up, they bring with them the degenerating side of

twentieth-century commercialism. We are trying to bring them the best influence of the civilization that has passed them by, but we and all the other social agencies at work are such a drop in the bucket! It's a mighty big step from the eighteenth to the twentieth.

Up to this time they have had practically no money. When they begin working in the mines, they will get five dollars a week and up. The simple mountain boys lose their heads, their money, and their self-respect in the corrupting life of the camps. It all has to come because these mountains are rich in the coal and lumber that the world needs. Would that the schools might come first!

November 20, 1918

A week ago Miss W—— came down with the flu, so I've been cook, nurse, water-carrier, fire-tender, and everything else combined. She had been nursing flu patients and was all tired out. The doctors are all so busy and so far away, she wouldn't let me get one for her, because she knows so much about nursing herself.

Yesterday I had to go down to Dante for medicine. One of Josiah Howard's children came over to look after the fires and gave Miss W—— her meals. Coming back, I got started later than I expected, forgetting about the short days. Just as I struck the foot of the mountain, it began to rain and darkness enveloped me, so that I could not see any trace of the trail ahead. The bag full of medicine and grapefruit that I carried cut into my shoulder. My long heavy rain-cape weighted me down. I slipped and fell, being unable to catch myself. Every step forward, I took two back. The only way I had of knowing where I was, was by feeling with my feet. Finally I felt the familiar creek bed. Splashing through the water, wet up to my knees, stumbling over the stones, I followed it in the blackest darkness I have ever experienced. So long as I was in the creek, I could find my way; but the difficulty was to discover where the trail turned off the creek into the woods. Taking a wild chance, I climbed up the bank. The underbrush scratched my face, sharp sticks stuck into my legs. Stretching out my hand to save myself from falling, my full weight pressed a chestnut burr into my bare palm. Tears came to my eyes from the pain of it. Crashing and floundering through the trees, I lost all sense of direction. Absolute despair came over me. I knew I was lost and that I'd have to wait for morning to come. The wind made unearthly noises through the trees as I sat quietly on a stone to wait.

The idea of Miss W—— sick in bed, waiting and worrying, started me searching for the lost trail again. In a second I stumbled onto it. I had been scrambling within a few feet of it all the time. Then followed a steep climb, but a sure trail, until I reached Mr. Josiah's perpendicular cornfield. I wallowed round in the mud, until I became so faint and nauseated that I sat right down in the mud to rest. One of the bottles of medicine hit a rock and dripped over me. How I made the last pull to the top, I don't know. It seemed to me I rested more than I climbed. The broken bottle contained the medicine I went after specially for Miss W——. However, she enjoyed the luxury of grapefruit so much that the trip was almost worth it.

Dante, Virginia, December 3, 1918

The old flu got me too. I'm in bed down here at Deaconess's. No one will give me credit for being very sick, because I am such an obstreperous patient, threatening to break up the furniture generally if they don't comply with my wishes.

You see, Miss W—— came down here to recuperate, leaving me alone there. The Josiah Howards took the flu. I stayed up two nights with little Sabry, who has pneumonia. One morning I woke up with a temperature and cough and headache. I decided I'd better get off the mountain while I could. I cleaned up the house, took the cat to Mrs. Lulars, and walked down to Dante. Deaconess gave me the luxury of a hot bath *in a bath-tub*, and put me to bed, and my head has been about to crack open ever since. I can't take long getting well because the poor Josiah Howards are all down with it, except Mr. Josiah. He has to keep going whether he feels like it or not. I've got to get back to help him. The mountaineers don't get work done ahead. They take out coal for a few days. Every Friday they take enough corn to mill to last until the next Friday. Water has to be carried from the spring for the stock and the house. When there's only one to do everything, it's almost an impossibility. The neighbors are all so afraid of the flu, they won't go in to help. In the camps the people are dying in hundreds.

December 11, 1918

It is 1:30 p. m. I am writing by the light of the Josiah Howards' fire. Mrs. Josiah, Orine, and Sabry have pneumonia. As they are resting pretty comfortably tonight, I haven't much to do. Mr. Josiah is snoring loud enough to raise the roof. Poor man, he's had his hands full with all of them sick. Miss W—— and I take turns staying nights with them, since we came back from Dante. The pneumonia patients are still very sick, but the rest are all up and around. It's hard to take care of them because they wear all of their clothes to bed and are afraid to change them for fear of taking cold. I don't believe there'll be any squeamishness left in me after this job on Sandy Ridge. The Josiah Howards are so appreciative of everything we do that it's a joy to take care of them, no matter how much our olfactories may be offended.

December 27, 1918

Christmas has been a day for the women to look forward to with fear and trembling. For their lords and masters, 'takin' Christmas' means drinking and shooting. Our friends have predicted dire happenings at our Christmas trees, but so far nothing unpleasant has occurred. Today there were several men here whose joviality left no doubts as to what rested in their back hip-pockets. The very sight of the revenue officer almost started a fight out in the yard. The appearance of such a personage, to the mountaineer, is like waving a red flag before a bull. However, it soon quieted down and there was no more disturbance. The only Christmas casualty I heard of was a boy shooting his mother in the leg in a drunken fit of rage.

After the tree we all walked down to Dante, to have dinner and stay all night with Deaconess. It was just cold enough to make you want to breathe from your boots up. The snow began to fall in the morning. By the time we went through the woods, the laurel and ivy were weighted down with a feathery white covering. We tramped on a soft carpet, which now and then gave way and sent us sprawling most unceremoniously.

We stopped to say 'Howdy' to Noah Howard in passing.

'My folks is all down with the influenzy, and Marie's had a turrible fevers one her, so's I hain't had a chanet to strip fer three weeks', announced Noah.

He is another of the great unwashed. Stripping weans taking off dirty clothes and putting on clean ones, bathing being an unknown institution in these parts. How can they bathe, with no wash-basin, a large family living in one room, and water to be carried from the spring, maybe a block away? Some of these nights, when I stand almost in the fireplace, with the wash-basin on a chair, the wind blowing through the cracks, and my breath visible in every direction, I wish that I might dispense with the ordeal.

January 25, 1919

Iva, Josiah's oldest girl, wants to get married. Patton Edwards has been 'talkin' to her' for some time. Last Sunday he went to see Iva's unele, Paris Kirby, to put his case before Josiah. Mr. and Mrs. Josiah have no objection to Patton, but Iva is only sixteen, they think she ought to wait. Mrs. Josiah was just sixteen when she was married, so her words don't bear much weight. I think the wedding will be very soon.

March 1, 1919

I went to two weddings the other day, one at Josiah's and the other at Cornelis Marshall's. The Howards had been making preparations for a week. First they scrubbed every board and piece of furniture in the house and washed every article of clothing; then, with the help of their kinswomen, set in to make cakes and pies. When Mrs. Josiah came over to invite us, we asked what time the wedding would take place.

'Whenever we kin get the dinner up,' she replied.

As I learned later, the dinner was the *piece de resistance* of the day.

At nine o'clock in the morning people began to arrive, on foot and on horseback. At ten, Orine and Nancy came after all our dishes. At eleven-thirty, we went over. The women had a table outdoors, rolling out dozens of biscuits. The old men stood around, talking and swapping; the young ones cut all kinds of shines with the horses and mules. Columbus Rose had a large audience watching him put life into cadaverous old mules you would think had lost the power to move. The children yipped and yelled and set the dogs to fighting, having the wild kind of time they like. The biscuits being all rolled out, the women made the dumplings, and dropped them in leisurely fashion into a boiler, in which two chickens were cooking over an open fire.

At length the dinner was 'done got up', and the bride changed her dress. There were two rooms (houses they call them) to this home. This space would not hold the bountifully spread table and the hundred people present, so the ceremony was performed in the backyard. When the women announced that dinner was ready, the boys and girls, jeering and laughing, dragged the blushing bride and groom into the yard. The old Baptist preacher, in a brown mackinaw, took his place in front of the bride and groom. The 'waiters' (attendants), two boys and two girls, were shoved into their places on either side of the bride and groom. The preacher tied the knot in very short order, saying only a few of the sentences of our prayer-book service. The words were hardly out of his mouth when an uproar began, everyone hollering and yelling at the top of their lungs. There was hardly any more solemnity to this ceremony than to the primitive marriage custom of jumping over the broomstick.

The bride, groom, waiters, and preacher sat down at the first table. I was supposed to have a seat with them, but there was one seat missing, so I stepped out. As I was not so aggressive as some of the rest, it was the fourth table before I got my turn at the dinner. While it was being served, the children swarmed round, on our feet and under our feet. To keep them quiet, their mothers gave them hand-outs of pie, cake, and biscuits, and they helped themselves out of the dumpling-pot. Gravy and pie running down their fronts, they squeezed in amongst us.

The chicken had given out long before the fourth table but there remained dumplings, baked ham, potatoes, pickled beets, pickled beans with ham, rice, biscuits, coffee stronger than moon-shine, three kinds of canned fruit, cocoanut and chocolate cake, and dried-apple pie.

The man on my right had served eight years in the penitentiary for killing three Italians. He went into their saloon down in one of the camps. Because these men did not do some trivial thing he wanted, he pulled his gun and shot five, killing three of them. When the constable got there, he was laying them out. The court gave him fifteen years, but he got out in eight for good behavior.

It took so long for me to get my dinner at the Howards', that by the time I got to the Marshall cabin, Richmond and his bride were 'done' married. Mrs. Marshall insisted that I sit right down and eat. Cornelis Marshall in his greasy sweater, which hadn't been off his back, day or night, all winter, and the dirty, dingy old lean-to of a kitchen, where the wedding supper was spread, did not stimulate my appetite, as I was already too full for utterance; but Mrs. Marshall's hospitality was so sincere that I forced down some more beans and cake, for fear of hurting her feelings.

Richmond, the ne'er-do-well,—age nineteen—married a woman of thirty-five, with four children, the eldest fourteen years old. Richmond is out of work. Neither of them has a cent, or an article of furniture to start house-keeping with; but that does not seem to worry them. For the last five years the bride has been living with those of her relatives whose dispositions could stand the strain.

The wedding in this case was even less of a ceremony than the other. The bride laughed all the time that the same brown-mackinawed preacher was talking. When the ceremony was over, she announced that she expected to be married two more times before she died. A little later, when I arrived, the bride and groom were both chewing tobacco, as the corners of their mouths evidenced, and the groom's sister had a lower lip full of snuff. Poor Mrs. Marshall is heartbroken over this wedding. Iva's is the more typical mountain wedding.

According to custom, Iva and Patton spent the first night at her home. The next morning, on horseback, the newly married couple, followed by family and friends, led the procession to the groom's house eight miles round the Ridge. There they were to have another big spread, called the 'Infare'. In the procession were two wagons; in one of these was Maggie Rose, an aunt of the bride. Just at the top of the hill, in sight of the house, she got out of the wagon. Uncovering the baby she held in her arms, she found it was dead. The children were sent to the house, where dinner had begun, for fresh horses. They got to playing and forgot what they were sent for. The father, becoming impatient, grabbed the dead baby and set out for home, the mother, carrying a larger child, vainly trying to keep up with his frenzied strides. They did not stop until they came to their home six miles down the mountain. Seemingly the only effect on the Infare was that it broke up unusually early, so that the men could get off to dig the grave.

HINTS AND HAPPENINGS

The Doughton-Conner-Bowie road bill in North Carolina providing for road bonds of \$50,000,000 was passed on February 17 by a vote of 91 to 22

President-elect Harding has announced his first cabinet member—that of Secretary of State, Charles E. Hughes.

After eighty years of struggle the movement in Holland for religious education in the public schools has attained victory, and the public schools there will now have a five year course in the study of the different religions.

February 15 marked the 101st anniversary of the birth of Susan B. Anthony, pioneer suffragette, whose life was dedicated to the cause of woman suffrage. Universal suffrage was obtained during the centennial year marking her birth.

For two years the women students of the University of Wisconsin have made an average higher scholarship than the men.

According to recent figures about 2,000,000 tons of sand was used in the manufacture of glass in the United States in the year 1920.

A bill providing for private ballot in North Carolina has been voted down by the House.

THE BY-LAWS OF THE MOVIES

SIR: Every person appearing on the screen in the guise of a "minister" (generic term) should wear the collar of a Roman Catholic priest, the hat of an English (C. E.) vicar, the frock coat of a Presbyterian and the spats (preferably white) of no clerical person on God's earth. He should carry an umbrella, indoors and out, and when performing the marriage service (which is his only function in the movies besides getting laughed at) he should read it out of a Bible, in which, of course, it never was printed.—*New York Tribune.*

SOLEMN VOWS**BRINKLEY-MORGAN**

Mr. Lurcie C. Brinkley of Corapeake, N. C., and Miss Annie S. Morgan, daughter of Mr. and Mrs. Alex Morgan, also of Corapeake, N. C., were quietly married at the home of Rev. H. H. Butler, Suffolk, Va., January 30, 1921.

H. H. B.

WIGGINS-JONES

At the home of the officiating minister, Rev. H. H. Butler, in Suffolk, Va., on January 31, 1921, Mr. Cleveland L. Wiggins and Miss Ludie Jones both of Gatesville, N. C., were united in marriage.

H. H. B.

POWELL-BOWDEN

Mr. Rufus A. Powell and Miss Martha L. Bowden, of Windsor, Va., were quietly married at the home of Rev. H. H. Butler, Suffolk, Va., February 9, 1921.

H. H. B.

CHURCH NEWS**A GREAT RECEPTION**

We moved from LaGrange, Ga., to Lanett, Ala., the first day of February. The church had a nice six room house ready for us, all furnished with water, lights, and fuel, and for which we are thankful to these people.

We want to thank the Mill Company for this good home and the interest that they are taking in the pastor and members of the Christian church and not ours only, but all the churches in Lanett. On Tuesday evening after we arrived at our new home, along about 7 o'clock we heard a knock at the door, but before we could get to the door to open it the crowd began to come in and march through the hall. The people kept coming until I began to think that a six room house would not hold them. They found their way into the dining room and put good things upon the table until I feared that it would not hold of poundings, but this was a sure enough pounding.

Brother Young, the pastor of the hold up under such a load. You have Methodist church, was present, and gave a beautiful talk. I tried to respond but I was so overcome with the crowd and the great pounding and such a wonderful reception that I do not know now just what I said, but I was very glad and happy. I feel unworthy of so many good things but it inspires me to do more for the church and for the Lord. We want to thank every one that took part in this reception, and to say to all that by the help of God we are going to do our best for you all this year. I have a fine set of men and women and boys and girls in the Christian church at Lanett. We have a fine Sunday school and I am delighted to be the pastor of this church.

May God bless the Editor and readers of THE CHRISTIAN SUN.

H. M. GRAY.

A GREAT POUNDING

The good people of Bethel church, Caswell county, N. C., and also friends of that church and community gave me a great pounding on February 14. The pounding consisted of sugar, coffee, ham and other meat, chickens, butter, eggs, canned goods, dried fruit, soda, rice, lard, pickles, oatmeal, etc. In addition to these things I received a nice pair of shoes, a purse of money, and other things that a preacher and his family need.

Our hearts are made to rejoice because of this kind remembrance. May the blessing of the Heavenly Father

be upon these good people and help their humble servant to render better and more efficient service.

J. S. CARDEN.

Durham, N. C.

PEOPLES' CHURCH, DOVER, DEL.

Readers of THE SUN may be interested to know how we made out in our canvass for the budget system of our church finances. After three weeks of preparatory study of stewardship and tithing, with three sermons on the subject, the canvass was launched the first Sunday in January and was continued for three weeks. It was the every-member volunteer campaign and more than 90 per cent. of the membership responded. With the final windup we will more than go over the top. The per centage of increases was double that of past years, our average weekly collections for the month of January being \$120.00.

In addition to these funds raised, the average weekly offering for the starving children of Europe have been \$69.83. This campaign was launched December 19, 1920, a great many of the members signing a pledge to do without one meal a week for six months and to give the price of that meal to the fund.

In addition to our increase in finances we are growing in numbers, twenty persons having joined the church since Dr. Roy C. Helfenstein, our pastor, came to us, and our congregations are growing each Sunday. He is giving us fine sermons and with his fine personality and enthusiasm in the work he is making new friends each day.

He commences his extra meetings the middle of March and will close them on Easter Sunday night. We are hoping for great results from this effort, and he asks the prayers of all his brethren that God may bless his efforts in the Dover church.

The Brotherhood has been reorganized and gave its annual banquet on Thursday evening January 13, with 126 present. The menu was served by the ladies of the church and it was a fine one. Addresses were delivered by prominent men of the church and community. Hon. Everett C. Johnson, Secretary of State, paid a glowing tribute to the memory of the founder

of the Church and the Brotherhood, the late Dr. A. W. Lightbourne, of sainted memory, and to his sons, now ministers of the gospel.

We feel greatly encouraged at the bright outlook for our church and are putting our shoulders to the wheel with the determination to win, by God's help.

E. E. BENSON, *Church Clerk.*

WELCOMED AND POUNDED

It is very evident that the people of my field have decided upon one, or both, of two things:

That THE SUN's Editor meant what he said when he gave notice some time ago that we might expect him to see us—or that it would be an awful hard job to convince their pastor of a welcome back to this field. Even before we had landed here with our little stock of house-hold and kitchen furniture, the Chapel Hill people began what seems a perpetual "pounding"

With such a variety of gifts and such a regularity in the giving, they have left us almost entirely to the newspapers for our information regarding the "high cost of living". But it is no new thing for these people to be constantly proving their love and loyalty to their pastor.

Martha's Chapel

During the three years since I began working with the good people at Martha's Chapel, they have many times and in various ways proven themselves the generous hearted people that they are; but not until a few Sundays ago did they resort to the "pounding" method. And they did this like every thing else they do in the interest of their church—in fine style. It took careful packing for me to get sitting room (and that is not much) in my Ford car. I can not itemize the inventory here. But safe to say we have enough good pork sausage and enough sugar to last us until summer.

The Lord be praised for His blessings and help me to be to this people a better pastor and co-worker in the interest of our Lord's Kingdom.

B. J. HOWARD.

CALLED HOME

BYRD

Mrs. Bessie Gardner Byrd, wife of C. O. Byrd, aged 35 years, died February 8, 1921. She was a great sufferer for two years, but no one ever heard her complain. Every thing that medical skill could do was done, and no one was ever watched and nursed with more care than she was.

She was a member of the Franklin Christian church, and was a member of the choir until her last sickness. She was one of the most faithful in her attendance, and was seldom absent from any service. She was guarded in her speech, faithful in service, and patient in suffering. She is survived by her husband, four sisters and one brother.

The funeral services were conducted from her church by the pastor assisted by Rev. J. A. Chapman, pastor of the M. E. church and Dr. W. W. Staley, Suffolk, Va. Our prayers and sympathy to the heart-broken husband, and the bereaved loved ones.

C. H. ROWLAND.

PARKS

On January 19, 1921 the Lord saw fit to take another of the faithful members of Parks' Cross Roads Christian church in the person of Mrs. Annie E. Parks who was born July 7, 1853. In May 1870 she was married to T. B. Parks. To this union were born twelve children, six of whom still live, to wit: John W., George H., H. Colen, and Thomas B. Parks. Mrs. Ada Kelly of Philadelphia and Mrs. W. M. Dorsett.

In early years she united with the M. E. church at Concord. After marriage she moved her membership to Parks' Cross Roads with her husband.

As to character, she was above reproach. She was gentle, kind and devoted to all that was good. She was patient in all things and always ready to do deeds of kindness to all who came her way. She died in the triumphs of faith at the home of her daughter in Philadelphia. Her funeral was conducted from Parks' Cross Roads church in the presence of a large crowd of people.

A. T. BANKS.

GILLIAM

Mrs. Susan A. V. Gilliam, widow of the late Joseph H. Gilliam, departed this life at the home of her son, W. H. Gilliam, in Morton's Township Alamance County, February 14, 1921 at the age of 62 years 4 months and 17 days. She leaves six children, 22 grand children, three brothers and one sister. Her husband and four children preceded her to the spirit world.

Sister Gilliam joined Bethlehem Christian church years ago and was loyal to her church. Truly a good woman is lost to the church, the home and to the community. Funeral and interment at Gilliam's Baptist church, conducted by her pastor.

JEREMIAH W. HOLT.

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DR. J. B. BROOKS

DENTIST

Foster Building Burlington, N. C.

THE CHRISTIAN SUN

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PARKER FARMS MOULTRIE, GA.
(Jan.-Feb.)

"I must say those biscuits are fine," exclaimed the young husband.

"How could you say those were fine biscuits?" inquired his mother, when they were alone.

"I didn't say they were fine, mother. I merely said I must say so."—*Boston Transcript.*

BUSY MAN'S MOTTO

If you have a half hour to spend, don't spend it with some one who hasn't.—*Columbia Record.*

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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NUMBER 9



OUR PRESIDENT

WARREN G. HARDING becomes President of the United States this week. He may not be of your political faith, or your choice, but he is *our* President and the chief executive of *our* great republic. He needs not criticism, but our sympathy and our prayers. He faces a great task, a big job, and shoulders a responsibility that few can comprehend.

Nations are at war with each other in spirit. Cannons have ceased to roar and guns have silenced, but the germ that shall bring bloody conflict again is yet to be exterminated.

Let the people be of one mind to eliminate the evils of the land; let them pray for the man and the men who shall lead us during the next four years.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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EDITORIAL

"You cannot explain a child without taking its parents into consideration."

YOUR READING THIS WINTER

Here is a sincere hope that many readers of THE SUN made use of our suggestion in the early part of the winter to take advantage of the winter evenings for reading. It is so easy to form the habit of reading for a short time each day, or to let the time pass without availing ourselves of the opportunity of intellectual development.

But just reading is not sufficient within itself. The kind of reading matter is the thing of all importance. Read good books, good papers, good magazines. The streams are already polluted with a slush of rotten trash that should never be permitted to pass from the press.

DUE ON DISCONTINUED SUBSCRIPTIONS

From June 1, 1916 to March 1, 1921 THE CHRISTIAN SUN has charged the sum of \$524.29 against discontinued subscriptions. This covers a period of five years, lacking three months. We feel proud of our constituency in bringing to us no greater loss than this amount during this period. Part of this, however, will not be a loss, as we have the promise from good and faithful men and women that many accounts will be paid.

These accounts are distributed as follows:

North Carolina	\$176.75
Virginia	222.37
Georgia and Alabama	113.23
Other States	11.94

Total as above.....\$524.29

At this time we have a very large amount due on subscriptions that are still running. We sympathize with subscribers in the present financial depression, but express hope that THE SUN will be remembered by all. Do not discontinue your subscription now, or at any other time. THE SUN needs your help and every home in the Church needs THE SUN.

A SUGGESTION

This paper desires to suggest to the churches in the Southern Convention that they give their pastors a vacation during the approaching spring or summer. As a specific suggestion we consider it fitting that each church taking advantage of this to send its pastor to the Summer School of Methods to be held at Elon College. This would be advantageous from two standpoints. The brethren would have the opportunity of meeting with each other and at the same time have a fine opportunity for additional study. It would be a good thing if all of our pastors could meet together once a year to study, discuss, plan and pray over the objectives of the Church. Why not let the School of Methods be the beginning of just such a good thing?

THE MISSION OF THE CHURCH

Dr. Roy C. Helfenstein, Dover, Del., in an article in *The Herald of Gospel Liberty* under the caption "The Fields White Unto Harvest", says these very important things among others in his splendid article:

"And the church of the living God in too many instances has been unfaithful to her mission of holding Jesus Christ before men as the only hope of the individual life. She has been constant in holding Christ up as the hope of the community, the hope of the industrial order, the hope of the nation, and the hope of the world. But somehow through the shuffle of readjustments, the individual has been lost sight of in the proclamation of the gospel from many of our pulpits. In other pulpits, much has been said about the Kingdom of God, and great pronouncements have been made upon the conditions and demands of the Kingdom; but in many instances the King Himself has been seemingly forgotten. At least the Kingdom has been emphasized to the neglect of the King. Many of us in our passion for the kingdom, have for the moment lost sight of the King. And our Kingdom without a King has failed to meet the needs of men and has, therefore, failed to appeal to them. Too many churches have lost their balance of emphasis. They have been absorbed so much in telling men what they ought to do, that they have forgotten the primary consideration of explaining what they ought to be.

"We have been so much interested in our social service propaganda, which is such an all-important part of the church program, that we have allowed the note of the evangel of personal salvation almost to die out. We have failed to realize that in order properly to "Socialize" we must also "Evangelize"; that in order to "Christianize" we must also "make Christians"; that if we want to "save society" we must also seek to "save the individual". Many pastors have been content to eulogize God as man's heavenly Father, and to give elaborate and beautiful eulogies on Christ as the obedient Son of God, and the elder Brother of man; *but they have failed to point men to Christ as the Lamb of God which taketh away not only the sins of the world but the sins of every man or woman who puts their trust in Him.*"

THE CHURCH AND CHEAPNESS

The other day we saw a man buying something for a church and he insisted that the owner of the article about to be purchased "sell it at the very lowest figure since it is for the church."

How does it come about that a church must expect *something for nothing*? What line of reasoning have we followed to conclude that the church should have a *special price*? Has the church magnified herself by posing as a beggar? Who has caused her to pose as a beggar?

Few individuals ever succeed who become "bargain hunters". Parasites become poorer than those upon whom they feed. Merchants develop an unfriendly attitude toward certain customers because they take so much time in trying to get the price down. What then, does the non-church man think of the church when it must get the "at cost" figure before it buys?

Does littleness pay the church? Does a "poor" salary for the pastor, scanty allowance for repairs, and stinginess for enlargement appeal and develop a people? Do the laws of economy, the laws of general business, fail when applied to God's institutions? Have we not made the church a beggar by begging for it? Did God intend that we should drag the name of His institutions into the beggar class? We think not.

"THE CHURCH'S SYSTEM OF EDUCATION"

There has been sent out by the Board of Education of the Southern Christian Convention a handsome two-color poster stating definitely "The Church's System of Education". Under Group I are named the Cradle Roll, Home, Beginners', Primary, Junior, Intermediate, Young People's, and Adult Departments. Group II embraces the Service Chautauqua, the Summer School of Methods, and Elon College.

A proper study of this outline will unfold the steps of growth in the educational advancement of the child. The poster is sent out to be placed in every church and pastors will be rendering service to the Church to see that this card is prominently displayed. Not only that, but we suggest that attention be called to it, the pastor going over each item carefully. This card may well be used as the basis of an address or sermon.

PREACHERS AND YEGGMEN

Lumberton, Feb. 26.—The only man whose appearance convicted him was a preacher. Chief of Police D. M. Barker of Lumberton, was advised to meet a Seaboard train and arrest three yeggmen, who were reported to be on the train. Chief Barker made ready, having plenty of officers at the station to take care of the situation. The train came in and the officers looked the passengers over. Only one man among the passengers had the appearance of a yeggman. He was nabbed by one of the officers. This one proved to be a minister of the gospel and had his credentials along to prove it. The officer "let go" when he was convinced beyond a reasonable doubt that he had arrested a preacher.

This brings home to us the lesson that personal appearance has something to do with how people estimate a man, especially a minister. It is true that the dress does not make the person. This does not, however, argue that good appearance is a sign of badness.

We heard a charge recently to some candidates for the ministry. The speaker declared that one of the best investments for a minister was a good razor well and frequently used, and then added that a little shoe polish well applied was likewise always acceptable to the public.

The public puts a premium upon a minister's good appearance and it is right that it should.

STEWARDS

The Methodist doctrine on money and the Kingdom is that a man is a steward of his possessions. We find the statement in a Methodist paper that in an area of many thousand subscribers to the Centenary Fund of the M. E. Church not a man has cancelled his subscription who is a good steward. In concrete expression, those who set aside a definite portion of their income have not cried "hard times" and begged to be excused of their vows.

That, it seems to us, is the one fundamental thing that the Church must enlarge upon—the matter of teaching the people to consider a definite portion as the Lord's part. One-tenth is the generally agreed amount and is Biblical. This matter of giving when we can, or when we feel like it, is not a safe foundation on which for us to plan the Lord's work.

When we have taught our people sufficiently the doctrine of stewardship, the Church's financial needs will be met, "drives" will be no more needed, and our institutions and enterprises will not suffer.

AN OVERSIGHT

Denominational leaders set aside February 27 to March 5 as a prayer period for our schools and colleges. We overlooked calling attention to this in time for its full observance. We are sure, however, that our schools and colleges will be remembered in prayer. Not only the institutions, but the students that their footsteps may be guided in aiding in world problems.

Automobile accidents in the United States claimed 1,474 more victims in 1919 than were killed in accidents on American railways, according to comparative figures compiled by the Southern Railway System from official reports recently issued by the Census Bureau and the Interstate Commerce Commission. Deaths from automobile accidents showed a total of 7,969, an increase of 444 over 1918, for the Census Bureau's registration area, comprising about 80 percent of the country's total population. Sixty-six of the large cities had 3,808 deaths from automobile accidents. In railway accidents the report of the Interstate Commerce Commission shows that 6,495 persons were killed, this figure being lower than for any previous year since 1898 when the number of persons using the railways and employed on them was much smaller than in 1919. In the total of 1919 are included 2,553 trespassers and 1,882 other persons, not either passengers or employees, of whom a large percentage were the victims of collisions between automobiles and railway trains.

THE OBSERVATORY

J. E. MASSEY

JAPAN AND THE KOREANS

The cruel methods employed by the Japanese Government in exterminating the Koreans who have moved into the Chientas district of China, and the general attitude of the Government toward the Koreans, have caused considerable comment among thoughtful people of other countries. Among these, Dr. S. H. Martin, Canadian Presbyterian medical missionary, gives an astonishing account of the way the Christians of Korean extraction are being ruthlessly exterminated. He states that more than 15,000 Japanese soldiers have been sent in the Chientas country, burning the homes and destroying the food supplies of the Koreans, and that he has the names of thirty-two villages where murder and fire have been used.

According to *The Christian Advocate* (New York), the protests of Dr. Martin brought an official statement in behalf of the Japanese War Office written by Major-General Sato which admits the charges and says:

"Speedy executions and the burning of houses have been rendered necessary, because the Chinese have expressed anxiety that the Japanese shall accomplish their task of stamping out outlawry and Korean plots as speedily as possible, then withdraw. It is a coincidence that many of the plotters that have been executed have been Christians, but plotters in many cases ally themselves with missions for the sake of the security thus afforded."

The statement is taken as a clever piece of Japanese diplomacy. The facts as presented by the *Advocate* show that many Koreans, especially those not content to remain in Korea under Japanese rule, crossed the boundary into China during the past two years. Among these are numerous Christian converts; while villages made exodus together as did the Pilgrims or the Huguenots in former days.

Japanese mandatory authorities in Korea, believing rightly or wrongly that plots were laid against them in these colonies, sent an army of invasion—"a punitive expedition"—into China to "smash the center of trouble", as General Sato says, regardless of the fact that many innocent persons would probably suffer.

The *Advocate* would have these "boundry breakers hailed to a court of justice", and it believes that international law should be enforced for the protection of innocent people.

PAYING THE WAR BILL

The apparent magnanimity of the \$55,000,000,000 indemnity which the Allies have laid against Germany for her conduct in the Great War has caused a number of financiers in this country as well as in Germany to protest and "plead for mercy". But, on the other hand the question of payment has been summed up under the following question by the *Literary Digest*: "Shall Germany or France pay the War Bill?"

It seems that if the Allies are to take the blame of "footing the bill" from Germany that it will fall on France whose financial status and means of paying her national debt is far below that of the nation which she has helped conquer, considering man-power and manufacturing enterprises. Though there are many things to be considered in a just settlement of the bill which will lead toward a better possible feeling between the two nations, it must be remembered that Germany has caused the needless destruction of thousands of towns, villages, farms, railroads, factories. In the conduct of her ruthless warfare in France, while her own soil remained practically untouched. Someone must settle for this destruction—either Germany or France.

According to the proposed plan of the Allies, Germany will be given 42 years in which to pay this indemnity. By allowing the period of time cover a considerable number of years, it is thought that Germany will have more time during which to "get on her feet" and recuperate her industries so that the strain of payment will not be greater than the people can bear. In spite of the present strength of protests of the German government officials and the sentiments which they are catering to in the United States in their own behalf, no doubt an approximate of the indemnity as fixed at present will have to be accepted.

HOW IS A COLLEGE STUDENT TO MEASURE HIS INTELLECTUAL GROWTH?

The official "exam" and quizz are not altogether satisfactory, though they may serve to pass him up the grades which lead toward his "sheepskin".

Another means of measuring his intellectual growth is given by Pres. Nicholas Murray Butler of Columbia University, in the form of a set of questions which the student may propose to himself and which should be able to answer. He says:

"Ask yourselves, am I gaining in correctness and precision in the use of the mother tongue? Am I gaining in those refined and gentle manners which are the expression of fixed habits of thought and conduct? Am I gaining in the power and habit of reflection? Am I gaining in sound standards of feeling and appreciation? Am I gaining in the power of growth? Am I gaining in the power to do merely efficiently? By these answers one may determine for himself whether he is being educated."

THE KANSAS COAL STRIKE

It seems that Kansas is prepared for coal strikes. At least, a trial of her preparedness is being demonstrated since the recent strike of the Kansas Coal-Miners Association, in which President Alexander Howat of the Association and the members of the district board were ordered to be arrested for violation of the new Industrial Court Law of that State. The idea of this law is to do away with the "tie up" made in industry on account of unnecessary strikes.



CONTRIBUTIONS



GO-TO-CHURCH SUNDAY GOOD MOVE

(The Following Good Advice Was Read Recently By Miss Mamie Pickard at a Get-together Meeting at the Christian Church Chapel Hill, North Carolina.)

SOME one in Joilet, Ill., conceived the idea of Go-to-Church Sunday and the movement started and now it has become a world-wide movement. Many good results have been accomplished from this movement. One woman said that she never knew that any one was interested enough in her church affiliations to care whether she was there or not.

Every Sunday should be a go-to-church Sunday, of course, but unfortunately there are many church members who have fallen into the habit of making Stay-at-home Sunday, Automobile-Sunday and Outing or Visiting-Sunday more frequently on the calendar than the Sundays that they occupy their seats in the church.

When we joined the church we entered into covenant both with man and with God. With church members we promised to labor for the coming of the Kingdom. With God we promised to serve Him and obey His command. Have we kept this covenant? How may we serve Him? One way we may serve God is to get the church-going habit. We are all nothing but a bundle of habits and why not good habits? We can make ourselves just about what we want to be if we try hard enough. Church work like all other work worth doing is hard, and requires patience and persistence. We often times make mistakes and failures and think that we are not making any progress. What we need it to have faith in human nature and above all to have faith in God. He will bring success out of failure and triumph out of apparent defeat. Try again. Try it in a different way. Try it with fresh prayers. Try it with more frankness. Try it with greater enthusiasm. Every good plan can be worked and every good habit formed. If we fail at first because of some failure in the method, or the time, or the persons that tried it.

This solemn covenant with God is not satisfied merely by attending meetings, necessary as that is. It is not satisfied by any perfunctory outward observance, however scrupulous. It is satisfied only by the hearts longing for the Kingdom of God that gives us no rest till we are doing all we can toward that great consummation. Lets ask ourselves the question, does our church membership mean this to me?

Most of us are pretty well absorbed in work during the week. Sunday makes a definite break, which will not only permit a fuller development of home life, a relaxation, a chance for those who are shut in (the office, store, or pondering over their studies) for the week, but invites a consideration of finer ideals. The act of worship, the contemplation of the great problems of life

and destiny, tend to broaden the horizon and take us out of the petty affairs of daily occupation. We never go to church (if we go with the right attitude) that we do not find the sort of service that brings inspiration and richer life.

The best reason for church-going is that we may know that Christ wants us to go. Our faults and sins are no reason why we should not go to church, but the very reason why we should go. Some one has said that the Sabbath without church-going is like a church without a foundation. Longfellow says that the Sabbath is the golden clasp which binds together the volume of the weak.

One fundamental reason why parents should attend church is that it will help to form ideals for their children. If parents do not go to church the children will not have even ideals and will be absolutely indifferent.

Then if we can help others to form ideals by going to church we are keeping our covenant with God and with man. Our church expects this much of us and this is no more than it has a right to get but no church will ever get from its members what they should until they receive their desires and longings.

The church-goer is progressive. He never attends church meetings without coming away stronger. Then let us begin now.

WHY SUPPORT THE CHURCH PAPER?

BY C. G. SHUTT.

1. Because it is such a tremendous factor in the development of the home life and Christian character that it is indispensable. You just can't get along without it. Talk to me about getting along without socks or without sugar in my coffee or without grease in my biscuit or cut out wheat bread altogether and live on corn bread, and I will listen to you; but please do not intimate to me that I might get along without my Church paper. Talk about economy! Eliminating the Church paper from the home is the poorest kind of economy. That is like running an automobile without oil to save the oil. Sure to be a wreck down the road! Yes, and thousands of homes have been wrecked which might have been saved by throwing out the blood-and-thunder rot in time. People often allow such stuff to creep into the home because it is cheap. Cheap, nothing! You pay a big price for literature; no matter how cheap, which proves to be a factor in helping to break up the home. Just wait until Sallie Jane, you daughter, runs away with some no-account fellow, and you wish to know why. Just drag out a small cartload of cheap stuff about elopements, divorces, and so forth which have been accumulating in the girl's room, and you can read the "why" on the surface. Great heavens, this is no fancy picture; it is real. That poisonous rot is now stacked up in your girl's room; yes, and in your boy's room too. If you do

not believe it, go in and nose around a little. Sometimes a man is fined heavily for what the courts call "negligent manslaughter." Firearms or poisons are thrown about the place just any old way; and the children get hold of these things, and a funeral follows. Possibly there should be more fines and bigger fines of that character. But what shall I say of the criminal carelessness which allows the devil's arms and poison in the shape of corrupt literature to lie about the house to start the boy or girl on the road to ruin?

2. We say that we believe that the kingdom of God is first, and the development of that part of our nature which is nearest to God is paramount to all other things. But don't you know you will have a very, very rocky time convincing your children and your neighbors that you believe that the kingdom of God is first while you have from two to six papers coming into your home regularly which represent various other interests, but not a thing in the way of a paper to represent your Church or your religion? Under such conditions have not your children a reason to even doubt your sincerity?

3. The Church papers have been the pioneers of all moral reforms that have gone on from time to time in the land. Everybody knows—or everybody ought to know—how the great daily papers fought the prohibition measure to the last ditch. "Yes," says one, "but they came over at last." O, yes, they came over, but they came over after the religious press and the pulpit had silenced their guns by creating such a powerful public sentiment that they were overwhelmed.

4. The Church papers are the molders of public opinion, while, as a rule, the great dailies find out what public opinion is and cater to it. The tone of the secular press on the Sunday question which is now being discussed is sickening, silly, and horribly disgusting. Why this attitude on the part of the secular press? I can tell you why. These papers know that it is popular to break the Sabbath. There is the secret of it. The world, the flesh, and the devil have gone into a combine to destroy the Christian Sabbath, and the daily papers are in a hurry to join the combine. Though the Christian Sabbath is one of the pillars upon which our Christian civilization rests, all manner of ridicule and sport is made by the daily papers of the measure which proposes to throw safeguards around the Sabbath.

5. No Christian man can afford to go without the information which the Church paper contains. You can well afford to stand by your Church papers for the good they have already done. Brother, renew that *ADVOCATE* by all means. Do not once think of giving it up.—*Christian Advocate*.

S. S. AND C. E. FIELD SECRETARY

At an adjourned session of the Board of Religious Education which met in Raleigh September 21, 1920, Miss Lucy Eldredge was elected all-time Field Secretary for Sunday school and Christian Endeavor. To some of our people Miss Eldredge needs no introduction as she has been at our College (Elon) for the past three and one-half years. She is now taking with her senior work a course in Religious Education. We feel that we are

very fortunate in getting such a competent and consecrated young woman to take up this work, for as the old saying goes "to know her is to love her." We know our people will be glad to hear that Miss Eldredge will be at our Sunday school Convention ready to serve when she can. She expects to take up the work July 1, 1921, and will have temporary headquarters in Burlington until work is more fully developed then other arrangements will be made according to the demands of the work. We want every Christian worker in the Southern Christian Convention to remember daily in prayer our Field Secretary of Sunday school and Christian Endeavor of the S. C. C.

We must, dear friends, be up and doing to help our young people. It's our opportunity, let's do our best to save them for Christ and His Church.

BESSIE I. HOLT, *Cor. and Rec. Secretary.*
Burlington, N. C. *Board Religious Education*

DENOMINATIONAL SUCCESS

(Editorial in *The Methodist Protestant*)

HERE is much talk in these days about the waste of resources through denominational cleavages. We are told that things might be a great deal better if all Christians were in one Church. We very much doubt the truth of that statement, and we have a greater doubt concerning its wisdom, and yet we are not averse to union, organic union, where it can be done without force.

But organic union seems a great way off just now. We are therefore interested in asking the question, since denominations are likely to persist, what is necessary to denominational success?

One thing necessary is to have a firm hold on the eternal verities. Whatever difference of administration there may be, and however wise it may be in organic type, no denomination has a right to exist, let alone to persist, that has not a firm hold upon the truth as it is revealed to us in God's holy Word. We have not yet been able to see how any other source of the truth as it is in Jesus, can come to us who are His Followers. In the last analysis there is much of spiritual truth that has to come by faith. It is out of the realm of reason. It belongs to the realm of faith. The truth as it is in Jesus is the first element in a successful denomination, and we believe that our own church can claim that we stand for the revealed truth.

But another element in a successful denomination is found in the character of her ministry. Are they men of God? Are they trained for their work? Do they know the power of the resurrection of the Son of God? Have they put all upon the altar, and have they learned that sacrifice is the badge of a divine call to the ministry? When God commanded Ananias to open the eyes of Saul of Tarsus, He told Ananias that He would show Saul "How great things he must suffer for My sake." There is no change in the office of the Christian ministry which does away with the hardship of service. A denomination is a success that can show a ministry baptized by the Holy Spirit, and counting all things but loss for the excellency of the knowledge of Christ Jesus.

The denomination whose ministry has found the cross will eventually win the crown.

But another element of denominational success is the character of its membership. Are they holy men of God? There is an idea abroad that spirituality is necessary only to the ministry, but that idea did not come from the Bible, or from Jesus Christ. No denomination can succeed unless it is made up of people who are born from above. Where there is no spirituality in the membership there may be assemblies, and audiences, and organization, but it is not a church. Only as the Spirit of God is allowed to have His way in the heart, can we find success in the church.

But there must be denominational unity, if we are to have denominational success. A divided denomination can never meet God's will. It is absurd for an army to go into battle when the various regiments are fighting among themselves, as it is for a denomination to go forward into the Lord's battles, when the various units, that go to make up its strength, are bitterly hostile one to another. A divided denomination is a hindrance to the progress of the kingdom of God, and can never succeed. Those who are responsible for the division are not saints, but sinners. As a denomination we are not ready to say that we have organic unity. Here is one point in our weakness. We are not a successful denomination judged by its standard.

A successful denomination must recognize that the work of saving the world is a supernatural work, and the new birth is also a supernatural work. We must know that only as God co-operates with us, can we succeed. Ethical goodness can never save a denomination from the condemnation of God. A man, or a church may be ethically good, and at the same time spiritually powerless. A successful denomination must have the blessing of God upon it, and God will not bless a denomination that has not taken His will absolutely as the law of its life, and conduct.

These are some of the elements of a successful denomination. There are others, of course, but how do we measure up to these? It is enough for us to consider that question just now. We want to succeed. We want that kind of success that God wants. We can have it if we are willing to go to Calvary. We believe that the supreme word of the admonition of God to the workers in His kingdom today is—sacrifice. Dare the Church go to Calvary. Upon an affirmative answer to that question waits the salvation of the world.

FOUR SQUARE

IV—*Christian Endeavor*

Some Christian leaders would merge Christian Endeavor with the Sunday school class. There is some duplication of work in theory at least now. Christian Endeavor, however, stands for some things which are not undertaken by the Sunday school. Coordination of the activities wherein common ground is occupied will relieve all duplication. It is the duty of Christian statesmanship to work this problem out.

In the first place Christian Endeavor is the training school of the church. It is the laboratory wherein Chris-

tian principles are experimentally to be tested out and the impetus given for larger things in the days ahead. Christian Endeavor recognizes that a time comes when training should cease. For those who have reached that stage it provides honorary or Alumni membership, but discontinues active membership. Some friends of the Sunday school have been bold enough to say that it too needs a definite curriculum, with graduate courses provided, and when these have been completed, the pupil should sustain an honorary or Alumni relationship to the school. There is much to be said for this. Certainly Christian Endeavor is wise in terminating the period of apprenticeship and in insisting that those who have been trained should take up the journeyman's obligations in the Kingdom's service.

Christian Endeavor, too, deserves our most ardent approval in that it stands preeminently for loyalty to Jesus Christ and outspoken allegiance to Him. It is good in the presence of our peers to witness for Christ. Many a wavering faith has been greatly steadied by testifying in the Christian Endeavor prayer meeting for Jesus. Such testimony is doubly worth while since it comes not from a question proposed by the teacher as in the Sunday school class, but from an inescapable impression within. In Revelation we read that Satan was cast out of Heaven by "the blood of the Lamb and the word of their testimony." How important then that young life should have opportunity freely to testify for Him!

Christian Endeavor too, is loyal to the Church and its enterprises. The observant pastor of a worthy Christian Endeavor Society knows where he may always go for willing service, gladly rendered, whenever occasion arises. And the wise pastor always sees to it that such occasions constantly arise. Some organized classes have become self-conscious and proceeded along paths of their own choosing, without reference to the Sunday school as such or to Church. Cooperation, loyal support, willing service—such is the spirit of Christian Endeavor. Such is certainly its aim. Its committee work should be coordinated with the social service program of the Sunday school.

And finally Christian Endeavor stands unequivocally for fellowship with all God's people. What a crowning characteristic this! In February 1881, denomination aloofness, not to say sectarian selfishness, was the outstanding characteristic of organized Christianity in America. Behold, what changes the intervening years have wrought! Why? Because in those separatist days God sent Rev. Francis E. Clark to say to the oncoming generation of young people He wished His people to fellowship one with another. And now the Federal Council of Churches has come, and now conventions are held every year and many times during a year in America and throughout the world to discuss the meaning for us of Christ's prayer for the oneness of His followers. Thank God for the broad Christian fellowship of Christian Endeavor! Thank God for Francis E. Clark! This far-seeing prophet by his leavening Movement has shown us the way of "denominational disarmament." Who follows in his train?

W. A. HARPER.

IF I WERE A PREACHER

BY LAYMAN W. A. HARPER

THE more I am associated with ministers and know the sacrifice of their lives and the agony of their hearts for the gospel's sake, the less I am inclined to give them any advice. I feel like taking off my hat reverently and breathing a prayer on their behalf. What I shall say, then, will I hope be interpreted in the light of this love I entertain for the ministers of God, among whom I am happy to number many precious friendships.

I shall take it for granted that the minister is assured of his call from God, for no man would otherwise enter upon such a work of sacrifice. I shall also take it for granted that thorough preparation has been made, for no man called of God should be willing to dishonor Him with half-efficient service. I shall also still further take it for granted that the minister is in the field of labor to which God and the brethren have called him, with his sole motive the service he can render because of Christ. My experience convinces me that I am thoroughly warranted in taking all these items for granted. Thus spirited and prepared the minister arrives on his new field. What would I do, were I in his place?

I think I would adopt a Church Year. I would not perhaps give public announcement to this, but I would adopt and work toward its realization. I might not get it working well immediately, but that would not discourage me. I would press steadily on, remembering the Kingdom's law of growth, first the blade, then the ear, and then the full corn in the ear. I would let the Church Year of my adoption be flexible and readily adjustable to the general program of my denomination and the cooperative efforts of sister Churches. But what is a Church Year? I have fully discussed this in Chapter IV of "*The New Church For The New Time*", but I may briefly here say that it is putting system into the work of the Church. The experience of the Christian world seems to indicate that it should begin with October and provide by periods, differing in different congregations, for growth in numbers, the raising of the local budget, benevolences, growth in fellowship and grace, various types of training and instruction, worship, the regular Christian festivals, social service, evangelism, missions, and every other good. I would not wait for things just to happen. I would plan definitely and prayerfully for them and so be able to use them tellingly for the development of my parish. I should like to go into detail here, but space forbids.

I think I would recognize the educational need of the day. The strength of the Roman Church is its educational program. The strength of Protestantism is its evangelistic spirit. Its weakness is Catholicism's strength. Jesus was first of all a teacher and the teaching function of the Church is primary in importance. I think I would set about constructing a strong system of religious education in my parish, beginning with the Sunday school, aiming to bring it up to the accepted and approved standards, and coordinating all the educational work of my Church with it, for example the missionary societies, Christian Endeavor, Boy Scouts, Camp Fire Girls, and the rest. I would also, I think, provide for week-day religious instruction, for a Daily Vacation Bible School, and for the training of my leaders in all departments of Church work. I would also endeavor to link my local educational program up with the larger program of my denomination, or rather I would recognize that my local work is part and parcel, fountain-source, as it were, for the larger denominational work. Being engaged in the work of Christian education, I would understand that my Sunday school is a foundation stone of my Church college and I would everywhere impress that my young people should hopefully look forward to the time *not when they ought, but when they can* go there to prepare themselves for life and service in the Church.

I think I would magnify my obligation to preach a full gospel, as God gave me to understand it. I would not be polemical nor sectarian nor sensational nor opinionated in my discourses. I would search for themes of messages in the Scriptures, the books of devout Christian writers, and the social order round about me. I would seek the guidance of the Most High for my sermons. I would be a prophet of the Lord to the profit of my people and the Kingdom. I would hold up the life of Jesus as well as the teachings of Jesus for my people to follow, and I would expect their lives to increasingly grow into the likeness of His. If they did not, I would resign.

Finally for this time, I think I would recognize the difference between the functions of the priest, which as an ordained man it is the custom of the Church for me alone to perform for my people, and of the preacher, which I would share with my people, men and women alike. I am myself a lay-preacher on occasion. I know from what my fellow-laymen say to me occasionally after a little talk that our ministers could greatly reinforce their own messages by a freer use of laymen and laywomen in their pulpits. We laymen would rather not do it, but the right method of approach will bring us to accept any responsibility for the Kingdom's and our minister's sake.

OUR VIRGINIA LETTER

A recent writer in one of the great Church papers of Virginia hits the mark squarely when he says:

"Heresy cannot stand poverty and struggle. It (heresy) must be well fed and clothed, or it refuses to function. Heresy belongs to big salaries and important positions, but when men face sin and fight it with no other equipment than the sword of the Spirit, they must hark back to the old rugged cross of Calvary!"

How true!

"Yea, I'll cherish the old rugged Cross....
Till my trophies at last I lay down;
I will cling to the Old Rugged Cross....
And exchange it some day for a crown!"

* * *

"Revolutionizing the Rural Church" was the subject of a paper recently published in *The Religious Herald*. The paper was originally prepared for and read before the Virginia Baptist Ministers' Conference. It is certainly a timely discussion—the country church, and all others, so far as I know, evidently needs to be thoroughly revitalized. But how can it be done? That is the great question at issue. The writer of that article presents some excellent points, but it is not clear to my mind that he sees his way clearly to gain such an end. He suggests a number of means, and in the main his suggestions are very good, but they seem to come short of the one essential and that is the immediate presence and power of the Holy Spirit, as the life-giving agent. There is no hope for the Church apart from the Spirit's power. It took the coming and operation of the Spirit to revitalize the Church at Pentecost, and nothing short of His power and operation can now do that work. The Church needs the revitalizing of its life today just as much, and may be more, than it did on the day of Pentecost. Let us seek His help to gain this great end!

* * *

He is a slave who dares not stand alone with God! How many good people there are who are bound hand and foot by the ties of society—the dictations of a few men and women who have set themselves up as standards of right. It is now stated through the public press that some of the most awful gambling dens in existence have been found to be operated by women. This is an outrage, not only upon womanhood, but also human society. A writer is one of the Church papers says:

"I have seen a church with a goodly number of 'high flyers' who play cards, dance, drink, attend races and gamble."

It is a shame that these elements must be permitted to carry on such a business to the detriment, not only of the church, but also to the ruin of society and to the personal damnation of many souls. These people are slaves to sin and to the customs of society.

"They are slaves who dare not be
In the right with two or three!"

* * *

This is the day of study classes. We are seeking to learn of missions, and that is a splendid thing to do,

but if your study is not backed in the right way, it will mean but little to you and the cause of Christ. Your study should be backed by a life which is surrendered to God. Knowledge is a great power in the world, if it be backed by a life which has been touched by the mighty hand of God.

There has been a bit of interesting discussion of late over the election of a new Bishop (Episcopal) in the State of New York. Referring to this matter, *The Churchman* (Episcopalian) says, and we think its remarks are most suggestive of what ought to be:

"The next Bishop of New York must build the Cathedral, we are told. A cathedral is the last thing which this great city needs. It is filled with stone, and brick, and mortar. Is there religion enough among us to be housed in a mighty nave? If we have the gospel, a tent will serve our needs. If we do not trust Christ, cathedrals are only a mockery. And we do not trust Him. We put our trust where civilization is staking its confidence—in the power of money."

It is a shame, not that the Church has not money, but that it is publicly affirmed that the Church is putting its trust in money. Alas! when shall we get the true spiritual sense of life? Why do we not more surely seek to do the things which Christ has commanded? If we have Christ, we may have fellowship with Him in a tent, but if we do not have Him in our hearts, then no amount of money can build a cathedral that will bring Christ to us.

J. PRESSLEY BARRETT.

Holland Virginia.

SUFFOLK LETTER

A TRAGIC accident occurred at Myrtle, Virginia, February 17, 1921, in which two were killed and one badly injured. Ralph Pierce, sixteen-year-old son of Jack Pierce, driving a new Ford car, in which sat his sister, Mary Lily, age twenty-one and three days, and his brother Herman's wife, Myrtle Irene, age sixteen, two months and eighteen days. The Norfolk and Western "Cannonball" fast train, does not stop in the village of Myrtle, and it is a grade crossing. The train struck the car as it crossed the track. Ralph was badly injured and the other two were instantly killed. Ralph is in the Virginian Hospital in Suffolk and the two young women are in premature graves in the churchyard of Bethlehem Christian church, three miles from Suffolk.

Herman Pierce and Myrtle Irene Pierce, daughter of Mr. and Mrs. Willie Pierce, were married by Rev. Dr. I. W. Johnson on last Christmas day, and the bride came to this tragic end just fifty-four days after that happy Christmas.

Mary Lily is survived by her parents, six sisters and five brothers. Myrtle Irene is survived by her husband, parents, one sister and three brothers; and both leave many relatives and a host of friends.

The excitement in and around the quiet village of Myrtle that fatal afternoon was the saddest in its history; and reminds me of April 18, 1887, when James

M. Luke and his sister, Mrs. J. C. W. Wright were killed by a tornado near that same village of Myrtle. I had married Mr. and Mrs. Wright on December 16, 1886, just four months and two days before this death and double funeral occurred. Mr. Wright was unable to be at the funeral having been carried hundreds of yards into the forest by the wind; and Ralph Pierce does not yet know that his sister and brother's wife were killed. He does not remember that he was in the car.

The funeral services in Bethlehem church were held on Saturday afternoon at 3:00 o'clock, February 19, conducted by pastor E. T. Cotten, Rev. H. H. Butler, Dr. I. W. Johnson and W. W. Staley. Cotten read Scripture lesson and made announcements; Butler made the main prayer; Johnson read lesson and offered prayer, and Staley spoke briefly on Romans 8:28. A quartet from the Suffolk church rendered "Abide with me", "Looking This Way", "Safe in the Arms of Jesus", and "Nearer My God to Thee". Mrs. E. T. Cotten, Mrs. A. D. Brinkley, Mr. W. W. Ballard, and Mr. R. J. Brinkley were the quartet, with Mrs. I. W. Johnson at the piano.

The church was packed to the limit of its capacity, both aisles were filled with people who stood reverently through the entire service. That double funeral of these two young women of that congregation was the most solemn occasion ever known in that church. It was a sermon, a spiritual lesson, a heartsearching scene. To look into the face of that young husband, and those grief-stricken families was enough to break a heart of stone; but beyond that sad hour was the hope of reunion in the "Home of the Soul". The church mourns the loss of members, the community weeps with them that weep, and I understand the family has hardly been able to eat since the awful shock.

Two white coffins covered with banks of beautiful flowers. Two graves, side by side, lined with white. A weeping throng. "Earth to earth, ashes to ashes, dust to dust", and nothing remains but memories of dear young lives and hope of seeing them again clothed in white.

W. W. STALEY.

"I have been taking THE SUN forty-eight years. I love the paper more all the while and look forward for its coming as I would the return of an expected member of my family."—*J. R. Hinton, Sr., Sunbury, N. C.*

"THE CHRISTIAN SUN was a welcome visitor to my home in childhood. It was the first paper I remember seeing my mother read. My parents joined the Christian Church in 1892 and have loved THE SUN ever since."—*Mrs. W. A. Hand, Tifton, Ga.*

**OUR WHOLE CHURCH UNDER
OUR WHOLE FOREIGN
MISSION PROGRAM**

FEBRUARY first will be long remembered by the members of the Foreign Mission Department of the Mission Board of the Christian Church, the representatives of the Mission Board of the Southern Christian Convention and Missionary, Rev. E. C. Fry, for on that day they met together to consider the tremendous responsibility of our Church in its missionary task abroad. It will be remembered also because of its delightful fellowship, its fine spirit, and the manifest leading of the Spirit.

We are confident that the entire program and plans worked out through a full day and evening of study, conference and prayer, will be of great inspiration and full of assurance to our whole brotherhood. All the decisions were unanimous, the discussions were most sincere, frank, thorough. We feel sure that it was most profitable for so many of our missionary leaders to counsel together how our whole Church might more adequately undertake for God the challenging task He has for us. It was a real pleasure for the Mission Board to have the presence, inspiration, fine spirit, brotherly counsel of the representatives of the Mission Board of the Southern Christian Convention.

The plans and enlarged program will be made known through the Church papers and the office of the Foreign Mission Secretary. We must earnestly appeal to every member of the Christian Church now to pray more sincerely, give more sacrificially, and encourage in a most aggressive way our foreign mission work. If the whole brotherhood may catch the spirit of the meeting of the first day of February there will be a going forward with our whole mission work.

We were all delighted with the states-manlike survey and report brought to us from his recent study of conditions in Japan by our Foreign Mission Secretary, Rev. W. P. Minton.

WARREN H. DENISON.
President Mission Board.

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REV. J. O. ATKINSON, D. D., *Field Secretary*

OUR ENLARGED MISSIONARY POLICY AND PROGRAM

IN creating the present Mission Board, Incorporated of the Southern Christian Convention, the following fundamentals were formulated as a basis of the Board's procedure: (1) "That we affiliate with the American Christian Convention in our mission work, and that the Board (herein provided for) be and is hereby instructed to work out such a plan of affiliation as will bring home to this Convention a sense of responsibility and need in the home and foreign field, and lay before the people of the Convention such information as will cause a deepening interest in our mission work. (2) That the Mission Board herein provided for shall be charged with the responsibility of collecting and expending all mission funds coming into its treasury by virtue of its official connection with the Southern Christian Convention, and shall seek in every way possible to promote the missionary interests of the Convention" (Adopted at Franklin Va., by the Southern Christian Convention May 2, 1918.)

As the method of affiliation with the American Christian Convention never had been worked out "so as to bring home to the people of the Southern Convention a sense of responsibility" in doing its Foreign Mission work, after much unavailing correspondence and representatives from each Board had passed from the one to the other, it was deemed wise by the two Boards to have a joint session and go over all points in the matter, that there might be a thorough and comprehensive understanding of the polity, position and programs of each. Accordingly on February 1, 1921, the authorized representatives of the Southern Board, namely, Pres. C. H. Rowland and G. O. Lankford, Brethren K. B. Johnson and J. A. Williams, and J. O. Atkinson, met with the five members of the American Christian Convention, Foreign Board and Rev. W. P. Minton, Mission Secretary in the mission rooms at Dayton, Ohio.

Rev. W. P. Minton, Secretary, made a full report of our missionary needs as they now obtain both in Japan and Porto Rico and also set forth a budget, calculated to supply these needs, ample to challenge the faith and the resources of all our forces. The Southern Board had never desired, or had any disposition to have, any separatist movement; but did very much desire, as had been expressed frequently, to know just what we were doing in the foreign field, and what was expected of us to do, in order that the sense of obligation and responsibility might be brought home to us of the Southern Convention. We were most happy to find that the American Christian Convention Board was as ready and as anxious for us to have this direct information and this sense of our personal responsibility as we ourselves were. We found that to carry out our enlarged program for Japan and Porto Rico, which seems absolutely essential if our

work is to continue and to develop in these two fields, a total of \$94,853.99 should be had; which amount was scaled to \$76,870.99 in the final make up of the present year budget. To this budget we were already practically pledged, and the \$76,870.99 must be raised if we were to maintain our honor and credit in the work this year.

Now that the people of our Southern Convention might know what they were doing, and feel the full obligation of doing it our Southern Board proposed that as our part of this program for the present year we undertake to finish in Tokyo, Japan, the mission home at a cost of \$9,000.00 additional; and that we also build the kindergarten and night school at a total cost of \$1,200.00. (In this connection it may be inserted that the Kindergarten and night school is all our building, and that kindergarten and night school work is now about all, so far as schools are concerned, left open and untrammelled by the Government of Japan for the educational missionary worker.) The American Christian Convention Board was happy to accept this proposition and to undertake the larger program in the light of such a proposition.

If our people are willing to carry out a program of this magnitude for the present year, it was believed that a work in China would appeal to many and that with the China work added neither the Japan nor the Porto Rican work would suffer, but all would be helped. Accordingly it was decided that "50 per cent of the foreign funds of the Southern Christian Convention should, after the \$21,000 above referred to shall have been paid in, go into a work in China, and that this amount would be supplemented by a 20% increase from the American Christian Convention Board for a period of five years". It was found that we could begin a very safe and promising work in China on a basis of \$15,000.00 a year for the first five years, and the Southern Board will undertake to supply half this amount; a like sum going into our already established work in Japan and Porto Rico.

The American Christian Convention Board will furnish us ample reports, quarterly and annually so that our people may be advised through THE SUN, and other printed media fully of what is being accomplished.

Without going into minor and uninteresting details, it may be said, as was so well said in last week's SUN by Secretary Minton and Chairman Denison, the meeting was a most fortunate and happy one, and is bound to be church making in its outcome. The finest Christian fellowship prevailed throughout, and there was rejoicing on the part of all present that we had the faith, as well as the fellowship, to undertake such a program of real progress for our mission cause in the foreign fields. The closest cooperation of all our mission forces and factors, and absolute unity of purpose and objective, seem assured as the outcome of joint meeting at Dayton, and February 1, 1921 will be long and lovingly remembered by all who were privileged to sit in Conference as visitors to, or members of our Mission Boards.

WOMEN AND THE KINGDOM

MISSIONARY RALLY DAYS

The Woman's Mission Board of the North Carolina Christian Conference is arranging for Missionary Rally Days to be held in every District in the Conference during the month of May, using practically the same districts as in the Men and Millions campaign. The object of these meetings is to stimulate the work of the women throughout the Conference; increase the number of missionary organizations and open up to our women a larger field of service for the Master.

Leaders for the various Districts, also dates, will be announced as early as possible.

MRS. W. H. CARROLL, *Chairman.*

A WOMAN MISSIONARY IN CONGRESS

Miss Alice M. Robertson, Congressman-elect from Okla., and the only woman member of the new Congress, was for many years a Presbyterian home missionary among the Indians. She has recently sent to her home mission board a request for prayer and expressed the hope that she might still be of service to the board. A part of her platform while in Congress is, "I am willing to give six days full service a week and work as hard as any man for the six days, but on the Sabbath I will rest."

HOW A WOMAN'S MISSIONARY SOCIETY HELPED MAKE A GREAT CHURCH

The congregation of Euclid Avenue Christian church (Disciples) Cleveland, Ohio, supports a whole mission station in Africa, preachers, teachers, nurses, medical missionaries and all. Do you wonder why, and how? A few facts about the Woman's Missionary Society in that church tell the secret. "This organization has a circulating library of two hundred books which are kept busy. Three hundred and fifty women of the congregation are subscribers to the Disciples Missionary Magazine, *The World Call*. Every Thursday afternoon a group of women of the Society meet at the church for prayer, and a program of personal visitations is carried on continuously. The missionary idea is the outstanding interest of the congregational life."

If we had a few missionary Societies like this one in some of our Christian churches we would soon have a dozen mission stations where we now have one, and hundreds of missionaries where we now have tens—and we would soon have a live, growing and powerful Christian Church in the United States and in Canada.

Of the total number of country homes in the United States thirty-two percent are equipped with running water.

"I have been a subscriber to THE SUN for over forty years and want it to continue to shine in my home."—*Mrs. Edd Cobb, Franklin, Va.*

OUR ORPHANAGE

HELP COMPLETE THE BABY HOME

Our new building (The Baby Home) or a home for the small children, will soon be completed. It is our one hope and desire to be able to turn this home over to the Trustees at their annual meeting in the month of May complete and every dollar paid.

If all our people could visit the Orphanage and see this new building, which will be a credit to our denomination, I feel sure that each one would want to help us accomplish this one long cherished hope and desire.

It will be a home for many little children, fatherless and motherless and helpless and in need, for many years to come. So each dollar you invest in this home will be a good investment for you and will return to you in years to come many times larger in the service of boys and girls who have been trained in this splendid home.

In order to carry out this plan we are going to ask each church and Sunday school to make us a liberal "Easter Offering" either on Easter Sunday or one Sunday in the month of April so we may, with the individual offerings, and we hope they will be many, be able to pay every dollar on the new building and open it without a single dollar of indebtedness.

I know if the Sunday schools and churches will do this that the Ladies Aid Societies will furnish the building. I have never called on the good women since I have been in this work to furnish anything needed, but that they have always come to my rescue gladly and I feel sure in this undertaking they will be only too glad to do this. It is sometime before Easter, but I want you to begin now to make your plans for this special offering and then work your plan. Let every church and Sunday school have a part. Let every individual have pride enough in his church and denomination to want to give something for this great undertaking in his Church.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR MARCH 2, 1921

Amount Brought Forward\$2,285.71

Children's Offerings

DeLacy and John Carter Foust, \$1.00; Parnelle Rudd, .10; Total \$1.10.

Sunday School Monthly Offerings

(North Carolina Conference)

Lebanon, \$2.00; Plymouth, 1.85; Graham, 2.36; Mt. Auburn, 8.21; Pope's Chapel, 2.15; Palm Street, Greensboro, 2.00; Pleasant Cross, 5.25.

(Eastern Virginia Conference)

Union (Surry), \$1.00; Isle of Wight C. H., 2.50; Suffolk, 25.00.

(Alabama Conference)

Wadley, \$2.75; Beulah, 1.39; New Hope, 2.50. Total \$58.96.

Special Offerings

G. L. Jones, on support of children, \$30.00; S. C. Hobby, 60.00; J. H. Jones, on support of children, 30.00. Total \$120.00
Total for week, \$180.06. Grand total, \$2,465.77.

TWO LETTERS

Dear Uncle Charley: I am a little girl nearly three years old, and I want to join the band of cousins. My

father is dead and mother and I live at grandfather's. I go to Sunday school every Sunday at the Monticello Christian church. Miss Lelia McKinney is my teacher. Enclosed you will find ten cents, my dues for this month. Love to the little cousins.—*Parnelle Rudd.*

I sympathize with you in the loss of your father. My little baby girl lost her mother and she often sits on my knee and gives me lots of her little hugs and kisses. You must write often.—“*Uncle Charley*”.

Dear Uncle Charley: Daddy gives us all his pennies to send to the orphans and carry to Sunday school. I was three years old last September and brother will be two years old in April. Daddy is a doctor and is away from home most of the time, so we have to help our mother. We hunt up the eggs and feed the chickens. We have twenty-five little chickens. We are sending you \$1.00 for the little orphans.—*DeLacy and John Carter Foust.*

I wish you would let me come down to see you and help you hunt eggs. I could be a little boy again.—“*Uncle Charley.*”

THE BULLETIN

Several notes on this page should have appeared last week but were crowded out for lack of space.

Rev. Victor Lightbourne and his assistant, Sam Davis, began a meeting with our High Point congregation on Sunday, February 20.

Brother John H. McAden, Semora, N. C., is in Edmund's Hospital, Danville, Va., for treatment and will be glad to hear from any of his friends.

We shall be glad to receive any item that will be of interest to the Brotherhood and will consider it a personal interest and kindness when any member of the Church can furnish any such items.

Bro. M. J. W. White writing under date of February 14 says: “The Lightbourne-Davis meeting closed last night. The church and Sunday school rooms were full to the overflowing. The Temple has been looking like old times.”

The contributions to the Chinese Relief Fund continue to grow and we are pleased to receive these donations and forward them to the A. C. C. office. All contributions will be acknowledged through THE SUN and a complete record kept in this office.

We have received a very unique little paper entitled *The Holy Neck Herald*, issued from the study of pastor W. M. Jay. The publication is 8½ X 11½ inches and has 16 pages. It is to be published monthly for “the

promotion of Christ's Kingdom on earth”, and is designed especially to promote the interest and work in the Holy Neck church. May it continue to shine and herald the good news.

Rev. C. W. Hanson, LaGrange, Ga., in writing under date of February 21 says: “Our work here is going along nicely. Sunday, February 20, we received eight members. This makes nineteen members received since the Convention. Last Sunday at 11:00 Miss Blanche Crowder, a little girl, preached for us. The house was packed full and we had a great meeting. Miss Crowder is only 12 years old. She is a wonder. She is a member of the LaGrange church No. 2, and has been with us only a short time. I desire the prayers of the Brotherhood that God may richly bless this little girl's life and that the Spirit may lead her in her work.”

APPROVAL

Dear Brother Riddle:

When I read your editorial on “Union and Leakage”, I thought I would write and tell you how I liked it. I thought it was fine.

I have been hearing union from the brethren ever since I united with the Christian Church and I hollowed for same as loud as I could, but not a union with other denominations. Yes, I believe that when Christ prayed that they might be as He and His Father were one, He meant one in spirit. Efforts have been made with the Disciples of Christ and others; it has always been a failure except with the Christian Baptist.

Let us work friendly with all Christians endorsing fellowship, but let us be loyal to our own Church, and emphasize our five cardinal principles.

W. G. CLEMENTS.

Morrisville, N. C.

HARDING'S CABINET

President-elect Harding has named the following men to compose his cabinet:

Secretary of State—Charles Evans Hughes, New York.

Secretary of the Treasury—Andrew Mellon, of Pennsylvania.

Secretary of War—John W. Weeks, of Massachusetts.

Attorney General—Harry M. Daugherty, of Ohio.

Postmaster General—Will H. Hays, of Indiana.

Secretary of the Navy—Edwin Denby, of Michigan.

Secretary of the Interior—A. B. Fall, of New Mexico.

Secretary of Agriculture—Henry Wallace, of Iowa.

Secretary of Commerce—Herbert Hoover of Calif.

Secretary of Labor—James J. Davis, Pennsylvania.

HERE AND THERE—BUT MOSTLY EVERYWHERE

On February 19 the United States Senate passed by a unanimous vote on the amendment to the Dillingham immigration bill, which will decrease the number of aliens permitted to enter this country yearly from five percent of the number now resident in this country. This will bring the total down from 592,000 to 350,000. In voting for the amendment Senators declared that immi-

gration at this time was harmful to both the health and industry of this country. The typhus menace has become alarming and already three Americans in New York have died of this disease. Labor conditions in the country now do not provide adequate work for the number of our own citizens, let alone more foreign laborers. An effort is being made to divert immigration to the western coast, labor conditions there being more favorable.

Higher railroad passenger fares in North Carolina will become effective on March 29. This decision was rendered by the Interstate Commerce Commission, overriding the authority of the North Carolina State Corporation to fix passenger rates in the State. It has been reported that this ruling in the State with other cases is to be tested in the United States Supreme Court.

Ethelbert Stewart, government price expert of Washington has declared that food is now 21.5 percent cheaper than six months ago. This percent is based on substantial commodities and not on seasonable changes, which are often deceptive. Potatoes and sugar, for instance, has decreased in price more than 30 percent.

Dr. D. A. Long expects to reach Manson, N. C., on Saturday, March 12, 1921 at 2:30 P. M. He is to preach at Mt. Auburn on Sunday, March 13, at 11:00 A. M. Dr. Long earnestly desires all those who desire to subscribe for THE CHRISTIAN SUN and those whose subscriptions are about to expire to have the cash ready Saturday.

CHINESE RELIEF FUND

Amount Previously Reported	\$151.94
Owen W. Andes	10.00
Christian Sunday school, Wadley Ala.	5.00
Ether church by L. L. Wyrick	40.00
Howard's Chapel by L. L. Wyrick	12.00
Rev. J. W. Holt	5.00
Total	\$223.94

We are following the custom of the leading Church papers this week by presenting the face of the people's choice for President of the United States. This is done first, as an item of interest, and second, because of custom. The presenting of the President's face after the election, and at this time, is no indication that THE SUN, or any of its personnel, is either for the coming administration, or against it. THE CHRISTIAN SUN is not in politics, but deems its function to serve the Church and the public. We certainly would feel humiliated to know that any of our readers would offer criticism for our recognition to the man who is to be our chief executive during the next four years. THE SUN at all times endeavors to reflect the spirit of the Church—a spirit of liberality, open mindedness, and loyalty to God and country.

INTRODUCING THE WRITER

Our fourth article on "If I Were A Preacher" is by Layman W. A. Harper and can be found on page eight. Dr. Harper is too well known to readers of THE SUN to need any introduction. His article, we are sure, will have a wide reading.

THE SUN office has a supply of "The Church and the Community" on hand, also "The Bible and Missions", and shall be glad to fill orders promptly. Order before you need them.

In last week's issue of THE SUN a note appeared saying that Mr. Hermon Eldredge would preach the baccalaureate sermon at the approaching Elon Commencement. The note further said: "It is the first time in the history of the College that a layman has been asked to give the baccalaureate sermon." Dr. I. W. Johnson calls our attention to the fact that Bro. Eldredge is a minister—a licentiate—a member of the Erie Conference. We find from the ministerial directory that Dr. Johnson is correct. The note appearing in THE SUN was an excerpt of a news item sent from the College under President Harper's signature and so we refer the case to him.

Rev. J. C. Barrett, Harrisonburg, Va., writes that Antioch, Linville, and New Hope churches gave him and family an old time Southern pounding shortly upon his arrival in his present field. Brother Barrett further writes: "The churches in the pastorate are going to make the Every Member Canvass and all make it in the same week. At the close of the week we expect to have a get together meeting at Harrisonburg. The Sunday school rooms of the Methodist church have been secured for the occasion. We expect to have Dr. W. T. Walters with us, and also hope to secure the presence of Dr. J. O. Atkinson. We are planning to buy or build a house for a parsonage at an early date."

DISTRICT RALLIES

In a recent issue of THE SUN attention was called to the district rallies to be held by the Missionary Societies of the Eastern Virginia Conference. This week Mrs. W. H. Carroll calls attention to this same work in the North Carolina Conference. THE SUN hopes that every woman in our membership (and men too) will become deeply interested in these meetings and use every possible effort for their great success.

NOTICE

At a joint meeting of the Mission Board and the Executive Committee of the Missionary Association of the Alabama Conference, it was decided to hold a Missionary Rally on May 28-29, which is the fifth Saturday and Sunday. Any church wanting this meeting, will please notify Rev. C. M. Carter, Wadley, Ala., Rev. J. J. Hughes Route 4, Roanoke, Ala., or me at Wedowee, Ala.

J. W. PAYNE.

CHURCH NEWS

THE TEMPLE REVIVAL

Our revival began Sunday, January 30, and closed Sunday, February 13. With the exception of the second Thursday evening the weather was excellent throughout, but that evening's service was probably the best service of all.

Evangelist Lightbourne and pianist Davis were earnest and strenuous workers from the first lifting of voices in praise to the final benediction. Mrs. Victor Lightbourne sang gospel solos at almost every service and Mrs. Victor is a great favorite at the Temple.

Cottage prayer services were held daily, and a fine spirit was manifest at every meeting, and the influence emanating from them is uncalculable. One day seventy-six women attended these prayer seasons.

The first week the evangelist preached along doctrinal and consecratory lines, especially emphasizing prayer and loyalty. Then followed the invitation for consecrations, which was responded to in a manner peculiarly gratifying to the pastor. They came one by one, from this and then another section of the church; creating a subtle atmosphere of earnestness and sincerity. The second week the invitation to the unsaved was extended and many came, but alas several deeply convicted ones turned their backs on the pleading, imparting Christ.

From the second Sunday on the doors of the church were opened and so far thirty-six have been received into our fellowship. Of these twenty-eight were over fifteen. On Wednesday evening, the 16th, fourteen were baptized by the pastor, five by sprinkling and nine by immersion.

In all 122 persons came forward, and seventy some of these were decisions for Christ, the others being consecrations. During the two weeks 3867 people attended the services. On the 20th we held a most successful afternoon service and that evening the congregation taxed the capacity of the auditorium and Sunday school room.

I have only high praise and deep appreciation for the spirit and preaching of my brother Victor. Evangelism is indubitably his field. The people of the Temple cannot find sufficiently extravagant language with which to express their praise of him nor can they convey to me the great forward stride he has made since his first meeting with them, seven years ago. Our young men, besides giving him a ring, have voted to name their class "The Young Men's Victor Bible Class."

For Mr. Sam Davis I have wonder and admiration. His work at the piano was a revelation to me. I was skeptical but I am now his ardent supporter. He is an artist used of God.

J. H. LIGHTBOURNE, *Pastor*

HOLLAND, VA.

The work of our people in Eastern Virginia is moving slowly but hopefully. The business depression which is hindering in almost every conceivable line of activity, is of course, hindering the cause of the Church in a measure. The farmers are feeling this depression most keenly. Farm products fell almost the whole distance at once—from high to low prices. If every thing had fallen in the same way at or near the same time, it would not have been so trying upon the farmer, but when one line went down and most other things stayed up, at least for a quite a while, the situation was at once serious.

The Holland Christian church has felt the weight of this depression, and yet it has nobly met the demands upon it in a most heartening way. This being the first year the church has undertaken to support every Sunday services has put the burden on it doubly as heavy as in other days, but I have yet to hear any serious complaint on account of the unusual expenses. So far the first day of the month finds the current expenses paid or money in hand to pay them, and we feel that is very good.

In other lines of service the church is also active. The Willing Workers, a missionary society, made up of the children, is under the care of Mrs. W. V. Leathers and Mrs. J. P. Dalton, and their labors have been fruitful of much good. I was greatly surprised to see these young people manage their work so well. Miss Sarah Norfleet Daughtrey is the president of the Willing Workers, and she does her work admirably—indeed, I do not believe many of the older people would preside with the dignity and readiness with which she presides. All honor to the ladies in charge and to the little folks for their good work.

Mrs. B. W. Council is in charge of the singing of our Christian Endeavorers. We have a very active society and we are looking for and expecting to see some good things as a result of their labors. The Endeavor singing is doing well and Mrs. Council is doing her part to make it so.

Bro. Elmo J. Norfleet is one of our good Sunday school workers—he is Secretary, and he gives attention to his duties, and is practically always in his place at the opening of the school. His statistical reports, as displayed on the blackboard every Sunday morning, are well worth following.

We have a male quartet which is doing us good work and we are hoping and expecting some fine singing from them. We also have a boy's quartet which is doing some good work and we are hoping soon to have them doing such excellent work that our nearby neighbors will be sending for them to hear them sing the sweet songs of the church.

We regret to report that Bro. W. H. Norfleet, a deacon in the Holy Nark church, has been ill since last October. He is a resident of our village and is loved by all.

The many friends of Bro. and Sister W. Q. Peel will deeply sympathize with them in a recent misfortune. On Monday afternoon, February 14, their home was broken into and \$380 were stolen from them. They do not ordinarily keep money in the house, but he had just gotten together money to pay up his dues on the Standardization Fund for Elon College and on the Men and Millions account and also some money for his church expenses in Holland. Two arrests have been made, and it seems that there is little doubt but that the right parties have been apprehended, and yet we cannot tell what may be the verdict of a jury. Bro. and Sister Peel are now far along on life's journey. They have the sympathy of the people of the

community. This writer had the honor of uniting this couple in marriage over forty years ago while pastor of Holy Neck church.

Rev. W. M. Jay has recently started *The Holy Neck Herald*, in the interest of the local work of that church. The first issue was quite a success and will no doubt serve a good purpose in the work of that church. Bro. Jay is still sick and unable to fill his pulpit on Sundays. He failed to catch the whooping cough when a child, and now he is paying for the oversight of his childhood. He is, however, doing well, and will likely soon be out and at work.

J. PRESSLEY BARRETT.

February 22, 1921

GOLDEN WEDDING

On February 16, 1921 Mr. and Mrs. Jackie Holt celebrated their golden wedding day. Their two sons, Sam Milton, and Hubert Holt were present. Also a brother of Mr. Holt, several grandchildren, great grandchildren, nieces and nephews, together with several friends were present.

Among the many presents was a rug, a water set, jewelry, and some money. Dinner was served and many were the good things enjoyed by all. Mr. Kelly conducted the prayer. Rev. Mr. Carden was to be present, but could not come on account of illness in his family.

I was glad that these dear old people had lived to celebrate their fiftieth anniversary, and may God's rich blessing continue to be with them.

MRS. S. V. HOLT.

FROST PROOF CABBAGE PLANTS

One hundred acres, thirty million good stocky plants, ready now. Early Jersey, Charleston Wakefields, Succession, Flat dutch, Parcel post paid 300, \$1.00; 500, \$1.50; 1000, \$2.50; Express 2000, \$3.50; 5000, \$7.50; 10,000, \$12.00. Count and delivery guaranteed.

PARKER FARMS MOULTRIE, GA.
(Jan.-Feb.)

DR. J. H. BROOKS
DENTIST

Foster Building Burlington, N. C.

CALLED HOME

RESOLUTIONS OF RESPECT—ROBERTS

Whereas; it has pleased Almighty God in His infinite wisdom to take from us our beloved friend and co-worker, Mrs. M. M. Roberts on January 21, 1921; therefore be it Resolved:

First: That in her death the Windsor Christian Sunday school has lost one of its most faithful members.

Second: That the entire community suffers the loss of one of its best friends and citizens.

Third: That while we feel our loss keenly and grieve with the bereaved husband and son, we commend them to the God in whom she so faithfully trusted.

Be it further, Resolved: That our sincere sympathy be extended to the bereaved family; that a copy of these resolutions be sent them; that a copy be published in *The Christian Sun* and that a copy be recorded upon the minutes of our Sunday school.

MRS. F. F. JENKINS
MRS. M. L. WATKINS
MRS. M. S. PERSONS

WILLIAMS

William Benjamin Williams of Norfolk, Va., departed this life January 31, 1921, aged seventy-six years and five months, at the home of his son, Nathaniel Williams.

He was a member of the Pickett Buchanan Camp of Confederate Veterans and was greatly beloved by all who knew him. He was a brave soldier and a fine Christian gentleman. He was a member of Providence Christian church.

He leaves four children, three sons and one daughter, William H., Nathaniel W., and Benjamin M. Williams, and Mrs. S. W. Wilbur. He also leaves two sisters, Mrs. H. P. Drummond and Mrs. S. A. Etheridge, and fifteen grandchildren, together with a host of friends. His funeral services were conducted at the residence of his son, Nathaniel Williams on February 2, 1921, by Rev. H. Butler and Dr. N. G. Newman of Elon College, N. C., assisted by Rev. Arthur Wynn of the Methodist Episcopal church. His remains were laid to rest in Elwood cemetery by the side of the grave of his wife who preceded him nearly twenty-two years ago. God bless and comfort the dear bereaved ones.

H. H. BUTLER.

MOON

John T. Moon departed this life at his home, Hopedale, N. C., February 20, 1921, being in his 27th year. He is survived by his wife, two small children and three sisters. He had been sick for about twelve months. His many friends were very kind to him during his lingering illness.

The funeral services were conducted from the house by the writer and his body was laid to rest in the Pine Hill cemetery, Burlington, N. C., to await the resurrection morning. May the Good Shepherd sustain and keep the widowed mother and children.

P. H. FLEMING.

An examination story from the London Morning Post: They wanted him badly at college, but unfortunately there was an entrance examination, from which not even the most promising of Rugby three quarters could claim complete exemption. It was only an oral questioning, and yet one had to get fifty per cent to pass. The matter was left in the hands of a sporting young don and his protege got through. Later on it appeared that only two questions had been asked. "The first," said the examiner, "was the date of Trafalgar; he got that wrong. Then I asked him what the chemical formula for sulphuric acid was. He said: 'I don't know—really I don't.' Well, that was right, for it was obvious that he didn't know. So I passed him with fifty per cent."

The Germans are experimenting with the use of porcelain for some of their small coins. The Americans will be eager to resume business activities with a country where they could swap their old campaign buttons for delicatessen stuff.—*Los Angeles Times*.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

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BURLINGTON, NORTH CAROLINA

THE CHRISTIAN SUN

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The label on paper or wrapper shows when your subscription will expire. Please renew at least two or three weeks before that time.

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Marriages and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of ½ cent a word.

Original poetry and rhyme not accepted for publication.

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

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NUMBER 10

The Easter Message



For the pre-Easter Period and the Easter Week of Prayer.

March 20-27, 1921



(Federal Council Message)



HE Federal Council of the Churches of Christ in America, with the Commissions on Evangelism of the constituent churches, unite in an Easter call to prayer and consecration. Never before has our country been so moved to evangelistic effort. From unexpected sources the Church is assured that its spiritual message is the one for which the whole world is longing and in which the hope of the world is centered.

The reports of spiritual ingatherings which come to us from all the churches are full of encouragement. Federated movements are taking form in our leading cities and towns, and the evangelistic note is being sounded from our pulpits. Home and Sunday school are uniting in spiritual training and asking for a definite acceptance of the life and teaching of Jesus Christ by all our young people.

Now is the time to put forth every effort that Easter may mark the culmination of the most effective movement toward righteousness which our nation has ever seen. Human hatred has done its worst. Let us meditate on the love which stopped not at the Cross and let us hear the challenge of Him who hung upon it—“*And I, if I be lifted up, will draw all men unto Me.*”

Easter means the endless life and ultimate triumph of the Kingdom of Jesus Christ our Lord. Let us join in a solemn *sacramentum* to hasten its coming!

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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EDITORIAL

"The man who is searching for grievance will have no difficulty in finding one. When a man is supersensitive, there is a hidden sting in the sweetest words of a friend."

WOODROW WILSON

THESE lines are penned on March 4, and at noon, when President Wilson becomes Private Citizen Wilson. We can, therefore, write of him as a citizen and not as President for any party. Concerning Mr. Wilson the opinion of the world is divided, as it has always been divided concerning the Presidents, from Washington to Mr. Harding. Mr. Wilson is the greatest scholar that has even been honored Chief Executive of this Republic. He is a man of ideals, great visions, and works with increasing energy. He went in as the people's choice for President, and possibly one of the most popular men of his age. He retires by a vote of the same people who placed him in office, despised and hated, rejected and crucified, by the opinions of his own party, as well as by the bitter pangs of his political opponents.

Mr. Wilson has suffered the fate of every man of his make-up. The world knows only a few of such men, though their number is legion. Every public man who has dared to live ahead of his day has been crucified on the cruel cross of public opinion. Mr. Bryan was ahead of the thinking of his party, and being more outspoken than any other candidate for the President's office, was crucified by public opinion in the attempt to become the people's leader.

Mr. Wilson has not failed; he has not been able to get the people to live up to his ideals. Mr. Wilson is peculiar in his make-up. He considers that the President and his cabinet members are superior to Congress, but he has not been able to make either Congress or the people see it in this light. His spirit of domination, we believe, is practically unconscious to him, just as it is to every dreamer of dreams and great idealists. But, nevertheless, the people could not see it this way.

History has yet to reveal the greatness of Woodrow Wilson. One by one his opponents will go away, and generations as yet unborn will worship his name, just as the present generations are worshipping the names of other great Presidents, though they were despised and hated in their day. Mr. Wilson believed, with Tennyson, that in all human events one common course runs, and that a brotherhood of men will be the final consummation of the world's program. Tennyson breathed his ideas in poetry; Wilson expressed his in prose. Today we crown Tennyson; today we crucify Wilson.

Thorn-laid and uncertain is the path of the public man. He stands before the world and the world applauds. The same world sneers and scoffs him to shame.

"SOMETHING EASY"

THE other day a good sister was kind enough to tell us of her appreciation of the editorial pages of THE CHRISTIAN SUN, and remarked that she read all that we wrote. She concluded, however, by saying: "Why don't you write something easy. You seem to deal with facts, illustrations, suggestions, etc. Write something easy."

Now, we confess that we do not know exactly what was in the mind of this reader and we would certainly be glad to write in a manner diversified enough to suit the taste of all our subscribers. "Something easy". What does that mean? When we worked on a farm and had to follow a mule all day, we thought of other things that were easy. Later we were privileged to do some of the "other things" and we find that they were not easy. Later we thought that going to school would be easy and we experienced that, and we were disappointed again. We thought that getting a college education would be easy, but such a thought had to fade, and did fade. For years we have had a common inclination to edit a paper. To ninety-nine people out of one hundred, such a task would seem to be an easy job, but our experience is that no one is so qualified to speak on the subject as the man who has tried it.

We no longer look for "easy" jobs and soft pedal positions. Scratching around for subjects to write on each week is no easy job—it is more difficult than doing the writing. Speakers can repeat, digress and elaborate, but an editor's time is measured by so many inches, and his thought must be boiled to its lowest degree. A speaker can repeat himself before the same audience, for audiences change, and no one takes the sermon or address in shorthand for comparison. A list of subscribers remain practically the same and each subscriber has copies of previous issues for comparison.

We are now trying to write an "easy" editorial for our subscriber and all of her kind, and trust we may make it easy enough to fully define some of the "easy things".

The other night we journeyed to prayer meeting and saw but few going that way; there was a great host going in the direction of the moving picture show. The prayer meeting subject was a discussion of some of the fundamental principles of life. We have every reason to believe that the scenes at the movie were "easy and light". At the prayer meeting people received instruction; at the movie they received entertainment. We presume that this is a good definition of "something easy".

The other day we met a young man—one who had decided that his math was too hard, his rhetoric too specific, and his language work too exacting. He had decided to quit school and find "something easy". He will still be hunting "something easy" as the years come and go.

Not long since we slipped in at the rear of a church and took a seat with the humble laymen, not permitting the pastor to know that we were one of his kind. It is a good thing for one pastor to hear another preach. We heard a few re-hashes of an old sermon, some stale and time-worn stories. There was nothing vital, concrete, and to the point. He told his people what an awful calamity would come upon them if they did not live right; he did not inspire the people by great example and hold up before them world-tasks to be solved by the help of the Lord. We presume that this type of preaching was "something easy", and it was "easy" to hear it.

A few weeks ago a young man sat in our presence and told of the great ideals that he had, and how he hoped some day to reach them; and yet he had not made any start toward those achievements. "It is difficult to start", he said—and then it was that we knew he was following the line of least resistance.

One day we journeyed to the country-side and we saw a farm house that needed painting, a barn-yard poorly kept, and animals shivering from cold because of the large cracks in the stalls. The man had money, he had servant help, but he did not have vision and energy, and push and "pep". He liked "something easy", and so he did not resist decay in his property. The housewife was still without conveniences. She thought it was "easy" as it was.

As we journeyed home we saw another farm with lesser possibilities, but there was paint on the house, order and not chaos in the barnyard, and every nook and corner was radiant with the touch of an industrious hand. We do not know, but presume that both of these men can write out the definition of "something easy" and each will be entirely satisfied with his own definition.

We chatted one day with a young woman. She was "just crazy" over a new hat and a certain young man's automobile to her was "perfectly beautiful". She giggled at all she said and stared at all we said. She had her lap full of fashion sheets, dime novels and love stories. She could not name the Governor of her State or any two of his co-officials. She found no pleasure in the daily papers, except "Bringing up Father", and "Mutt and Jeff". She was hunting "something easy", and we are

thinking now when she gets a husband (of the only kind that she can get) she will continue her journey of life hunting "something easy".

It is just as "easy" to write this editorial but there is nothing to it—that is to the class that we are talking about, for they are not going to read it. They are hunting "something easy".

Thank you, kind sister, for giving us a subject. It is "easy" to write after we get the topic. How do you like this editorial, anyway? It is "something easy".

GREAT PREACHERS AND THEIR TEXTS

Martin Luther: "The just shall live by faith."
* * *

John Wesley: "Thou are not very far from the kingdom of God."
* * *

Thomas Chalmers: "Believe on the Lord Jesus Christ and thou shalt be saved."
* * *

Thomas Boston: "Behold the Lamb of God that taketh away the sin of the world."
* * *

Francis Xavier: "What shall it profit a man if he gain the whole world and lose his own soul?"
* * *

John Bunyan: "Him that cometh unto Me, I will in no wise cast out."
* * *

Andrew Fuller: "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest."
* * *

Hugh Latimer: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."
* * *

John Knox: "Thou hast given Him authority over all flesh, that He should give eternal life to as many as Thou hast given Him; and this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

IN THE AGE OF AVIATION

In spite of the contentions of Congress that it was impracticable to have a transeontinental air mail service, it might seem that the recent thirty-three-hour flight across the continent would produce more convincing reasons for a more liberal policy toward that branch of national service. This flight was the more remarkable feat because of the adverse weather conditions under which it was accomplished. Yet, the House celebrated the occasion by cutting the Senate appropriation of \$1,500,000 to \$1,250,000, after a rather violent harangue by Representative Tincher of Kansas, who denounced the air mail service as a "pure waste of money and a graft on the public treasury."

THE OBSERVATORY

J. E. MASSEY

TO HELP EDUCATE MEXICO

Our idea of a "bandit Mexico" is beginning to vanish. Perhaps we are having a reaction against the popular regard of our Southern neighbor as a land harboring only Villas, "greasers"—men with slouched trousers, high pointed hats, and villain-like looks, seeking only to pillage and plunder. Mexico has some real manhood in her, and this cannot be denied.

Through the efforts of the American Chamber of Commerce in Mexico, originally at the suggestion of Mr. W. A. Peairs of Des Moines, Ia., there is a movement to discover some of this manhood. This movement is "to promote the exchange of educational opportunities between the two countries for deserving young men in college, universal and technical courses; and ultimately to help uproot that feeling of distrust which has so long been prevalent between the two peoples—the American and the Mexican.

The efforts of the Chamber of Commerce have something more than a commercial value. They will not only help cement the trade relations between the two countries, according to Mr. Peairs, but will also provide a panacea for Mexican political ills in such a way as to bring about a better spirit of cooperation which has been almost wholly lacking in the past.

Fifteen institutions of collegiate grade, including colleges and universities in every part of the United States have signified their willingness to establish from one to four scholarships for Mexican students. The University of Texas has taken the initial step of giving free tuition to six such students. Business men in the communities of these institutions have also joined in the work of this education by providing part-time employment for these students so that they will in part, earn their own way.

"We don't want young men to come here with plenty of spending money," says Mr. Peairs in a recent address on the movement to educate Mexico. "They should have to earn their way in order to learn America. The rich Mexicans have sent their sons to European schools. It is not the sons of the rich that we want, so much as the sons of the peons. They are ambitious, and it is not realized generally how much they want education."

LEST SCIENCE BE FORGOTTEN IN RUSSIA

Again it seems that Russia is beginning to see the need of her science and literature which has suffered such a severe relapse at the hand of the Bolsheviki. By many it is thought that practically all of the educated and highly intelligent people of this unfortunate country have either been killed or pressed into insignificance by the new regime. Though this is in part true, it is not wholly true. There are a few of the "intelligensia" still

living in Russia who are no longer depressed as in former days, and whose science and literature may have a chance to survive the shipwreck of its former state.

This belief is confirmed by the recent investigation of a committee of English writers and scientists who are earnestly concerned about the welfare of their fellow workmen obscured by the present isolation of Russia. Among the scientists which the committee has been able to get in touch with are such great names as Pavlov, the psychologist and Nobel prizeman; Karpinsky, the geologist, and Borodin, the botanist. Most of these men live in North Russia. They once held up their heads with those of any other country in the world, and could they only "get a few books from other parts of the world," the committee believes that they might even now be doing a little work.

These Russian scientists lead a life of great privation and limitation, sharing the consequences of the almost complete economic exhaustion of Russia. At first the Bolsheviki were regardless of and hostile to them, but according to the report of the committee, the Government has apparently come to realize some of the importance of scientific and literary work to the community. The duty of the rest of the world is to get books and literature to these men. The flower of the mental life of Russia must not be lost.

A PAUSE WITH A CHANGE

Just as the present administration changes with the new, the world looks on. England looks, Japan, Germany, beaten, and France victorious yet humbly stationed look on—not for political reasons, or so much for reasons of trade, but to see what we mean by the policy, "safety first". Will safety first or "America for America" mean more than a safe-guard of domestic rights, or the expression of a hearty good-willed individualism on the part of the United States? Or, will the in-coming heads of our Government interpret the much-used phrase in the sense that this nation will be an aggressor in the field of armament, a nation boasting of power and natural advantage?

We should have faith in our nation, and above all, faith in her leaders at this time of change. Let us hope that the United States will be a nation with an integrity above reproach; that we will live and cherish our history our past leaders, including former President Monroe and the Monroe Doctrine—but cherish and love all of this only that it will help weld and build up a broken world. Let us steer our ship of State straight lest history should repeat itself and a new and subtle danger should arise out of what we term our "good intentions".

The choice for president of Yale University to succeed Dr. Arthur T. Hadley, resigned, falls upon Dr. James Rowland Angell, professor of psychology, and acting president of the University of Michigan. Dr. Angell is the son of the late Dr. James B. Angell, President of the University of Michigan, and graduated from that institution in 1900. He is considered by the Yale corporation as the ablest educational administrator in the United States at this time.



CONTRIBUTIONS



OUR VIRGINIA LETTER

As in the days of Paul, this day seems to be beset with the teachers of false doctrine. This fact has become so conspicuous now that few seem to be surprised at all when they hear false doctrine set forth. Some seem to be asking: *Are all of our young ministers going to be swept off their doctrinal bases, and so give place to every kind of doctrine?* For the encouragement of these dear brethren who fear for the future, let me say that while they do well to be alarmed, they may rest assured that the Lord is not going to leave Himself without true witnesses to the true faith. Not all of our young men are going to accept the false doctrines so common among men now. We are giving below an extract from a letter from the pen of one of our brightest young ministers, now a student in one of the really great Theological Seminaries of this country. Writing to a friend, he says:

"Just a few lines to tell you how very happy I am, especially since last Wednesday, a day set apart here for prayer and communion with God. You know that this seminary is called by Yale and many other big schools 'old moss back', 'old timey' and narrow because it takes such a firm stand for the true faith as handed down by the fathers. Every class is begun with prayer—the Bible is taught to be absolutely true and every miracle a miracle. Well, this day of prayer was one of the greatest days of my life. On it by most complete surrender Christ has become so much more real to me. I can actually and certainly feel the Holy Spirit abiding within. Prayer to me since is so much sweeter and easier, and I am doing much praying each day.

"I have been praying for several months to know just what God would have me do during the summer. Several things have been offered me by *men*, but I want God's proposal. He has answered my prayers, and I am fully convinced that it is His will for me to preach—spend my vacation preaching His blessed Gospel. Toward this I have set my face in faith that since it is His will, He is going to open the way—place and opportunities. One such place has been opened already and in due season others will be. I shall be ready for such work from April 29, to September 20. Will you not as one of my dear old guardians in the faith help me to intercede for the people to whom He is going to send me. Pray that I may go in the power of His Holy Spirit."

To me that letter has the right ring and I believe there will be many doors open to this dear young minister during the coming summer to do much work as he desires in this line. Let our brotherhood pray for him that he may have access to the hearts of the people to whom he may be sent of the Lord. Let us give him all possible encouragement as a man who has the right spirit and who will give no uncertain sound in preaching the gospel. His letter, as given above, was not written for the public,

and therefore we cannot give his name, but if any of our pastors or churches should desire his name and address, these can be had by applying to this writer at Holland, Va., enclosing a postal card for answer. We thank God that in these days of apostasy, here is a young man who is keeping his eyes fixed on the Cross and what it means to men, who cannot be swayed by the tempests of error, even though it is the popular thing with so many people. God bless that young man, and if wise in His sight, we trust the Lord may bring him to the front in the near future as a defender of the faith which was once delivered to the saints. The Church needs this class of young men—needs them by the hundreds and by the thousands. Let us have them in Jesus' way—let the whole Church get to praying that the Lord will send more laborers into His vineyard, and we shall see this kind of men entering the ministry.

J. PRESSLY BARRETT.

Holland, Virginia.

WHOSE FEELINGS SHOULD BE CONSIDERED?

Occasionally an article appears in some Church paper condemning the practice of calling an ex-pastor back to a former field for funerals, weddings, etc. The burden of the argument usually is that the present pastor's feelings might be hurt, or his influence in the community impaired—all of which sounds pretty thin to me. Often the present pastor is a new man on the field. He has not had time to win his way to the hearts of the people, and possibly may not have used well the opportunities he has had. Not every preacher, either new or old, does his full duty to his people, or can win first place in every heart in the community even when he does his best. Then the ex-pastor may have been in the home on former occasions when sorrow and affliction were there. He may have been the instrument in the hands of God in leading the deceased to Christ or into the church. It may have been the request of the deceased that this particular preacher conduct his funeral service, and this request may have been made years before death came. Having been with the family in times of joy and sorrow the ex-pastor is naturally nearer and dearer to the family than any other preacher, and when their hearts are lowed down with grief they naturally turn to him and want him present. It is a trait of human nature with us all that in times of great sorrow we seek the companionship of our dearest friends rather than that of strangers or those who have not been quite so near us. Even Jesus did that in the hour of his great agony in the Garden of Gethsemane. Peter, James, and John had been a little nearer Him during His earthly ministry than the other disciples, and He chose them to watch with Him. No family, in time of sorrow such as death brings into the home, should be made to feel that their own feelings and desires and the request of their dear departed dead should all be

ignored in order to keep some little pastor from getting offended and going pouting around with his mouth drawn down at the corners. If the pastor is not big enough a man to keep sweet under such conditions he is too small to be of any great service anyway. If he is the kind of man he ought to be he will go on doing his duty to the best of his ability, working with his people, winning his way to their hearts by his real worth to them, and then when he becomes the ex-pastor he too will leave a vacancy in hearts and homes that no one else can fill quite so well as he. Let the feelings and desires of the broken hearted be considered first.

A. W. ANDES.

Harrisonburg, Va.

OUR MEN AND MILLIONS MOVEMENT

To The Captain and His Co-Workers:

There are two classes included in the contributors to the Men and Millions Forward Movement to which I desire to call to the attention of Captains and their co-workers in each local church. There are other classes that constitute a very large percent of the contributors, but there are two in particular that I desire to call attention to now.

First, those who pledged an amount that they felt required no special consideration on their part, but on the other hand they felt absolutely certain beyond a doubt that they could meet the obligation without any trouble or sacrifice on their part. Depending entirely on their own strength without any thought of a higher power or the weakness and infallibility of human plans, they pledged. Today in quite a number of instances our Heavenly Father has seen fit to convince His people how absolutely necessary it is to acknowledge his sovereignty even in things that we consider within our own strength. A number of men and women pledged small amounts, expecting to pay them as they had in most instances always paid their church obligations—by dropping in five, ten, or twenty-five cents, if they had no smaller change. But now we are about face with our human laid plans and we have got to do what we should have done at first—ask God's help and make some sacrifice on our part. Yet we are better off on our knees before God in our poverty than standing in our own strength. Our plans have, as they always do, failed to materialize as expected and some are, as their vows to the church, throwing up their hands and attempting to satisfy their conscience by exclaiming hard times, absolutely disregarding the countless blessings that we are enjoying over our brothers in other lands. Captains and co-workers, here is the golden opportunity to render a most worthy service to your fellow men, your church, and your God. These weak brothers are on the point of making an awful decision, a decision that may mean their loss to all that is good and noble. They are about to collapse morally for lack of strength and knowledge of Christian duty and the fact that they attempted to do something without taking into consideration a higher power. Your words of encouragement and explaining to them their Christian duty and privilege. They cannot see it and are in need of your assistance. Will you not help them face the issue with

confidence and to place that confidence where it should have been in the beginning? That is the crux of the situation. They are failing in their own strength and do not realize where the trouble lies. It is a glorious opportunity for the Captains and co-workers.

Conditions at present in some instances are somewhat analogous to the time that the disciples experienced when they were face to face with the fact that Christ was soon to leave them and they were to be thrown upon the mereies of a cruel world. They had become accustomed to following in His footsteps and experiencing little or no sacrifice on their part. And now it was suddenly to change and they were to face the testing time. You remember how Peter, who had never experienced such a test, boastingly swore allegiance and fidelity unto the end. Too, you remember when the real test came and Jesus was on trial, this same Peter, standing in his own strength, lost in moral courage, and when asked if he knew this man on trial actually turned his back and denied Christ. This same Christ is on trial today and some of our brothers and sisters are on the point of denying Christ. Can you not, brother Captain, save them the awful agony that is bound to follow? They will, like Peter when he realized his condition, weep bitterly.

In the second place there are the men (and mostly they are men) who like the old colored man that had the "fluenza" and when asked how sick he was replied, "Boss, I's so sick dat every mawnin' when I git de paper I looks to see if my name is in de casualty list." There are some who pledged because they wanted to be "good fellows" and really believed that something would turn up that would excuse them for their vow. They have been looking daily for a signal that would in an appealing way help to overcome their conscience and now they are shouting "there it is, I told you so." This is the casualty list, but I am glad that there are very few in this class. They, too, like Peter, are standing around warming their hands while the young man of Galilee is being crucified. What they need, brother Captain and co-workers, is a better understanding of their Christian duty, encouragement and real genuine sympathy on your part that they may take courage and stand up like the men that they are. They do not understand the meaning of sacrifice and loyalty. To you is given the opportunity of helping them to see their duty and to assist them in doing it. You can save them the agony that Peter met if you will not wait too long, but go to them with sympathy in your heart and a real desire to serve them. To aid your brother in this testing time, a time when Christians above all others, should do their duty and face the opportunity, is a great privilege of yours, and a rare one it is. The testing time is here—what will you do with it? Will you stand warming your hands when our brothers are wavering and Christ is on trial? No. Your loyalty has been tested and you stood the test in the great campaign last year and all that is necessary is a revival of that loyalty and fidelity and a realization of the great opportunity that you now face and that faces your brother.

J. A. DICKEY.

Elon College, N. C.

FOUR SQUARE

V—*The Great Commission*

The Great Commission is the Magna Charta of world redemption, yet its first implication is personal. Before I can enter upon the crusade to which it challenges me I must first of all be a disciple. I myself must be saved before I can become interested in the salvation of others. First and foremost then the Great Commission is a challenge to the individual to become what he is duty bound thereafter to undertake to get others to come.

But he dare not stop with his own salvation. Religion is more than a personal matter. I mean of course the Christian religion. It is only a partial truth to say that Jesus came to save me. He came to save me that I might witness for Him and so, under His blessing, be the means of salvation to some one else. Salvation that ends in me is selfish, and there can be no selfishness in Christian redemption. If I am not vitally concerned for my brothers to know the joy that is mine because of my salvation, I may rest assured that sooner or later I shall become cold and lose my salvation. There is no self-salvation. What could be more dissatisfying than for a single soul to be saved! Brotherhood is the pregnant word of the Christian faith and social solidarity based on that faith the Christian goal for the human family.

The Great Commission too has implications for the social order, for the organized life of man. Have we not learned that it is insufficient to make Christians out of the individuals constituting society, while the institutions that minister to their life are untouched by the spirit of Christian truth? Suppose the governments of the world had been Christianized, could there have been a world war? Was it not a right thing to pass the prohibition act? Do we not need a censorship for motion pictures and other forms of amusement? Is there any institution or organization for which our Christian Great Commission does not have a vital throbbing message? How about the press? How about industry in all its forms? How about higher education and also the public schools? These and others touch our lives constantly. Can our lives function to their full capacity until these institutions have been brought under the vital sway of the Christian religion? We have been rescuing the perishing and binding up the wounds of the robbed and throwing life-lines to the shipwrecked. Well, and good. Let's continue to do these things. But let us go further and find why there are perishing ones to rescue, why robbers wound our brothers and theirs, why ships are wrecked on the moral ocean of life. Having found out the "why", let us apply the balm of healing to the sore spot or the surgeon's knife, as the diagnosis may require. Let us make the social order safe for the Christian. AND let us not stop till all those whose business we have too been won to our Christ. They are our brothers too, and for them Jesus died. The salvation of the Great Commission is personal, social, and societal. We must never forget this.

But now we come to a peculiar tender thought. "Go ye into all the world and preach the gospel to the whole creation," says our Great Commission in the ori-

ginal language of the New Testament. "*To The Whole Creation.*" Let us gild it in memory's innermost recess of the heart. And what does it imply? Nay rather, what does it require? It both implies and requires that if a man is a Christian, not only his family and friends and the brethren in non-Christian lands, but also his horse and his dog and his cat shall know it. Even the wild creatures of the field and the forest will know it. What a precious thought! God too cares for the sparrows. The Great Commission makes us like Him also in that respect.

W. A. HARPER.

PETER PEEPER'S PEEPING

Dear Mr. Editor:

As I am going here and there, up and down the earth, seeing what I can find out in the ranks of my fellowmen, good, bad and indifferent, I wish to give a report of some things which have come within the range of my peeping. I like good things very much, and so as a rule I shall talk of the good things I have seen or may see in my peeping journeys, and yet, now and then, I may find some things not so good, and for the sake of warning, I trust you will allow me to indicate from time to time tendencies as I have seen or may see them, which promise evil to the individual and to humanity.

The other day I got a peep into one man's life, and it so impressed me that I feel like I may let you and your readers take a peep with me at the heroic in that man's life and work. I mean just what I say, that man's *life* and *work* for as I see it, a man's life without his work is not so very valuable after all.

The other day a great man fell in his tracks and his tracks were many, but there is one incident in his life to which I wish to direct attention. It is quite unnecessary to say that this man was a great man, for no man could hear what he heard and do what he did, and not be a great man.

I refer to the Rev. Alexander Whyte of Edinburgh, Scotland. He is pretty well known in all Christendom, as a great preacher and a mighty man of valor. Mr. Whyte had a great battle with the Lord one day, and there is no question as to who won that battle—Mr. Whyte did not, the Lord won it, but this battle was different from most battles—for in this case defeat meant victory—a glorious victory for God and truth, and Mr. Whyte as well. Mr. Whyte died in his sleep last January and went to his glorious reward.

The battle between him and the Lord was a very sacred matter. I will not dare to spoil the telling of it by using my own language, I will let Mr. Whyte tell it in his own way. It came to him one day as he was walking through the Scottish Highlands. Hear his own words, as follows:

"What seemed to me to be a Divine Voice spoke with all-commanding power in my conscience, No! Go on and flinch not. Go back and boldly finish the work that has been given to you to do. Go home and spend what is left of your life in your appointed task of showing my people their sin and their need of My Salvation." And

it is said that Mr. Whyte obeyed the command. He went to work and spent the remaining days of his earthly life in finishing his task—showing God's people their sin. What a task that must have been! Old Habakkuk, one of the Old Testament prophets, had a similar task given to him of the Lord, and he went to that task, trembling but never faltering. *The British Weekly*, referring to Mr. Whyte's death and the task given him of God says:

"What a gift he was to his Church, to his nation." Yes, surely he was a great man, in charge of a great task, which he accomplished in a noble way.

It is not a popular thing to preach the preaching God gives to His people now and then, but it is a worthy task and its accomplishment brings a blessed reward. These great men are not always popular, but there is something greater than popularity—it is loyal faithfulness to the God-assigned task.

I got another peep the other day, and it was sickening. What do you suppose I saw? It was one of our popular preachers. He was running after a great bubble, which is called popularity. In his flight he lost his hat, but seemed to pay no attention to his loss at all. The one thing he wanted was popularity, and in his hurry to get it, he had his gaze fixed on it high in the air, and not observing what was under his feet, he stepped over a precipice, and down he went, and then he was further than ever from grasping his prize. The truth is he had lost all in the pursuit of the vainest thing a man ever laid his eyes on. What poor silly creatures some of us are—we throw away the true gold of life and give our time to chasing a butterfly—human popularity.

I met another man the other day—he was the Rev. Giles Goeasy. He was alive to everything that tends to make life a bubble, but he did not like to carry a burden for the cause of Christ, nor for any one else—he was determined to take life easy, no matter what came next. You may depend upon it, he will get nowhere, and that is all he deserves.

I am on my rounds and when I get something that ought to be known, I expect to tell it right out in meeting. You may say that Peter Peeper is peeping into other people's business, but you wait and see if I am.

PETER PEEPER.

Lookout.

SUFFOLK LETTER

Much has been said and written upon the dearth of ministers in recent years and in all denominations. One of the causes assigned for this shortage is the small salaries received by ministers compared with salaries and wages in other fields of service. If that is the real cause, the shortage is a blessing rather than a loss to Christianity; otherwise the ministry would be commercialized. Some things might well be considered in the examination of this question.

The last quarter of a century has made ministerial education the easiest in human history. Schools have given free tuition, churches and individuals have furnished money, either as gifts, or easy loans, so that any

candidate for the ministry could pass through college, and many seminaries have given scholarships to young men preparing to preach the gospel. Preparation has been made easy, and then pay for service has been raised above the ratio of past years. By comparison with other years in salaries and expense of living, the balance is in favor of the present time. The demand for full-time service has increased to such extent that the ministry, financially, is more tempting than in the past. There must be some cause, other than financial, for the dearth of ministers and ministerial students.

The easy conditions of modern conversion and entrance into the church have lowered the standard of *conviction, confession and regeneration*; and this has lowered the standard of the divine call to the ministry. The age has fallen into the idea that the Church can make ministers. We cannot "buy ministers", as Joseph Parker says, with money. The more money employed in this field the smaller the number entering the ministry. Higher salaries will not supply the demand. Religious stock has been watered, so to speak, and the whole world has been commercialized. No intelligent and honest laymen will want to pay ministers less, but more; and they will want to pay them promptly; but that will not draw men into the ministry. Man cannot be brought into the ministry by ballot. Matthias was brought into the place of Judas in that way, but nothing is known of him except what Peter said when he nominated him. They named two, Joseph, called Barsabas, and Matthias, and then prayed the Lord to show which of these two He had chosen. Then they cast lots and the lot fell upon Matthias. He was a man-chosen minister and nothing is known of his ministry. The thing which the Church is authorized to do is: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9:38; Luke 10:2.

The times demand a genuine *divine call* to the ministry and a genuine *human conviction* of such call. With such a *call* and such a *conviction* the man who surrenders comes forth for life-service. There is no easy place for the minister; but there is satisfactory place and a great reward. The ministry is not a self-chosen calling, nor a self-chosen *place* for service. It is the highest, the holiest, the most sacred service for man. This does not minimize other lines of service; it simply differentiates the ministry from all other callings and professions. The man called should surrender himself for life, without reserve, to the work of the ministry; and the chief thing in the ministry is *preaching "the Word"*, "Preach the Word; be insistent in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." II Tim. 4:2. We do not set the proper value upon preaching. "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." I Cor. 1:18. God "spoke, and it was done; He commanded, and it stood fast." Ps. 33:0.

God will call men into His service as they are needed and as they are found. Judas is the example of the minister with the commercial spirit. He fell from his place, lost his money, his life, and his good name. "The

love of money is the root of all evil." But this commercial age creates an atmosphere that poisons all who breathe its subtle evil. Prosperity has tainted our thought, weakened our faith, released us from a sense of dependence upon God, and left us barren of the deepest convictions and the willingness to serve at the price of self-sacrifice, which is the heart of the gospel lived and taught by Jesus Christ.

W. W. STALEY

OUR BIGGEST UNDERTAKING

Our Men and Millions Forward Movement is the biggest movement ever undertaken by us as a Church. Already we are undertaking larger things in building churches, and in caring for those already built, and in enlarging our mission work as a result of this movement among us. To do the things any Church ought to do, takes money. Unpaid pledges do not meet bills nor build churches nor pay the salaries of missionaries. Every person who has made a pledge to the Forward Movement ought to feel that it is just as much an obligation as any other, and he should esteem the payment thereof as a joy and a great privilege to have a part in a great and good work. It is to be hoped that during the Forward Movement "Self-Denial" period all unpaid pledges will be paid up to date. The forces of evil are not lagging behind, and we must not. Come on, folks, it is a great work; let us go ahead at full speed.

A. W. ANDES.

RALLYING OUR FORWARD MOVEMENT

I notice that the Campaign Committee of the Men and Millions Forward Movement has decided to designate April as "Self-Denial Month" in the hope of keeping alive an enthusiastic interest in this movement. This idea has my hearty approval and endorsement. The Campaign Committee may count on me for full cooperation in its endeavors to rally our forces anew in the interest of this cause.

It would seem that we should look upon the launching of this movement last year not merely as an event, but rather as the new birth of a larger and fuller life and service to be experienced by the Church. This movement is not an event that has passed, a thing that was finished months ago; it is with us now as a living, moving, extending responsibility and opportunity. The work of the movement is not finished; it has only begun. The blessing of it has not all been realized; the larger blessing is yet to come.

For about a year now, because of the birth of this movement many of our churches have been living a new life and doing a larger service than was hitherto thought possible. But the greater possibilities are before us and not behind us if we will keep the Forward Movement moving forward. We cannot move forward by standing still, nor stand still while moving forward.

Let it be our united prayer and undivided aim that we rally all our forces again and advance to the heights we have not yet attained.

G. O. LANKFORD.

Berkley, Va.

SELF-DENIAL MONTH

Will all our pastors and others interested, announce it publicly, and make it known whenever practical that April is to be "Self-Denial Month" with us of the Southern Christian Convention. There is great financial depression and in order to give or pay money now for other things than bare necessities, requires real courage and genuine sacrifice. But we should not allow our obligations to the Church, and the Kingdom suffer now. Making the sacrifice will bring the greatest joy and satisfaction. Plans have been made for church work and obligations this year and for the next four years on a basis of our pledges to Men and Millions. Brethren and sisters, if there is any way to avoid it we must not let these pledges go unpaid. When it was easy we paid. Now when it is hard we should make the more determined effort to pay. For it is the hard things, and not the easy, that our Lord requires of us, and that He delights to honor and reward when done.

For the sake of the larger blessing, and for the sake of progress and growth on our Lord's work, let's all of us make April "Self-Denial Month" and so save as to meet our pledges and obligations to our Lord's cause.

J. O. ATKINSON.

Chairman, Campaign Committee

G. CAMPBELL MORGAN

This distinguished minister from London, England, preached and lectured in St. Petersburg, Fla., this winter, for about two weeks. He is tall, slender, bright-eyed, has long slender fingers, an æolin harp voice, quiet manners, and graceful gestures. A few thoughts from one of his sermons using the following subject "Faith", and text "Jesus answered and said unto them, this is the work of God, that ye believe on Him whom He hath sent." John 6:29. ".....Faith then is a work; an act, not a sentiment, not something that comes to a man apart from himself, without reference to himself. I can believe or I can refuse to believe. Faith is a work."

".....Unless you recognize that Jesus was far more than one among other teachers,.....you must give up the picture that the New Testament gives you of Christ."

".....The first thing that you have to do is to crown Jesus." ".....The work of believing on Him is not an act; it is an attitude. It affects all the thinking, all the speaking, all the doing." ".....Is your difficulty intellectual? Follow the gleam. It is not noontide, but the gleam is upon your life; follow it; crown him.....put God at the center of your life and say: 'Here am I; so help me, God; and God and I are mightier than any sin that has ever yet mastered me'" "Repent, believe—these are the two great words that mark the beginning of the Christian life."

D. A. LONG.

Tampa, Fla.

"We have had THE SUN in our home for the past forty years and trust that we will never have to be without it. We look forward to it each week."—*Mr. and Mrs. B. F. Gwaltney, Disputanta, Va.*

HINTS AND HAPPENINGS

On March 5 at 10:00 p. m., the Clarence Barker memorial Hospital at Asheville, N. C., suffered a fire loss of practically \$75,000. Owing to the heroic work of nurses and firemen the flames were not allowed to spread from the south wing, where it originated. No patients were injured, and it is thought that the loss is covered by insurance.

Renewed earthquakes in the Kansu and Shensi provinces of China have already killed more than 250,000 people. These figures are given out by reliable authorities and are thought to refer to the total number of deaths in this and former earthquakes in the same districts. The famine relief committees are sending investigators into these districts.

After eight years spent in the Wilson Cabinet, Secretary Joseph Daniels returned to his former home at Raleigh, N. C. on March 6, and has resumed his former work as Editor of *The News and Observer*.

The consumption of whiskey in this country has dropped from approximately 89,000,000 gallons in 1917 to 5,000,000 gallons in 1920. More than a million dollars has been estimated to have been saved in the past year by the people of this country because of the prohibition law. The Senate Appropriation Committee, at the request of the National Anti-Saloon League, has recently increased the appropriation bill for prohibition by \$400,000, and regulations to further restrict the distribution of whiskey, which is now confined to manufacturers and wholesale druggists, have been drawn up to be placed before the new administration, for their approval, it is hoped.

According to reports of the Red Cross 20,000 children below the age of fourteen are killed by accident each year. During 1917 the percent of children killed by accident was larger than the percent of deaths due to epidemic disease.

Of all the ears sold in 1920, two-thirds went to users in agricultural districts.

Will pastors and our Sunday school superintendents who have not done so please send name and address of all Sunday school teachers to Dr. J. O. Atkinson, Mission Secretary, as he has valuable matter he wishes Sunday school teachers to have? More than half of schools have reported but he wishes all.

Bro. W. E. Lindsey, a member of the Board of Publication of the Convention, has moved from Chapel Hill to Mt. Airy, N. C. We regret to see Bro. Lindsey get out of the Christian Church area. We move to appoint him "Advisory General" of our mountain work—that being twenty miles of Mt. Airy.

President Harding's inauguration was one of the simplest in the country's history. President Wilson accompanied Mr. Harding to the Capital but was unable to attend the inaugural services.

Champ Clark passed away in Washington on March 3. He had served in Congress for twenty-six years.

Burlington church, neighbor churches of the city and surrounding communities enjoyed a rare treat March 2, 3 and 4 by having the privilege of hearing lectures on great themes of the Sunday school by Mr. Marion Lawrance and Mr. D. W. Sims.

The Editor and family had the privilege of worshipping with Dr. P. H. Fleming and his Pleasant Hill congregation last Sunday. Pleasant Hill is one of our large country churches and Pastor Fleming is carrying forward the work to the satisfaction of all.

"WHITER THAN SNOW"
TONIGHT the country around about is wrapped in a thick blanket of snow. Aided by the moon and the stars I stand at my window and look out upon it. What a scene! Magnificent evergreens silently bow beneath their snow-white burdens, broad stretches of unbroken landscape are mantled in myriads of moonlit diamonds, and the moon paints pictures of many buildings and trees upon marginless pages of white. All night long last night and all day today the snow-burdened winds have ceased not to do their work. But now, at midnight, all is quiet. And such a calm after the storm! Such soft pretty whiteness! Such sweet lessons fill my soul! Turning my face upward toward the stars I whisper to my blessed Redeemer "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow."
JOHN G. TRUITT.
Princeton, N. J., Feb. 21, 1921

CHINESE RELIEF FUND

Previously Reported	\$223.94
Scripture Card Class, New Elam S. S.	1.00
New Hope (Ala) church	5.85
Burlington Christian Sunday school	106.86
Concord church (Va. Valley Conference).....	10.18
Mayland (Va. Valley Conference)	20.50
Bethlehem (Va. Valley Conference)	8.29
Winchester, Virginia, church,	20.00

Total\$396.62

ARMENIAN RELIEF

Burlington Sunday School	\$5.00
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MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

SPECIAL MEETING OF THE FOREIGN MISSION BOARD

The Foreign Mission Department of the Mission Board of the Christian Church met in special called session (an adjourned session from the annual meeting of October 18-20, 1920) in the Foreign Mission office, Dayton, Ohio, with all members present. There were also present at the invitation of the Board, Rev. E. C. Fry, of Utsunomiya, Japan, four members of the Mission Board of the Southern Christian Convention, namely, Rev. C. H. Rowland, D. D., Rev. G. O. Lankford, Mr. J. A. Williams, and Mr. K. B. Johnson, together with the Secretary of the Southern Board, Rev. J. O. Atkinson, D. D., Dr. A. M. Kerr, Dr. Thomas, Mrs. Bullock, and Mrs. Helfenstein.

The President, Dr. Denison, read Scripture selections from the sixth chapter of Isaiah and the second chapter of Ephesians, after which the entire body engaged in a season of earnest prayer.

The Secretary for Foreign Missions read a lengthy report covering his recent trip to Japan and outlining a proposed program for our future work, including first of all a period of intensive foundation laying to be followed by a gradually developing program of advance work both in Japan and Porto Rico and in union enterprises. This proposed program was supplemented with a suggested budget covering the probable cost of the same, with special reference to the year upon which we have just entered. The report was thoroughly discussed.

The following request and proposition from the Southern Christian Convention Mission Board was read:

"We, the authorized representatives of the Southern Christian Convention Mission Board request The American Christian Convention Mission Board to put fifty per cent of our (S. C. C.) foreign funds into a work in China, this amount to be supplemented by a twenty per cent increase from The American Christian Convention Board for a period of five years. This five year period to begin as soon as the Southern Christian Convention Board shall have paid into the treasury of the American Christian Convention Board funds sufficient to build a night school and kindergarten building at a cost of twelve thousand dollars (\$12,000), and finish the mission home in Japan at a cost of nine thousand dollars (\$9,000) in addition to the amount already on hand for that purpose. The above conditions being met, the Southern Christian Convention Board agrees to put fifty per cent of its funds into the general fund for foreign missions.

If this agreement is entered into the Southern Christian Convention Board will undertake to raise twenty-five thousand dollars (\$25,000) as a minimum for the next five years. Moreover we agree to send funds quarterly and hereby request such report of funds, expendi-

tures and results quarterly as our foreign mission secretary can conveniently furnish, and a copy of his annual financial report in detail, including results achieved on the field.

It is agreed that the selection of the province in China to be occupied shall be left to the chairmen and Mission secretaries of the American Christian Convention and Southern Christian Convention Boards jointly.

C. H. ROWLAND, *Chairman*,
J. O. ATKINSON, *Secretary*.

There being present and entering into this agreement C. H. Rowland, G. O. Lankford, J. A. Williams, K. B. Johnson, and J. O. Atkinson."

After full and frank discussion, the following motion of Rev. W. P. Fletcher, seconded by Mrs. M. T. Morrill and others of the Board, was adopted: "Resolved that the Foreign Mission Department of the American Christian Convention Mission Board, accepts and heartily endorses the request and proposition of the Southern Christian Convention Mission Board and that we proceed at once to enter into the prosecution of the enlarged program therein outlined."

The resolution was unanimously adopted, after which Mrs. M. T. Morrill led us in earnest prayer. The evening closed with a period of most helpful Christian fellowship and a strong conviction that the Christian Church is now launching a most worthy forward step in foreign mission, with the whole Church behind the whole task.

The Secretary was requested by motion, to send copies of the request of the Southern Board together with our acceptance, to all members of American Christian Convention and the Southern Christian Convention Mission Boards.

Voted that it is the policy of this Board to develop its educational work in Japan along the following lines:

- The establishment of kindergartens at various places.
- A night school and kindergarten at Naka Shibuya.
- Conducting Christian dormitories at strategic centers.
- Providing suitable theological education for accepted Japanese candidates for the ministry.

The dormitories are to be erected as soon as the more pressing matters of purchase of land, and erection of a mission home and of the Naka Shibuya night school and kindergarten building have been accomplished.

The regular Japan budget including Japanese and missionaries' salaries on the new scale, language school, travel, repairs, taxes, etc., was voted in the sum of \$22,155. Additional Japan funds were authorized in the sum of \$27,750 to cover the amount still needed for the mission home, kindergarten and night school at Naka Shibuya, furlough travel of missionaries, etc.

The regular budget for Porto Rico was voted in the sum of \$7,924 and budget for extension work for that island work was authorized in the sum of \$12,240. This last includes the Santa Isabel Chapel and other advance steps, but the work on the chapel is held up temporarily until better conditions prevail.

A budget of \$1,801.99 was voted for union enterprises in which the Christian Church has a recognized part, and a total budget of the year including administration was authorized in the sum of \$76,870.99.

In keeping with the action of other boards working in Porto Rico the Board voted that the Foreign Mission Secretary and Dr. J. O. Atkinson be requested to visit the island as soon as practicable to study our work and needs there in view of the forward steps we are taking. No time has been set for the proposed visit.

The following resolution was adopted as presented by Mrs. M. T. Morrill: "That we express our most sincere sympathy with Rev. and Mrs. W. H. Martin and our deep appreciation of their beautiful faith and utter self-forgetfulness for the sake of the Kingdom. As to the matter of Mr. Martin's return to the States we are agreed that he must use his own best judgment. Under the existing family circumstances we cannot find it in our hearts to lay upon him any obligation."

The President, the Secretary and Mrs. M. T. Morrill were asked to present recommendations for the revision of the manual at the October meeting.

The Secretary was asked to investigate the possibility of providing insurance for our missionaries through the Board.

The minutes of the entire session were approved by the Board and later approved by the members of the Home Mission Department by a correspondence vote.

W. P. MINTON, *Secretary*.

Dayton, Ohio.

OUR MOUNTAIN MISSIONARY

Miss Iola Hedgepeth gave us a pleasant surprise last second Sunday morning when she came into our service at Wakefield. She was on her way to pay a short visit to her people. As this visit was to be a surprise there was no one at the train to meet her. We were sorry for her delay but very glad that she took advantage of the opportunity to be in our Sunday school session and church service.

She delivered a splendid address before the school, seemingly to the delight of all present. She was also at Burton's Grove Sunday school in the afternoon and gave a very helpful message there.

She impresses those who hear her that her heart is in the work that she has undertaken for the helping of the mountain people. The work is prospering in her hands and because of the enlarged opportunities to help the people who desire to be helped she feels that there must be additional outlay and more workers on the field.

If all of our schools and churches could hear the message that she has to deliver I feel sure that there would not be delay in granting her requests for reinforcement.

W. D. HARWARD.

Dendron, Va., February 25, 1921

"I have been taking THE SUN regularly between thirty-five and forty years and shall continue as long as I live."—J. H. Rudd, Brown Summit, N. C.

OUR ORPHANAGE

SUPERINTENDENT'S LETTER

We have had so many Sundays with unfavorable weather that congregations have been small and contributions are coming in slowly. I believe our financial report this week is less than any report in four years. We truly hope that each Sunday school will come to our rescue and stand by us this year. We have sixty little children to feed, clothe, and care for, and whether the income is large or small, they are hungry three times each day and wear just as many clothes. When our income is less than expenses we cannot cut down our expense account to meet it as our expense account runs about the same each month unless we have some extra expense.

Now is the time, too, that we want your help as we are trying to finish up our "Baby Home" and get it ready to turn over to the Board in May. We want to have it paid for. Since the weather is more favorable the work is moving on very nicely. We are now doing the cement work on the outside and it is making a different looking building. It is going to be a real pretty building when complete and we will all be proud of it.

Many little children are pleading for a home, and we are saying "no" because we have no more room till this building is complete. While we have some depression in business let us not forget the *widows and orphans*. If it is a real sacrifice to give let us make the sacrifice that the little ones may not go hungry while we have plenty and to spare. *Don't forget the Easter Offering in your church.* Fourth Sunday in this month is Easter Sunday.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR MARCH 9, 1921

Amount Brought Forward\$2,465.77

Children's Offerings

Virginia Pearl and W. T. Ayseue, \$0.40; Billie Andes, 1.00 Roy Andes, 1.00. Total, \$2.40.

Sunday School Monthly Offerings

(North Carolina Conference)

Haw River, \$8.45; Liberty (Vance), 2.76; Auburn, 3.00; Bethlehem (Alamance), 1.00; Monticello, 2.75.

(Eastern Virginia Conference)

Portsmouth, \$3.00; Mr. G. T. Hall, Treas. S. S. (No name), 6.00; Oakland, 6.36; Ivor, 3.06. Total \$36.38.

Children's Home Fund

J. A. Long, \$10.00; Mrs. J. G. Franklin, 5.00; Mrs. M. E. Pugh, 10.00. Total \$25.00.

Special Offerings

Mrs. Minnie Andrews, Burlington, N. C., \$3.00; Rents 12.50. Total, \$15.50.

Total for the week, \$79.28. Grand total \$2,545.05.

LETTERS FROM THE COUSINS

Dear Uncle Charley: This month has passed so quickly, it seems, that we have decided that we would write for this month and March now. Enclosed you will find our dues for the two months. We have had such fine weather for the last few weeks that it has made the time

too. W. T. says he is going to hitch the calf to his wagon when he gets large enough. W. T. will be three years old next Sunday, so I know that he and the little calf will be a match. With love to all—*Virginia Pearl and W. T. Ayscue.*

W. T. must not let the calf run away with him when he hitches him to the wagon.—“*Uncle Charley*”.

Dear Uncle Charley: This is my first letter to you. I would like to join the band of cousins. Mama reads to me about the little orphans, so I decided to keep a mite box that I might help them a little. I am nearly six years old, and earn my pennies by helping mama when papa is gone to preach. I enclose one dollar for the orphans.—*Billy Andes.*

You are a fine little boy. It is real good of you to help the orphans—we have sixty little fellows here now—I want you to come to see us sometime.—“*Uncle Charley*”.

Dear Uncle Charley: I want to be a member of the band of cousins too. I have been saving up some pennies in my mite box to send to the little orphans. My two-year-old brother, Raymond, found my mite box and tore it all to pieces, scattering pennies in every direction. So I will not wait any longer to get more, but will send one dollar now to the orphans. Come to see us sometime and I will pop you some corn.—*Roy Andes.*

I am real glad to have you join the band of cousins. I would like to visit you and let you pop me some corn. I am very fond of it.—“*Uncle Charley*”.

A WELCOME LETTER

Editor Christian Sun:

Will you allow an outsider a little space in your valued paper? I am a regular reader and enjoy the splendid articles which appear regularly.

Being engaged in orphanage work, Superintendent Johnston's reports are always interesting to me. I rejoice with him when I read that some one has given a nice Jersey milch cow, a box filled with good things, a liberal donation, and the regular Sunday school offerings.

I want to add a few words to what he has already said about the Ladies Aid and Missionary Societies furnishing those rooms in the Children's Home building. If one church thinks it could not furnish a dormitory room itself get a sister church to unite and furnish a room. Find out from Bro. Johnston just what it will cost and don't take the cheapest room but make your selection with the most expensive one. Just send your money to the Superintendent and save the freight. He gets special prices and can buy just exactly what he needs.

Here is an opportunity to make a beautiful memorial to a father, mother, wife, husband, son or daughter. While you have established this memorial you are help-slip by. We have some little chickens and a little calf, in care for some unfortunate orphan that might become a disgrace to mankind but by your kind act save it to

the Church and be a valuable citizen.

I rejoice with you in the progress you have made and wish to see you go on to much greater success.

No one solicited this, but I have written because of my interest in the orphan and because I was so favorably impressed with the work of the Christian Orphanage, and especially, the Children's Home.

Yours in the work,

H. A. GARRETT, *Supt.*

Methodist Protestant Children's Home.

HIGH POINT, N. C.

EASTER WEEK OF PRAYER AND SERVICE
Life's Holy of Holies

If so be that we suffer with him, that we may be also glorified together.

Romans 8:17.

Sunday, March 20—Jesus at Prayer. John 17:3
And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. Read John 17:1-26.

Monday, March 21—Jesus in Gethsemane. John 18:11
The cup which the Father hath given me, shall I not drink it? Read John 18:1-11.

Tuesday, March 22—Jesus Under Arrest. John 18:23
If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Read John 18:12-27.

Wednesday, March 23—Jesus Before Pilate. John 18:37
Every one that is of the truth heareth my voice. Read John 18:28-40.

Thursday, March 24—“Behold the Man!” John 19:5
And Pilate saith unto them, Behold the Man. Read John 19:1-17.

Friday, March 25—Jesus on the Cross John 19:30
It is finished. Read John 19:17-30.

Saturday, March 26—Jesus in the Tomb. John 19:35
And he that hath seen hath borne witness that ye also may believe. Read John 19:31-42.

Easter, March 27—Jesus in Triumph, the Lord of Our Life. John 20:31
These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name. Read John 20:1-31.

These prayer topics are being used by several of the denominations. Copies may be secured at the cost of printing by writing to Commission on Evangelism and Life Service, 105 East 22nd Street, New York City.

WANTED

I want a good Bible Commentary, and if any minister, or widow of a deceased minister, has such for sale I shall be glad to correspond with a view of purchasing.

ELISHA BRADSHAW.

Elon College, N. C.

NOTICE

At a joint meeting of the Mission Board and the Executive Committee of the Missionary Association of the Alabama Conference, it was decided to hold a Missionary Rally on May 28-29, which is the fifth Saturday and Sunday. Any church wanting this meeting, will please notify Rev. C. M. Carter, Wadley, Ala., Rev. J. J. Hughes, Route 4, Roanoke, Ala., or me at Wedowee, Ala.

J. W. PAYNE.

THE EDUCATIONAL FIELD

A GREAT OPPORTUNITY

I am today, February 25, enroute home from a trip to several points in Georgia and Alabama in the interest of the proposed school for that section of our Church, authorized by the Southern Christian Convention through our Men and Millions Movement. The Location Committee had received definite invitation to visit six different communities, as follows: Wadley, Abanda, Dickert and Roanoke Ala., and Columbus and Americus, Ga. At all of these places I was received with great interest and enthusiasm, far surpassing the expectations of the Committee. Strong bids for the school are being formulated at the places visited, and these bids are expected to reach the Committee not later than April 1.

The interest manifested in this school project on the part of these Georgia and Alabama towns indicates, I think, in no uncertain way, that a great opportunity has presented itself to the Church, an open door through which we may enter, and in so doing, accomplish for our work in the far South what Elon College has done for the Southern Christian Convention. God gives us the faith to believe that it can be done and it will be done.

G. O. LANKFORD.

THE HOUR OF WORSHIP

A FEW THOUGHTS ON CHRIST'S LAST COMMAND TO HIS DISCIPLES

(By Mrs. Mattie Jenkins, Luray, Virginia—
a member of Leaksville Christian Church.)

How precious are the last words of our friends. How we treasure them. How we try to carry out every last wish and request of our loved ones. Surely Christ is our best friend, because He has done more for us than any one else ever has or can do. He left His home in glory; came to this sinful world; and bore all manner of hardships. He was mocked; spit upon; wore a crown of thorns; and died a shameful death on the cross for us. Oh! How He must love us; He has now gone to prepare a place for all that love and obey Him. Just before He left this earth, He told His disciples to go into all the world and preach the gospel to every creature. This command is just as applicable to us, now, as it was to the disciples, then. How eager we are to hasten to carry out our Savior's last and most important command. But, alas, how slow, how careless, and unconcerned we are about it. It is now nearly two thousand years since He gave this command, and there are yet millions and millions of souls in heathen darkness, dying—dying every moment—without the gospel. Suppose they were your own. Suppose they were mine. They are Christ's own; and He loves them and died for them the same as for you and me. Oh! Why are we so slow? Christ said: "If

ye love me, keep my commandments." If we love Him with all our hearts and minds and with all our souls and strength as He has told us to, we will obey Him. "O, but we can not all go." No, that is true. But we can work and pray and give to send some one who can go. "But we need so many things at home." Surely we do. But there isn't anything we need half so much as the heathen need the gospel. Christ never said "Wait until you get everything you need at home before you go." If your child was starving for bread, would you say: "Wait until I get a pair of shoes or a hat for myself." No, you would get the bread first. There are millions and millions of God's children starving for the Bread of Life. Will you say "wait"?

"Go unto the nations far and near,
Gather the lost ones in.
Tell them of Jesus' love so dear,
Gather the lost ones in."

There are many ways by which we can help to give the gospel to the whole world. If you cannot go and preach, you can give.

Give your time and prayers.
Give your gold and silver,
Give your sons and daughters,
Give your best and give your all.
Give willingly, freely, and cheerfully for the sake of the dear One who gave His life for us.

"I have been reading THE CHRISTIAN SUN ever since I was a boy. That was when Rev. W. B. Wellons was editor. I have read it ever since and expect to read it as long as I live."—*J. W. Winfree.*

"I have been a regular subscriber to THE SUN for forty years and look forward to its coming each week. I shall take it as long as I live. No family should be without its Church paper."—*Mrs. B. F. Moore, Raeford, N. C.*

To Subscribers:

Kindly use this blank in renewing your subscription. Please examine the label on your paper. If your subscription is due, THE SUN will appreciate payment.

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THE CHRISTIAN SUN, BURLINGTON, N. C.

Enclosed find \$2.50 which apply to my subscription account.

Name

Address

CHURCH NEWS

VALLEY LETTER

While at Timber Ridge third Sunday in January I found the people were seeking an expression of appreciation of my poor service by giving me a genuine pounding. I do not know what I have done to merit such treatment at their merciful hands, but anyway they proceeded in a real old fashioned hospitable manner. And then to make me feel better some of them hinted that I might have a hard time getting home, from the effects of what I had already received, but that others would doubtless lie in wait for me next time. A preacher is just so constituted that a pounding of that kind makes him feel so good he knows not how to express himself. Mrs. Andes says a preacher's wife is built the same way. That is my trouble now, and has been several times this winter. I appreciate all these expressions of good will on the part of the good people of whom I have the honor to be the unworthy pastor. Every such expression from my people makes me wish I could be a better pastor for them and lead them into a more blessed fellowship with the Savior who is the giver of every good and perfect gift.

I had to miss my appointment at Timber Ridge third Sunday in February on account of snow.

Dry Run is now the scene of busy activities in building a church. The lumber has all been sawed, the saw mill man paid in full, and the work is going along as fast as they can push it. I have never seen people take hold of a job of church work better than they are doing at Dry Run. The land, most of the logs, the cutting and hauling and other work has been given free of charge. Again and again as I hear reports from Dry Run I am reminded of Nehemiah's explanation of the successful building of the Jerusalem walls. Here it is: "The people had a mind to work." When the people in any church have a mind to work they can do things. A willing mind in church work can accomplish far more than great wealth without the willing mind. The people at Dry Run are not wealthy as a rule. Most of

them have the willing mind. They have willingly lent a helping hand to the outside calls that have come to them in the past. Now when they are bending every energy toward the building of a much needed house of worship they will appreciate financial assistance from any who are willing to help them.

A. W. ANDES.

Harrisonburg, Va.

HOPEDALE CHRISTIAN CHURCH

Financial Report, February 28, 1921

Cost of ehureh building	\$2,100.00
Amount given since February 14.	
J. T. Lambeth	\$ 1.00
W. E. Lindsey	1.00
Clem Summers	50.00
Levi Burke	1.00
J. R. Hoffman	3.00
J. N. Williamson	10.00
<hr/>	
Total	\$66.00
Amount in Treasury	\$ 30.00
Amount needed to finish	500.00

I am wondering who will be the next to give us a helping hand. I thank you, dear friends, for any amount you may send me to help pay this debt.

R. H. COBLE, Sec'y.

R. 5, Burlington, N. C.

SOLEMN VOWS

WHITMORE-CLARK

Thomas Bryant Whitmore and Lois Irene Clark, both of Dendron Virginia, were united in marriage at the Christian parsonage, in said town, on the afternoon of February 19, 1921. The marriage was a quiet one. Immediately after the ceremony the happy couple motored to Wakefield where they took the train for a short wedding tour. They will make their home in Dendron where the groom is in the employ of the Surry Lumber Co.

W. D. HARWARD.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

OFFICE OVER CITY DRUG STORE

Office Hours: 9:00 a. m. to 1:00 p. m.

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Phones: Residence 153; Office 55J

BURLINGTON, NORTH CAROLINA

CALLED HOME

MASSEY

Mrs. Annie Massey, wife of Mr. Henry Clay Massey, born August 5, 1851, died January 30, 1921. She had been in declining health for several years. She was the mother of six children, five of them having preceded her to the grave. She leaves a husband, one son, Adolphus, and many friends to mourn their loss. Funeral service conducted at the grave, interment in the family burying ground near Auburn.

A FRIEND

SHOWALTER

Mrs. Hattie V. Showalter, wife of Floyd Showalter, was born December 8, 1889, and died January 25, 1921. Her age was, therefore, 31 years, 1 month and 17 days. The death of sister Showalter, in the very prime of life, was unusually sad. She was a noble young woman, greatly beloved by a host of friends. Perhaps the saddest feature of her death is the fact that she leaves five small children—a pair of twins being only about ten days old at the time of her death. Much sympathy is expressed for the little motherless children, the broken-hearted husband, the sorrowing parents and two brothers who survive. The deceased was a faithful member of Antioch Christian church. Burial services were held at New Erektion Presbyterian church, January 26, assisted by Rev S. B. Hanau. May God comfort and care for the bereaved.

A. W. ANDES.

MINNICK

Mrs. Margarette Ellen Minnick was born September 2, 1852, and died January 30, 1921, aged 68 years, 4 months, and 28 days. The deceased lived for many years at Brandywine, W. Va., and was a member of the Disciples church there. Death, however, occurred at the home of a relative near Mt. Clinton, Va., where she and her husband were stopping temporarily. She is survived by her husband and other relatives. Burial services at Mt. Horeb U. B. church, J uary 31.

A. W. ANDES.

RESOLUTIONS OF RESPECT—SHOWALTER

Whereas it has pleased Almighty God in His wise providence to take out of the clayey tabernacle the soul of our sister, Mrs. Floyd Showalter who departed this life January 25, 1921, therefore, be it resolved:

1. That we believe the pure life and spotless character of our sister well worthy of imitation by us all.
2. That her death, though sad in the extreme, leaves us to mourn, not as those without hope, for we fully believe she has gone to be with the angels on the shining shore where we hope to meet her in the sweet bye and bye.
3. That the broken hearted husband, the five motherless little children, other relatives and many friends be admonished to imitate her virtues, and live in the faith of our Lord, that when the summons comes it may find them all ready to go as we believe she was.

4. That in her death the home loses a loving wife and mother, the community a good citizen, and Antioch church a faithful member.

MRS. A. W. ANDES,
MRS. T. L. DEEVERS,
MRS. W. C. WAMPLER,
Committee from Antioch church.

RESOLUTIONS OF RESPECT—LEWIS

Whereas; it has pleased our Heavenly Father in his infinite wisdom to call from our midst our beloved sister, Mrs. Nannie Lewis, who died at the home of her sister, Mrs. Robert Strange, Ingram, Va., on January 22, 1921, and that in her death we have lost a devoted and faithful member, she having been a member for fifty-eight years; therefore be it Resolved:

First: That we, the members of Pleasant Grove (Va) church, do humbly bow to the will of an all wise Father, knowing that he doeth all things well.

Second: That we extend to her family our deepest sympathy, committing them to the Father of mercies, and the God of all comfort.

Be it further, Resolved: That a copy of this tribute be sent to the family; that a copy be published in *The Christian Sun* and that a record be made on the church books.

Written by the church Secretary by the order of the church in session.

CHURCH SECRETARY.

MCCAULEY

Mrs. Susan R. McCauley, wife of W. H. McCauley, Shenandoah, Va., died February 25, 1921, of heart disease; aged forty-nine years, eleven months and three days. She is survived by her husband, one daughter, one son, three brothers and one sister. She was a grand daughter of Mrs. Diana Dovel of Page County Va., who celebrated her 101st birthday October 17, 1920 and who is still living.

The deceased was a consistent member of St. Peters Christian church, at which place the funeral was conducted by the writer, and her body was laid to rest in the church cemetery on Sunday, February 27, 1921.

May God comfort and keep the bereft husband and children.

R. P. CRUMPLER.

ROBERTS

Annie M. Roberts was born January 25, 1873, and died January 21, 1921, after a few weeks illness with pneumonia. Her last days showed a firm faith in God, peace of soul, and perfect resignation to the Lord's will.

She is survived by her father, Charles Fulgham; devoted husband, M. M. Roberts; devoted son, Oscar; brothers, A. J. Fulgham, J. A. Fulgham, C. R. Fulgham, G. G. Fulgham; sister, Mrs. Floyd Joyner, and other relatives and friends.

Funeral services were conducted Sunday afternoon, January 23, by the pastor, at the Windsor Christian church, of which Sister Roberts was a member. The packed house was proof of her many friends. Interment was made in the Windsor cemetery.

E. T. COTTEN.

RASCOE

Mrs. Sarah Elizabeth Rascoe departed this life at her home near Union Ridge, N. C., at the age of sixty-two years, one month and four days.

On January 6, 1881 she was united in marriage to J. G. Rascoe and to them twelve children were born. The husband, eleven children and twenty grand-children survive. She was a member of Union Christian church and had been for a number of years.

For about twelve months Sister Rascoe had been in poor health. She bore her sickness very patiently. When death came she quietly fell asleep. A devoted wife, fond mother, good neighbor and disciple of Christ has passed from labor to reward. May the dear Master comfort those who mourn.

The funeral services were conducted by the writer, assisted by Rev. J. W. Holt, from Union Christian church, and the interment was in the church cemetery. The grave was banked with beautiful flowers.

P. H. FLEMING.

PIERCE

Roy Manning Pierce, infant son of Mr. and Mrs. I. H. Pierce, was born February 4, 1920, and departed this life January 29, 1921, at the age of eleven months and twenty-five days. He is survived by a devoted father and mother, one sister, and other relatives and friends. Funeral services were conducted by the pastor, Sunday afternoon, January 30, at the Bethlehem Christian church. Interment was made in the church cemetery.

E. T. COTTEN.

FACTS ABOUT THE BIBLE

The word "bible" means "the book." The Old Testament was originally written in Hebrew on scrolls of parchment, linen or papyrus.

The Septuagint, or first translation, was the work of learned Jews, known as "The Seventy", at Alexandria, about 285 B. C.

The New Testament was originally written in Greek.

The first translation of the entire Bible into English was by John Wycliffe, about 1380.

Now it is translated into more than 500 different languages.

The very first book printed from movable type was the Bible. This work was done by Johannes Gutenberg in 1456.

The Bible is credited to about thirty authors, covering a period of 1,600 years.

The Bible contains 66 books, 1,189 chapters, 31,173 verses, 773,746 words and 3,566,480 letters.

The Hessians were defeated by a surprise attack from George Washington, because their general failed to read a letter of warning which had been placed in his hands. Many a Christian worker is defeated because he, too, fails to read the letters of God which, through the Holy Book, have been placed in his hands.

SALARY

The derivation of our word "salary" is very curious. In ancient times Roman soldiers received a daily portion of salt as part of their pay. "Sal" in Latin is salt, and when the salt was, in the course of time, commuted for money, the amount was called "salarium," or "salt money". Hence our "salary", and hence, no doubt, the expression "Not worth his salt"—that is, his salary.—*Exchange*.

THE CHRISTIAN SUN

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENT

VOLUME LXXIII

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NUMBER 11

REMEMBER

Sunday, March 27

EASTER

"He is risen"

"Go ye-teaching them to observe all things"

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE Editor

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EDITORIAL

CHURCH GROWTH

I note that the Southern Methodists last year gained in membership 286,361 and that Christian churches the nation over gained 667,007. In 1919 the gain was but 43,837, including the Catholics. Excluding them in 1919, the Protestant churches lost in membership in that year 114,163. In 1919 we thanked God for the Catholics; now we can thank Him for Protestantism too.

But there is one sad feature connected with this gain—we Christians have no part in it. During the year 1920 we have lost 106 ministers, 98 congregations, and 920 members. Why?

W. A. HARPER.

“A Church must send or end.”

DIGGING BACK TO THE OLD FOUNDATIONS

Denominations must dig back to old foundations—all of them must do it. There is no evading the issue, for it is written in large letters upon the pages of time. We do not mean to go back to old methods, lose any of the vision, or the progressiveness of the forward march. A world upheaval has thrown a lot of suds and soft sentiment around the foundations of the Church. And in too many instances the Church has eased herself upon these loosely laid structures. The Church must dig back to a solid foundation. A world brotherhood came very near being born while the world tossed to and fro in the agonies of war. That world brotherhood which came very near coming into existence was organized effort and does not, it seems to us, represent the real brotherhood that the world needs. There was a re-birth of our kinship during the trying

days of war. It pointed out our inter-dependence and helplessness, without the interest of each other at heart. The League of Nations was designed to be the closing chapter of this struggle of blood and death, but differences of opinion ruled otherwise and the world marches on desiring to be free from “entangling alliances” to “alliances more entangling”.

But from the political viewpoint to that of the Church. In the Churches quest for riches, bigness, and honor she cast aside some of her foundation stones that had borne her up through all ages. The Lutheran points out that denominations have soft pedaled until most Protestants lack the courage to proclaim the great principles for which their denomination stands. This publication further points out that “the result is a general hazeness of belief among Christians which express itself in the commonly accepted creed that one faith, or one Church, is just as good as another.”

This feeling is particularly true with smaller denominations, though they may have the soundest and broadest principles. We have already set forth in a recent editorial that the Christian Church has lost members by its continued courting process. We believe that the Christian Church must get back to the fire and flame of James O’Kelly, Rice Haggard, and in later years, W. B. Wellons, instead of telling the world from every house top our similarity to other denominations. A product on the market sells better than some other product because it is better. When there is a difference in things a choice can more easily be made, but when there is no difference the average person will assume the “either one” attitude.

Now, there is in the Christian Church not so much a similarity, as a superiority, and unless we of the present day believe this, we need to take stock of our faith. It is the very foundation principle upon which the founders of our denomination began their great work. You do not have to compromise truth. All denominations are seeking, and have truth, but they do not have all truth. As soon as a denomination begins to repudiate its principles of declaration the world will lose respect for it. This is a great country because we are governing it on the foundations laid by sacrifices and the principles written in blood by our great forefathers. These United States of ours have their faults, but mark you, when we repudiate the famous Declaration of Independence, it will be no better than crime-stained Germany or blood-stained Russia. There must be an outstanding claim of principles, time and talent before an institution can come into the love and fellowship of all men. This great claim and these God-given principles the Christian Church has and it behooves every member to proclaim these good things. If O’Kelly had compromised his declarations with the Methodist Church immediately after declaring them there never would have been a Christian Church. And if we of the Christian Church compromise our principles today with every fad, fashion, and fancy that comes along then the day is not in the far distant when there will be no Christian Church.

The Presbyterians are digging back to old foundations the Baptist are taking an inventory of their colleges and seminaries with a “what do we believe?” in-

terrogation. The Lutherans are going back to resurrect the spirit that aroused the passion of Martin Luther and made him bold enough to nail his ninety-five points of protest upon the door at Wittenburg. And so down the line the call comes to get back to a solid foundation.

We have as much love, esteem, and admiration for our sister denominations as ever, but we believe that each can do its work better and easier in its own way, and by its own methods. Such should not hinder the cause of the Kingdom. The great need is to be one in spirit, ever seeking the truth, with one vital aim, that *truth* shall make us free.

THE SUN calls upon the people of the Christian Church to exercise and live the principles of the Christian Church; it calls upon the members of the Christian Church to support the institutions of that Church; it calls upon the institutions of the Christian Church to exist for the Christian Church. If these conditions are not worthy enough to challenge us, then we have been led by false prophets, and dreamed with dreamers, *But we have not!*

This editorial is no attempt to answer President Harper's question asked on this page, but rather a review of some things as we see them. If this article should shed any light on the "Why?" we shall be glad.

A SUGGESTIVE MEMORIAL

It is a strange conception that many of us have that a costly marble shaft must be erected to perpetuate memory. There is no Bible for it and it is strange indeed that so often the custom is over emphasized. No marble shaft can serve humanity while it is placed at the head of a grave. There should be recognition, to be sure. But the memorial that means more than silent marble is that which serves humanity.

There is a need in our Southern work that must be met; and we are hoping that someone may meet this by perpetuating the memory of some friend. That need is an office building for THE CHRISTIAN SUN. THE SUN does not own its own building, has no office of its own, but rather is dependent upon existing circumstances. At present the Editor has a business office in connection with the printing establishment that prints the paper. But for the sake of a quiet place in which to work, he must maintain an office at his own expense in a building two blocks away. This makes the work inconvenient and takes time in going from one place to another that should be used for the cause.

It would be a fitting memorial for some person or persons to make THE SUN a gift of an office building. Such a building is badly needed, not only for office room, but for carrying a line of books, papers and church supplies. We are particularly handicapped in this line just now and we feel that we could greatly increase the sale of such supplies if we had an adequate place to put them on display. THE SUN being located in a town rapidly

marching toward the 10,000 mark, with no such store, it seems to us that the Church is missing a rare opportunity for usefulness and financial advancement.

Who will consider this matter? The Editor invites correspondence and shall be glad to go into details with any interested friend. Who will meet the need?

THE EXAMPLE OF THE PEOPLE'S CHURCH

The example set by the members of the People's church of Dover, Del., in denying themselves of one meal each week to help the starving peoples in Europe is being recognized and appreciated. *The Christian Work*, New York, in its issue of March 5, 1921, speaks of the Dover congregation and commends the great and noble spirit.

THE ORPHANAGE EASTER OFFERING

The Superintendent of our Orphanage is this week mailing out 10,000 offering envelopes to be used by individuals, Sunday schools, and churches for the usual Easter offering for the Christian Orphanage. The Easter offering this year goes to help complete the Children's Home and should awaken our interest to make the largest offering yet.

There is a mathematics taught in the Bible that we may multiply by dividing, and that sometimes subtraction comes by adding. Strange logic, and yet it is true. We may have by giving, or lose by withholding. Let us remember this in making our Easter offering to the Orphanage.

SELF-DENIAL MONTH

Our Men and Millions Field Committee has designated April as the Self-Denial period in which the people are called upon to deny themselves of something and place the value thereof into their pledges that are due. Our faith in the people is such that we think that great good will come out of this suggestion and undertaking. Our people are liberal, loyal, and consecrated. They are, we are sure, doing all they can to combat high prices, deflated prices, and all other kind of prices. They are also ready and willing to do all they can for the denomination which they love. Our faith and hope lie in the people. They will not fail. They will deny self and sustain a great cause. They will respond to the request and we know that they will.

TEN THOUSAND A DAY

It is estimated that 10,000 human beings are perishing of hunger every day in the famine districts of China. In addition to the suffering from starvation, thousands are dying while we have plenty to eat, conveniences about us, and waste enough in our back yards to save thousands of these starving Chinese from death. We are told that in some sections the roots of trees are being used for tea or to make some kind of a stimulant to prolong life. How many as they read this will stop for a few minutes and think seriously upon the destitute conditions of our fellowmen in China?

THE OBSERVATORY

J. E. MASSEY

TO FORM A COUNCIL WITH THE ALLIES

President Harding has already intimated that he will soon call a council of the Allies in order to promote the world association plan which was mentioned in his inaugural address of March 4 and which was sponsored during the late campaign of 1920. The first step of this plan as expressed by the President will be to lay it before the ambassadors of Great Britain, France, and other Allied powers and representatives of the existing League of Nations. This is to be done in the form of a conference supporting the present international court of justice rather than contradicting it in a direct way.

Though the general plan of an association of nations for the promotion of international peace and good will was first made public in the Republican Convention in 1920, the present plan to get representatives of the various governments together was worked out by Mr. Harding in broad detail at the meeting of his prospective cabinet members and associates at Marion after his return from his tropical vacation. Among those with whom he has taken counsel and with whom he is in constant touch are such nation-wide characters as Herbert Hoover, Charles Evans Hughes, and Albert B. Fall. William Jennings Bryan, long a supporter of world peace plans, and former President William Howard Taft, leading spirit in the League to Enforce Peace, both played important roles in the front porch discussions.

Whether such an effort to cooperate with the Allies will be successful in competition with the League of Nations is hard to tell. Time, patience and persistence only will prove the true worth of either. No doubt the League of Nations has already been of more value in adjusting international problems than we are inclined to think. It has the cooperation of practically every important nation except the United States and Russia, the latter torn and disrupted by internal revolution; and has been undoubtedly the greatest instrument since the Great War in keeping the nations of the world in touch with each other.

But a "League of Nations without the United States is a league without life-blood," says Premier Jan Smuts of South Africa. Already the Allies find themselves considerably lessened in strength by the absence of the American delegates at the reparations conference at London, and at the time of this writing, are involved in a further invasion of German territory in order to impress upon Germany the sincerity of their demands. The Allies are in constant need of the United States, probably more than the United States feels that she is in need of the Allies.

Yet peace is not completely established. Technically we are still at war with Germany, though in reality, we are not. Our President is not forgetful of this and he

sees that we must receive the cooperation of the Allies in the furtherance of international peace. He realizes that he must not encourage foreign interests at the expense of the domestic, but in this realization it seems that he is not neglectful of the importance of the foreign problems. In order to accomplish the task he has before him, he has gathered about him in his cabinet some very capable men in whom the nation has confidence.

RUSSIA AGAIN IN REVOLUTION

Revolution in Russia is almost proverbial. But at present there are several phases of a revolutionary movement in that country which apparently may be welded into the besetting movement since the advent of the Bolsheviki in the late fall of 1917. According to the *New York Evening Journal* there are two separate sections of this revolution; one whose center is Petrograd; the other whose center is Moscow.

The most effective anti-Bolshevik movement it seems, is the one whose center is Petrograd, and whose immediate leader is Kozlovski. The artillery fire is being directed from Kronstadt and is proving a successful menace to its opponents in the initial stages of its operation, having almost completely demolished the Bolsheviki regiment sent against it on March 8. At that date its force numbered 37,000 soldiers, and was rapidly gaining adherents, even from the ranks of the Bolsheviki. The purpose of this movement is freedom of speech, press and individual trade. Its leaders are moderate socialists and trade unionists.

The other movement around Moscow is pointed out as being conducted by men dissatisfied with the leadership of Lenin and Trotzsky. In its ranks are more than 100,000 workmen who began a strike which ended in an armed contest between themselves and the Bolsheviki.

Reports indicate that back of the Petrograd movement Alexander Kernsky, who was the principal figure of the constitution government established after the downfall of the Czar, and who was driven from power by the Bolsheviki in the early fall of 1917. It is thought probable and hoped by many that he will weld Russia together again so that she will be in better standing with the Allies. Others believe that the Bolsheviki are "here to stay" and will not be ousted so long as they retain their present strength and have an army numbering 500,000 men.

THE SUCCESS FAMILY

The father of success is work.

The mother of success is ambition.

The oldest son is Common Sense.

Some of the other boys are: Perseverance, Honesty, Thoroughness, Foresight, Enthusiasm, Cooperation.

The oldest daughter is Character.

Some of the sisters are: Cheerfulness, Loyalty, Courtesy, Care, Economy, Sincerity, Harmony.

The lady is Opportunity.

Get acquainted with the "old man" and you will be able to get along pretty well with all the rest of the family."—*London Opinion*.



CONTRIBUTIONS



FOUR SQUARE

VI—Education

WHEN education is mentioned, immediately the mind and its development appear in the foreground of consciousness. And it is right. Education is mental development. But what is mental development? Is the mind a vessel to be stored with useful and valuable information? Is it a muscle to be strengthened by certain, as it were, calisthenical or gymnastic movements? Is it a photographic plate, giving back what it receives? Or is it the instrument of a presiding genius, capable under the direction of that genius of creative acts? The answer to these questions will determine the method of education, but would not alter the fundamental conception that it is mental development. A trip to one of the great libraries of the world will convince even the superficial observer that man has endeavored to provide ample means of developing the mind, and the end is not yet, for more books are being printed this year than ever before. The same superficial observer by a cursory glance at the leaders of men in all generations will readily conclude that education has contributed tremendously to the achievements of the race. Certainly education must guarantee this essential development.

Contemporary with the thought of mental development through education was the complementary thought of spiritual ministry. Indeed it may with reasonable assurance be claimed that religious culture, rather than mental development, was the primary motive in education. In the early days religion was a chief concern of man, and not an incident of an otherwise busy career. The first educated men were the priests and ministers of religion and for their equipment the first colleges and universities were founded. In the educational development of our own country this fact admits no gainsaying. There would today be no universal education for the masses nor higher education for the leaders of our nation, had not the Church in America pioneered in education. But religion belongs in education not simply by right of priority of occupation. It belongs there by inherited right and necessity. Education without religion is a curse to a free people. Education without Christian character produces Kaiser Wilhelms on thrones, skeptics in professors' chairs, enemies of humanity in private life, and world wars in international relations. The educational system that leaves religion out is poison gas and no mask can be invented to withstand its insidious destruction. Education and religion, God had fitly joined them together, and what He hath united let no man or set of men essay to put asunder. The American people should give their best statesmanship to the implication of this truth for our public schools and institutions of higher learning under public control.

Education too has a ministry to the bodies of men. This is comparatively a new thought in educational practice. We have known all along that our body is the temple of the Holy Spirit, but we thought if we kept it clean we had met all obligation to the spirit dwelling within it. Never did it occur to our forefathers that the educational system owes it to the physical man to render his body not only clean, but also strong and vigorous and robust with health. So now the public school gives earnest heed to play and recreation and no college is complete without its gymnasium and its athletic grounds. Play and recreation make our bodies strong and vigorous and healthful, and so those instrumentalities deserve full recognition in the program of real education.

But education needs one more ingredient to render it four-square, and that is a social conscience. Strange as it may seem, great intellect, unquestionable integrity of character, strong physique do not necessarily motivate a man to serve his brothermen. Then why by the superiority they inevitably confer suggest to him the exploitation of his brothers. The strong, the strong in mind, spirit, and body, must be shot through with the spirit of altruism toward their fellows. Whether we will or will not, we are brother to all men. And whether we will it or not, what happens to our brothers happens eventually to us. The submerged tenth, if left to themselves will submerge the other nine-tenths. The highly favored, if they undertake to lavish their talents upon themselves in self-gratification, will fall under the unsparing hand of disease and moral degradation. I do not like to think of the curse we will bring upon our unhallowed heads by selfish appropriation of talent, which is certainly in God's thought a social asset and the common possession of all men. I delight to think on the benefit the life of unselfish service brings to the one who lives such a life and to those whom it benignly touches. Of this I am absolutely sure—the education that fails to equip with the social conscience is woefully inadequate in these days of world brotherhood and racial solidarity.

W. A. HARPER.

OUR VIRGINIA LETTER

WHAT are the churches doing? Oh, they are doing many things, some good, some not so good. However much good they may be doing, or not doing, there is one thing lacking in much of this doing, viz: We are praying far too little to meet the needs of the Church. You may say: "But how do you know?" I know by the fruit, the absence of the fruit, which usually follows much real prayer—we have not got the fruit and its absence proves the lack of prayer on the part of the people. Let me suggest that we busy ourselves more

with the matter of prayer as a means of recovering lost spiritual vitality, for till such recovery is made, the Church cannot bring forth the fruits of the prayer life, and without that we cannot fill the place God has given us in the world. Why not make Easter Sunday, March 27, a day of Fasting and Prayer? The Church needs it and the world needs the help such a day might bring to the salvation of souls. In recent years we have given a great amount of attention to the material side of church life. Now let us face about and give much time and attention to prayer. What say you to using Easter Sunday as a day of Fasting and Prayer?

* * *

Perhaps there never was a day in the history of the Christian Church when we were doing so much for the liberalizing of our church people. We are giving more money to the cause of the Christ now than at any previous time in the past of our organized existence. This is well in a certain sense, but we ought to see that our well doing shall not in fact be changed by too much overhead expense. We should like to see a plain and commonsense statement, such as the people can understand, of the work that has been done in our general efforts to raise money for our cause—how many hundreds of thousands of dollars have we raised North and South, since we began the Forward Movement, and what it has cost to raise that amount of money. The people who gave the money surely have a right to know just what is the present state of our general treasury.

* * *

I am not a heresy hunter, but when heresy comes hunting me, I do not propose to be silent. When heresy (error) knocks at my door, I hope not to be asleep, and for the reason, I do not wish to give error any place in my life and thought. Truth has enough to contend with in its battle for righteousness without having the assistance of the messengers of truth. If error shall knock at my door, and I am sleeping, then, though a professed friend of truth, I am giving aid to the work of Satan's kingdom. And what ought to be done with me? Well, you know what they will do in military life, if a sentinel is caught asleep on his post—that fact alone shows the seriousness of sleeping watchmen! Brethren, let us wake up and see to it that no error is given place in our ranks. All error wishes is to be very friendly and sweet spirited till it can get a foothold on which it may seek to pull down the kingdoms of truth and righteousness. That much accomplished, then look out for special effort to pull down the strongholds of the mighty, and for one, I have not thought of being caught asleep in the Master's service. I may be so caught, but certainly I do not mean to be. When a man gets where he cares little for his own personal relation to the cause of Christ, and less if possible, for the introduction of heresy in the ranks of the army of Christ, then I think he had better wake up and go back to the mourner's bench and be quick about it.

* * *

Some one recently said: "More foundation work in ethics is laid in the grammar and high school by far than in the college." I think that may be true if the

grammar and high school are kept on a high moral plane, but what must we expect when the grammar and the high school are themselves so full of ungodly amusements as to leave little chance for so impressing the pupils? If a high school boy or girl is kept in the atmosphere of the dance, the card party, or the theater party, while in high school, how can we expect them to come out with high moral ideas of a Christian character? We fear the devil has captured our high schools and turned them into nurseries for the promotion of sin. If so, why so? Is it not because somebody has neglected duty?

J. PRESSLEY BARRETT.

THE SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

—The Seaside Chautauqua and School of Methods will be held at Virginia Beach, Va., July 18-24, 1921. The Executive Committee met a few days ago and planned for a great meeting. We earnestly desire that every preacher, Sunday school superintendent, and teacher, and as many others as can will attend. The cost will not be very much and the churches and Sunday schools ought to send their preachers and Sunday school workers.

The Program Committee has a strong program well under way. There will be many new features in the program this year, and the speakers and teachers will be the best to be had. Plan now to attend, and do not make a date to conflict with July 18-24.

C. H. ROWLAND, *President*

SUFFOLK LETTER

THE Woman's Home and Foreign Missionary Society of the Suffolk Christian church celebrated its *ninth anniversary* on Thursday evening, March 10, 1921. The congregation was large, appreciative, and religiously sympathetic. Mrs. John King, the President, had invited Rev. A. Victor Lightbourne, Mrs. Lightbourne, and Sam Davis, to conduct the service, with missionary address by Lightbourne. Mrs. I. W. Johnson and Mrs. W. H. Andrews worked assiduously for weeks in directing committees in canvass for new members, and their labors were abundantly rewarded.

Arrangements were made for the following Societies to sit in groups, with placards designating their positions: 1. Cradle Roll with twelve members and fifty-two new members making sixty-four members. 2. Wilting workers with thirty-nine old members and twenty-six new members, making sixty-five members. 3. Boy's Missionary Society with twenty-five members. 4. Girls Missionary Society with forty-eight old members and nineteen new members, making sixty-seven in all. 5. Woman's Home and Foreign Missionary Society with one hundred and eighty-one old members and thirty-three new members, making two hundred and fourteen members. 6. Men's Christian-Business Association, just organized with seventy members. This organization adopted its Constitution and By-Laws on the night before this great meeting. The men will seek to get every man in the congregation to unite with this Association for real *Christian service*.

The present membership in these auxiliary Societies totals 505.

Sam Davis made the piano speak in his inimitable way to the delight of the great audience; Mrs. Lightbourne sang two beautiful solos, and Mr. Lightbourne led the congregation with the church choir in inspiring gospel songs.

Then followed the missionary address by Victor Lightbourne. It was *one hour long* in delivery and *twenty centuries long* in its scope and artistic finish. It is safe to say that it surpassed any missionary address ever delivered in Suffolk. For range of historic vision and value; for apt illustration and biographical touches; for eloquent diction and spiritual application; the address was marvelous in its conception, composition, and delivery. He illuminates the pages of missionary history, gives the audience a new vision of missionary obligation, and inspires Christians with a new interest in this chief business of the Kingdom.

Had the public been invited the church would have been packed beyond its capacity; but it was meant to be a church meeting in the spiritual and active interest of its members.

The Christian Endeavor Society was not embraced in the above mentioned Societies, as many of the members belong to one of the above named organizations. The Societies in the above mentioned groups are distinct groups and do not cross one another. The Christian Endeavor Society numbers one hundred and they support a native pastor in Japan. The voluntary offering was \$209.44.

It is an inexpressible pleasure to a pastor to be able to report such organized loyalty and activity among the members from the Cradle Roll to the grown-ups in the congregation. Members of the Cradle Roll are dropped from that Society at the age of six years.

Of the newly organized Men's Association, John King is President; Dr J. E. Rawls is Vice-President; H. Woodward, Jr. is Secretary; and R. C. Harrell is Treasurer.

W. W. STALEY.

A SPLENDID EVENING AT ELON

Elon sent sixteen delegates to the North Carolina Student Volunteer Convention at Trinity College last week and Sunday evening they gave their report. It was a soul-stirring occasion. All the principal missionary countries were represented by speeches as well as the different types of missionary workers demanded.

Mr. J. W. Fix, presided and the conclusion of the program presented the resolutions of the Volunteer Board for the incoming year. One of them was to raise at least \$300 for missions among the students. After this was passed, he submitted the proposition to use this money to support an additional Japanese girl, graduate of Miss Fry's school in Utsunomiya, in Elon next year. This was unanimously adopted by a rising vote.

This will make two Japanese girls here next year. Miss Ito who is supported by the Young People's Missionary Society of the North Carolina Conference and the new one to be supported by the Student Volunteer Board and their friends. Is that not fine?

W. A. HARPER.

DENOMINATIONAL OBJECTIVE AND APPEAL

BY THE COMMITTEE APPOINTED

By The

BOARD OF CHURCH POLITY

Of The

CHRISTIAN CHURCH

REVS. F. G. COFFIN, J. O. ATKINSON, W. G. SARGENT,
O. S. THOMAS, J. F. BURNETT.
Committee

That the present is unusual, disturbed, and uncertain none will question. Though it may create apprehension in some, to many it will appeal as a great opportunity challenging their best effort. However we may differ as to the significance of these days we are unanimous that their unprecedented character demands the most forceful Christian activity of which we are capable and, at the same time, thrusts upon us the unavoidable alternative of failure.

Perhaps, in the nature of the case, no Church has greater responsibility for these times than our own. Our liberality in fellowship, mobility of program, and latitude for many sincere faiths to work together without denominational disintegration—all mortgage our total resources to meet the world's present needs. We must make an exceeding effort in behalf of a complete unity and rehabilitation of a sundered world. The Christian Church has a mission as distinctive as in its beginning and more nearly possible of fulfillment.

If conditions are unusual they are not hopeless but they do demand unusual Christians. The Christian can no more limit his service and gifts to the measure of the past, even though it was a good one, than he can confine his expenses to the same date. The determining test for ourselves and the organization which we represent is whether we can enlarge to meet the new needs. There must be an enlarged service of a functionless Church. No one has a right to Christian satisfaction, except in and through Christian service, and who would be strong enough to help his fellows must guard his own health and develop his own muscles.

To accomplish what is before us the Joint Boards and the Board of Policy of the Christian Church find that the following features of our denominational objective and program should be especially stressed during the year 1921:

1. Fundamental to any attainment of our beloved Church must be the cultivation of efforts to plan and work together in order that there may be a solid denominational impact behind all of our efforts. We must unite for our projects, synchronize our plans and build our sectional programs either out of or into our general denominational program. Each convention, conference, church, and auxiliary society should adopt as a minimum of attainment the standards and plans of work of The American Christian Convention and its several departments. Territorial efforts should be in addition to these. The stronger convention, conference, and church should assist the weaker wherever possible.

2. The Forward Movement is the outstanding work of our Church. Into this our unlimited energies must now be put. Every section of our territory where it has not already been done, should, without further delay, put on the full Forward Movement program. Important as it is, no mere financial campaign can supply the need of the Church. If only filled treasuries result from this Movement, we will have failed. The other four points are equally important. These five objectives are of such character that they can only be realized by each member accepting a definite responsibility for their accomplishment.

3. Inasmuch as one-fifth of the financial goal of the Forward Movement is to be secured through the regular offerings for the general benevolences of the church, our people should be especially diligent and generous in these offerings. Unless our churches make a larger response to these departmental calls we will not reach the goal in this item.

4. A most pungent need of our Church today, in common with all other Churches, is a large force of workers. Many of our churches are without preaching because preachers are not available. We call upon all agencies of our Church to see that the need and opportunity for life recruits are frequently emphasized. This supreme use of life should be kept constantly before childhood and youth in the home, Sunday school, Junior and Young People's Societies of Christian Endeavor, colleges, and elsewhere as frequently as opportunity permits. Its appeal should be often voiced in public discourse.

5. We urge our people to take into account the increased strain which the changed times have put upon the slender resources of our colleges and enlarge their support accordingly. The importance of these institutions to our denominational future was never greater than now, yet the support formerly given is not adequate for present financing.

6. Summer Schools of Religious Education are now so well distributed among us geographically that their benefit is within the reach of all. They make an inestimable contribution to efficiency in both pew and pulpit and are centers of as fine fellowship as our Church affords. We urge our ministers and people to attend such schools each year. We also suggest that our Church and conference boards give thorough consideration to the value of annual Church Efficiency Institutes. These may be held by single churches or in groups. In such institutes their field may be studied and analyzed, the church resources surveyed, weakness discovered and remedied, and training given in the official tasks of the church.

7. Our Church periodicals are indispensable to the prosecution of our denominational mission, yet their struggle for existence has never been greater. The pressure of this situation, caused by inflation of production prices, is unavoidable by those who have our publications in charge. There can be but one adjustment—our support must equal our need. The year 1921 should include an every member drive in every church for subscriptions

to our Church periodicals. The results of an increased subscription list will be, more loyalty to the local church, a strengthened denominational unity and fellowship, and an increased support of the Church's enterprises, besides much blessing to individual lives.

8. The post-war period increases our missionary obligations. Our foreign force and equipment should be greatly augmented. The alien inrush to America has been resumed. Our Home Mission increase must equal the same ratio as our population. This will be possible only when our people have sensed the present strategy of missions and instituted an adequate program of education and maintenance in their churches.

9. Our church programs have been inadequate in the conservation of our youth, therefore our young people's organizations have been less vigorous than they might have been. We call upon our people to carefully re-analyze their whole church program having in mind the conservation of the young for the future church, and to make such revisions as will better serve this end.

10. An adequate program of evangelism should be placed well to the fore in the year's program. It will be stimulating to remember that the periods of most marked growth in the Christian Church are those in which evangelism received her greatest emphasis. The training for and promotion of evangelism by individuals, churches and all Church organizations should have the largest possible place in the plans of the church.

11. Nothing is more outstanding and significant in modern movements than the efforts of the various denominations toward union, federation, and cooperation. It is also inevitable that this tendency will increase. Christian churches should not omit from their message an endorsement of this new spirit of fellowship and should freely give their best efforts in the interest of the oneness of all of God's people. We urge that, so far as strictures of conscience do not prevent, they keep in understanding and cooperative touch with such interdenominational gatherings and movements.

12. For these several outstanding tasks, and many more unmentioned, we are altogether unequal. Let us therefore, everywhere, seek more largely that strength and guidance which alone is adequate. However trite its statement may seem to be, nothing can be more important than those practices of devotion which bring us near to God, give us an understanding of Him and His will and assure the continued blessing of divine strength. "Pray without ceasing and in everything give thanks."

WHAT BROTHER ELDREDGE SAYS:

Brother Riddle referred to me the matter as to Brother Eldredge's ministerial relationship. I referred the matter to Brother Eldredge. Here is his answer, so far as it bears upon the point at issue:

"In reply to your good letter and inquiry would say that I am a layman licensed by the Erie Conference to preach upon occasion....."

"Both the government and the railroads have declared me a layman....."

"Of course in a very real sense all Christians are ministers, but common usage and the dictionary class me a layman and there I class myself.

"I trust that there is no discord from my coming to preach the baccalaureate and if there is you will know of course that I am not thin skinned and a word as to what is good for the cause will be heartily accepted.

"I am not responsible for what Dr. Burnett calls me in the *Annual*. He has to use some general term and I will not try to add to his burdens."

Brother Eldredge has already been written that there will be no objection to a baccalaureate message from so good a minister or layman as he.

W. A. HARPER.

REDOUBLE OUR EFFORTS

I am informed of the plan and purpose of the Field Committee of the Men and Millions Forward Movement to make April Self-Denial month in order to awaken greater interest in the work undertaken. I want to add my endorsement to this plan. If we are to continue the advance that has been made in our work for the Master it is necessary that we redouble our efforts. Especially when almost every one feels the touch of the financial depression that is now sweeping over the country. Let us not withhold our support from His cause at this time—rather let us deny ourselves of something for at least one month in order that our obligations may be met.

R. L. WILLIAMSON.

Henderson, N. C.

THE HOUR OF WORSHIP

ACCORDING TO THE WORD OF THE LORD

WHEN the Lord says "tarry ye in this place," it is as necessary for that servant to stay where his Lord has placed him until the Lord commands otherwise, as it is to go out into the harvest field if His command is to go. When one of the Lord's own is sent into seclusion, it is because He has a plan for that life which cannot be developed in the hurry and rush of the world. A plan which needs constant, unbroken communion with the Lord that His purpose for that life may unfold according to His plan.

When the Lord sent Elijah to Cherith, telling him to hide himself there, drinking of its waters and feeding upon that which the ravens should carry to him, the Word tells us "he went and did according unto the word of the Lord". It is only when we do according to the word of the Lord, when we fully surrender to Him, when we obey to the letter, when we trust to the utmost, when we are ready to go where He sends or stay in the place which He designates, that we can experience the power of His might or His tenderest care. The brook was drying up. The resources seemed to be failing, but the Lord had said: "Get thee hence, and hide by the brook Cherith. I have commanded the ravens to feed thee there."

That command of the Lord's had tied the prophet to that spot. He had no right to move to another place or seek food elsewhere until the Lord commanded it. Even though the prophet had known of the widow's meal barrel he had no right to any of its contents yet, for the Lord had only promised to feed him at Cherith. Cherith it must needs be, with the bread and flesh morning and evening, quenching his thirst at the brook until the brook dried up. Then the word of the Lord came, saying, "get thee to Zaraphath, I have commanded a widow to feed thee there," Elijah would have starved if he had remained at Cherith after that. Many souls are starving to death today because they are going to the wrong place for food. They are feeding upon the bread which perishes, and drinking of the waters which fail. Jesus only has the bread of life. He alone can supply the living water.

When the Lord says Cherith we have no business in Zaraphath. When the Lord says Zaraphath we have no business staying in Cherith. If we go where He sends us, if we stay where He places us, obeying and trusting when all our resources seem to be failing, the lessons which we have learned in trust and obedience prepare us for God's next move. When the Almighty sends one of His servants into seclusion it is for special training. Morning and evening the prophet was permitted to see God's hand working for him, caring for him, providing for him. Morning and evening he was reminded God was not forgetting him. He never forgets the servant who stays where He has placed him. God never forgets the one who is obedient and trustful.

If God has commanded you to stay in lonely Cherith, it is worth while to obediently stay there just to see your Lord's hand working for you. To know that among the thousands of His people He is thinking of you and your needs. Not only thinking of them but that His hand is working to supply them. Have you obeyed Him so fully, trusted Him so completely that you know He is thinking of you, working for you, caring for you apart from all the world beside?

Or are you staying in Cherith's seclusion when your Lord has said go to Zaraphath? Or have you wearied with lonely Cherith's monotonous life and are you moving out before your Lord has said: "Arise, get thee to Zaraphath." Our plans are imperfect, they fail, they end in disappointment. God has a perfect plan for each of our lives. Obediently submitting to His commands brings perfect bliss. Will you do according to all the word of the Lord and know the fullness of joy which faithful obedience to His commands brings?

MINNIE LOHR.

W. Vernon, Ohio.

"We subscribed for THE SUN June 24, 1888, our wedding day, and have not been without it since."—Mrs. W. Z. Atkinson, Cardenas, N. C.

"THE CHRISTIAN SUN has been shining in my home thirty-eight years. I subscribed for it on my wedding day."—Mrs. F. L. Boswell, Union Ridge, N. C.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

THE WEAKNESS OF MODERN LIFE

Rev. J. H. Oldham of London, Editor of the *International Missionary Review*, made a brief address at the North American Missionary Conference, Garden City, N. Y., January 20 that wonderfully impressed his audience of Christian workers gathered from various parts of the earth. He was trying to analyze the present moral and spiritual situation and discover the weakness of our modern life. "We are in a world of reaction," said the noted divine, "and how to break out of this house of cross materialism is the one thing needful now. The weakness of our modern life is that it has come to be secular. Life has come to mean not much more than what we do. This is too shallow. We have got to get back to the source of renewal. We need that life which is like a tree whose root is hidden deep. His leaf shall not wither. Worship must be created in our lives. The deepest need of our modern life is the breaking out in our lives of a created energy. It has cost God long ages to make this day; lay not on it clumsy fingers till He has passed His promise to make it good. It is not what we can do that counts; it is what He can do through us. We haven't the power, with all our plans and energies to reach and save this world, but He has the power and will release this power through us if we will let Him. All that is divine in the world is of God. That worship, and not work, should become central in our lives, and that we emphasize not our character, but the character of Jesus the Christ, as the foundation of being and of society.

THE BUSINESS "TIE-UP"

The Southern Methodists had on a large program in 1919 for missions. The same Church now has on an even larger program for Christian education. It may be thought that the constituency of that Church had gone the limit in giving for these "hard times". One of their ministers, Rev. H. C. Sprinkle, Greensboro, N. C., does not think so, and in a sermon on a recent Sunday said: "The year 1919, marked the beginning of a series of great movements to be conducted by the Southern Methodist Church. It was during that year that the Church subscribed over \$30,000,000 for missionary purposes. "Yet," said Mr. Sprinkle, "the people of the Southern Methodist Church donated to their God less than three per cent of their combined income! It is generally taken for granted by Christian people that a man should give at least one tenth of his income to religious work. This being true," he continued, "it is easy to see that in a year of the greatest zeal, we have robbed God of at least two-thirds of the smallest amount He demands of us."

The pastor went on to explain that he simply called upon the members of the Church to do their full duty to God with their resources. "We hear the cry on every

hand, that everything is tied up." Answering the above statement with this searching question, "What right have we to tie up God's money?"

Continuing the thought of Pastor Sprinkle one wonders if there are not many of us who are taking the "tie-up" in business as an excuse for not doing their best for God and His work. It is our fault, not God's, that calamities and business pressures come, and we should in such times do our best to meet our obligations to him. For now it requires real sacrifice, obedience and consecration to do so, and that is what the Divine heart desires.

AN APPRECIATION FROM THE PRESIDENT OF THE A. C. C.

Rev. J. O. Atkinson, Mission Secretary,
Elon College, N. C.

My Dear Mr. Atkinson:

I have been very much delighted to learn of the happy arrangement for the further general prosecution of our mission work in all fields, with China added. It seems to me that this forward step offers very much for the future out-reach of the Christian Church, as well as the intensifying of its own spirit, and uniting all of its people in a concerted program. In my judgment, the things which will grow out of this adjustment will make for the finest *esprit de corps* we have yet developed in our denomination.

The good word coming from the South, is a constant cheer and spur to our entire denomination. May the Lord continue His good work through you.

Fraternally yours

F. G. COFFIN.

ANOTHER MISSION SUNDAY SCHOOL

Our Berea (Nansemond) Sunday school has joined the ranks of schools making an effort to become missionary in spirit and activity. The school has voted to have Missionary Sunday once a month and on that Sunday let the offering go for missions. Bro. E. W. Smith who is elected Mission Superintendent issued the following letter and program to each member of the school for his first Sunday's effort:

"Dear Co-Worker:

I am enclosing you a program for our first Mission Sunday. Only by your prayerful and undivided support can we make this just what it ought to, and should be.

"Won't you come, and won't you come by ten-thirty? I am begging that you come at least this Sunday and on time."

MISSION SUNDAY PROGRAM

Sunday, February 20, 1921, 10:30 A. M.

Opening song by school; scripture lesson by E. W. Smith; the Lord's Prayer led by W. H. Brinkley, school superintendent; 10:45: Address—E. W. Jenkins; Duet—Misses Mason and Marshall; 11:00: Teachers take charge of classes; 11:15: Mission Collection; Closing song by children led by Mrs. W. B. Warrington.

Yours faithfully,

E. W. SMITH, *Mission Supt.*

This is indeed a fine beginning and we predict that it means larger and better things for this school.

WOMEN AND THE KINGDOM

MITE BOX OPENING, NEWPORT NEWS CHURCH

The Woman's Home and Foreign Missionary Society of East End Christian church, Newport News, Va., held a Mite Box Opening in church auditorium February 8, 1921 at 7:30 P. M., at which time the following program was rendered:

Song—"I'll Go Where You Want Me to Go" by congregation; prayer by pastor; scripture reading by president; roll call, collection of dues and minutes of last meeting, by secretary; song—"O Zion Haste", by choir; talk on "Missionary Kindergarten" by Miss Allen, (Teacher); song by "Willing Workers Society"; play, "Missionary Clinic", (cast of characters) Dr. Knozitt, Mrs. A. G. Simmons; Nurse Tryitt, Mrs. J. J. Baker. (Patients), 1st. (Miss Jones), Mrs. W. R. Cole; 2nd. (Mrs. Craddock), Mrs. R. E. Hoedaday; 3rd. (Mrs. Smith), Mrs. Ada Williams; 4th. (Mrs. Upwright), Mrs. R. L. Baker; 5th. (Mrs. Black), Mrs. C. E. Chappell; 6th. (Mrs. Hardscapple), Mrs. W. L. Rilee; 7th. (Mrs. Pettigrew), Mrs. W. D. Gardner. Talk by pastor; offering and opening of "Mite Boxes"; song—"A Little Bit of Love" by choir; dismissed with benediction. Returns from Mite Boxes, \$22.00; basket offering, 12.00.

The "Missionary Kindergarten" is a work entirely supported by the Protestant churches of the city, for the purpose of Christianizing and Americanizing foreign born children, and to work the offering from mite boxes and basket collection was donated.

MRS. A. G. SIMMONS.
President Missionary Society.

BETHLEHEM LADIES AID

A working Ladies Aid Society is a big addition to any church. In fact, I never knew of any Ladies Aid Societies that were not a great aid to the church and the community as well. They are known for doing things rather than talking about them. Only a suggestion of a need or of a good deed that could be done, and the Ladies Aid is very active immediately.

This good sort of organization of the Bethlehem Christian church near Suffolk, Virginia, besides paying bills, and saving money for future needs of the new church, organized a Woman's Missionary Society over a year ago. Not many months since, on account of the distant territory of a portion of the church's membership, another Ladies Aid Society was organized with fourteen charter members. At the fourth meeting of the second Ladies Aid the membership numbered thirty. Now they are planning the organization of a second Woman's Missionary Society.

One of the characteristics of these societies is to remember the pastor and wife in the way of poundings. After one of their meetings some time ago, our ear was filled with hams, eggs, fruits, and other good things. Our appreciation of this wonderful remembrance was

expressed but not through THE SUN. And now the ladies of this church have surprised us with an even bigger and better pounding.

After their last meeting, which we, including the baby, attended, one of the good women presented my good wife, for Margaret Lillian, a hand full of greenbacks. It was twenty-five *good* dollars. Money is scarce and a little is worth a great deal in this section of the country, and for this reason, the liberal gift is more highly prized and appreciated.

May the Lord greatly use us in His service and continue to richly bless the Ladies Aid and Missionary Societies all over the land.

Suffolk, Va.

E. T. COTTEN.

DISTRICT LEADERS—ADDRESS—TIME, AND SUGGESTED PLACE OF MEETING

Alamance—Miss Bessie I. Holt, Burlington, N. C.; Tuesday, May, 3rd—Burlington church.

Guilford—Mrs. M. F. Cook, Greensboro, N. C.; Wednesday, May 4—Greensboro First church.

Lee County—Miss May Gunter, Sanford, N. C.; Thursday, May 5—Sanford church.

Vance and Warren—Mrs. R. L. Williamson, Henderson, N. C.; Saturday, April 30—Liberty church (Vance).

Durham and Orange—Miss Grace Neville, Chapel Hill, N. C.; Thursday, May 19—Chapel Hill church.

Franklin—Mrs. W. H. Hudson, Youngsville, N. C.; Sunday, May 1—Oak Level church.

Halifax—Mrs. W. J. Pierce, News Ferry, Va.; Saturday, May 15.

Chatham—Friday, May, 6—New Elam church.

Rockingham—Miss Florence Sharpe, Wentworth, N. C.; Tuesday, May 17—New Lebanon church.

Randolph, Moore, Montgomery, Hoke—Mrs. G. R. Underwood, Bennett, N. C.; Sunday, May 8—Ramseur or Parks' Cross Roads.

Wake, Harnett, Johnson—Friday, May 20.

HERE AND THERE—BUT MOSTLY EVERYWHERE

The first woman in history, it is said, to hold such an important position in a law-making body is Mrs. Mary Ellen Smith of Vancouver who has been elected Speaker of the House in the British Columbia Parliament.

The Western Chamber of Commerce, which is to be composed of representatives of each of the 21 counties from Watauga to Cherokee, was first started in Asheville.

By the ruling of former Attorney General Palmer during his last day in office, beer and wine will be given the same status as whiskey for medical and non-beverage purposes.

The Bellamy marriage bill which requires that a register of deeds cannot issue a marriage license to any parties without health certificates, signed by a doctor in the county in which the license is obtained, has been passed by the North Carolina Legislature. Failure to comply with this act will subject a register of deeds, or a doctor issuing such certificates to any parties not entitled to them, to a penalty of fine or imprisonment.

OUR ORPHANAGE

EASTER OFFERING APPEAL

For several years the Special Easter Offering for the benefit of the Christian Orphanage has been a real joy. Most of the churches in the Southern Christian Convention have been making this offering—in fact more churches have been making this offering than have been joining in the Thanksgiving offering.

Easter is a joyful season. It commemorates the resurrection of our Lord and Master. It brings to us new life, new hopes, new aspirations, new joys. It is the season when the trees put on their new suit of green, the flowers bloom in beautiful array and make the landscape a thing of beauty. The young men dress in their new spring suits and the girls lay aside their winter furs and heavy coats and dress in organdies and other pretty goods that make them look so pretty and sweet. Easter is a season that should bring joy and happiness to every one. It is a season that we want to not only be happy ourselves but every one wants to see every other person happy.

It is an opportune time to make special offerings for the benefit of those who have been deprived of the many blessings that make us happy—no father or mother to bless them on Easter morn or a home which they can call their own. No one to dye eggs red, blue or brown. No father to take the little boys fishing. No mother to dress the little girls in beautiful spring dresses. No, such as these will not have the joy on Easter morn with the bright expectations as other children will have. More than one hundred of such little children have been refused admittance to the Christian Orphanage during the past year because we had no room. Suppose we had had room and given them a place. These same little helpless children would have had a happy home and could have looked forward to a happy day Easter morn.

If there ever was a time we need your prayers, your sympathy and your help—it is now. We are anxious to complete our new building by the first of May and have it *paid for*. If your church will make us a liberal Easter Offering and every church in the Convention will do the same thing we will be able to present to the Church in the month of May a splendid building that will give a home to sixty or seventy little helpless children. Will you see that your church has a part in this offering?

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR MARCH 16, 1921

Amount Brought Forward\$2,545.05

Children's Offerings

Frank and Herbert Burton, \$1.00.

Sunday School Monthly Offerings

(North Carolina Conference)

Mt. Pleasant, \$1.56; Catawba Springs, 11.12; Turner's Chapel, 1.00; Greensboro First church, 8.50; Pleasant Union, 6.00; Christian Light, 2.33; Ramseur, 5.50; Pleasant Hill, (A) 6.10; Henderson, 15.40; Burlington, Feb. and March, 118.06; Six Forks, 2.82; Amelia, 2.71; Ebenezer, 3.30; Danville, 5.75.

(Georgia and Alabama Conference)

Richland, \$1.10; Kite, 2.35; Rose Hill, 4.47; LaGrange, 3.36. (Alabama Conference)

Rockstand, \$0.45.

(Eastern Virginia Conference)

Wakefield, \$5.31; Memorial Temple, 7.00; Mt. Carmel, 3.38; Centerville, 2.00; Wellon's Baraca Class Richmond, 2.00; Mt. Zion, 4.76; People's church, 7.24.

(Virginia Valley Conference)

Dry Run, \$3.02; Linville Sunday school, 1.00. Total \$238.39.

Special Offerings

Mission Board of the Christian Church, Dayton, Ohio, O. S. Thomas, Secretary, \$590.79; Invincible Class of the Christian church, Westery, R. I., Mrs. Edna Young, Treasurer, 25.00; Chas. D. Johnston, Guardian, 100.00. Total \$715.79.

Total for week, \$955.18. Grand total \$3,500.23.

A LETTER

Dear Uncle Charley: We have been real busy in school and have neglected sending our dues for several months. We are enclosing \$1.00, which is a part of what we made in our tobacco. We hope that all of the little cousins are well and happy, and will have a pleasant Easter. With every good wish and love to all.—*Frank and Herbert Burton.*

I see from your letter that you raise tobacco. When I was a little boy we raised tobacco too, and we thought it was great fun to catch the big worms.—“*Uncle Charley.*”

CHILDREN CHARMERS

IF AND PERHAPS

If every one were wise and sweet,
And every one were jolly;
If every heart with gladness beat
And none were melancholy;
If none should ever grumble or complain,
And nobody should labor
In evil work, but each were fain
To love and help his neighbor—
O, what a happy world 'twould be
For you and me—for you and me!

And if, perhaps, we both should try
That glorious time to hurry;
If you and I—just you and I—
Should laugh instead of worry;
If we should grow—just you and I—
Kinder and sweeter-hearted—
Perhaps in some near by and by
That good time might get started;
Then what a happy world 'twould be
For you and me—for you and me!
—*Mrs. George C. Stebbins in the Comrade.*

FAITHFUL CHUM AND FEARLESS GUARD

By Albert Payson Terhune

If you live in a big city, don't keep a collie. It is as cruel as to keep an eagle in a cage or a deer in a cellar. But if you live in the country, you will find him a wonderful chum and a fearless guard. Besides, he is the easiest of all dogs to train for herding cattle or sheep.

This last is because of his ancestry. You know, in Scotland and in other countries, for many centuries, the collie was kept as an aid to shepherds and drovers. He was taught to handle sheep and cows—especially sheep—more efficiently than a dozen men could handle them. This, for centuries and centuries.

The modern collie has all these hundreds of years of training hidden away in the back of his queer, brilliant brain, ready to relearn it at the slightest chance. Sometimes, he remembers it by instinct—or part of it. For instance:

I knew a collie named Lad that had never seen a sheep in his life. A flock of twenty sheep were shut in a paddock on Lad's master's place, one evening, on their way to the county fair. In the night, the twenty sheep broke out of the paddock and stampeded. Now, mind you, Lad had never before set eyes on a sheep. Yet he went after that widely scattered runaway flock, and "rounded up" all twenty of them as skillfully as any veteran shepherd could have done it.

He did it without hurting or even searing any of the sheep. And, after that, he was so proud of his new accomplishment that he used to "round up" chickens and ducks and kittens and every other bird or animal he could find. It was the ancestral instinct working out.

The collie is descended more directly from the wolf than is any other domestic canine—except possibly the German police dog. And he has a wolf's quick brain and agile body and resourcefulness and unerring instinct. But he has lost the wolf's treachery and other of the latter's evil traits. A collie that has been brought up rightly has none of his ancestor's unpleasant ways. He is loyal and gallant and fun-loving and wise. Here is a case—a true story—to prove how he has clung to one wolf-trait, namely, the mysterious sense of direction:

A man named Roy M. Coe left Fort Scott, Kansas, and went to Albuquerque, New Mexico, to live. He took along his collie, Bud. The dog was not happy at Albuquerque. He wanted to get back to Kansas, to Mr. Coe's sister-in-law, whom the dog loved better than anyone else. Now, Bud had come to New Mexico in a baggage car. So he had not been able to see the country he passed through. Soon after he reached Albuquerque he disappeared. For eight months, nothing was heard of him. Then, in July, 1920, he limped into the office of Mr. Coe's sister-in-law, at Fort Scott, Kansas and lay down exhausted at her feet.

Bud had traveled nine hundred and fifty-six miles alone and through unfamiliar country, with nothing to guide him except that queer, wolf-like sense of direction. As I said, this is a true story.

In the old days, the collies were known as "shepherd dogs". It is said that shepherds, long, long, ago, caught

baby wolves and tamed them and crossbred them with their own domestic dogs in order that the puppies might inherit their wild parents' cleverness. Then, after a few generations of this, the dogs were brought up among sheep to cure their savage tendency to kill the woolly creatures, and then were set to guarding the flock against their own fierce cousins, the wolves.

There are several theories as to how the collie got his name. The most likely of these is that he took it from the old English word, "coll", meaning "dark". For the first collies were either black or of very dark brown. "Coll" was pronounced like "coal". And in parts of Scotland you will still hear the collie called "coalie".

There are two kinds of collies—the rough and the smooth. In America the smooth collie is very rare. He is shaped like his rough brother, but has a coat almost as short and as harsh as a bulldog's. The rough collie is the type you are familiar with. He is found in three different kinds of coloring: the "sable", the "merle" and the "tri-color".

The tri-color collie is the collie whose principal hue is black and who has white and tan markings and usually a white chest. The merle is gray, with white chest and with tan on the cheekbones, and with black spots scattered here and there through his gray coat. Sometimes he has what is called a "marled eye"; one eye with a whitish iris that gives a false impression of blindness. Every other shade of color comes under the head of "sable", whether pale gold or dark brown, or red. There is also a "white" collie—white all over, except for a brown spot or so. But he is more or less in a class by himself.

Your collie needs all the exercise he can comfortably get. He needs plenty of fresh water to drink. He needs frequent hard brushings, if his coat is to stay beautiful. And while he is the easiest of dogs to train, he is much the easiest to ruin by wrong treatment in puppyhood.

If you own the right kind of collie, you own a treasure. If you own the wrong kind, the fault is not his, but the person's who brought him up.—*The American Boy*.

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THE BULLETIN

PERSONAL

Last Sunday was a *red-letter* day for the Burlington church. The Woman's Missionary Society had planned the services and invited Dr. A. B. Kendall, Washington, D. C., to preach two missionary sermons. Dr. Kendall was at his best, and in his usual good style. The main auditorium of the church would not accommodate the people at either service. Dr. Kendall has many friends in Burlington and "the people heard him gladly." At the evening service Dr. Kendall spoke very complimentary of Bro. G. O. Lankford, who is to begin his work as pastor of the Burlington congregation April 1.

As stated sometime ago THE SUN enjoys having many readers who are not members of the Christian Church. This good note comes from a minister of another denomination: "Since I have so many bills to meet, I had almost decided not to take THE CHRISTIAN SUN any longer, but after considering the matter seriously, I have decided that I cannot do without the organ of the Church that I love. Therefore, I enclose check for the amount of \$2.50."

Postmaster Ethredge, Selma, N. C., in renewing his subscription to THE SUN says: "Just cannot do without THE SUN. I enjoy reading Bro. J. P. Barrett's articles. It is like hearing from home to read his contributions." (Of course I enjoy all THE SUN). We welcome Dr. Barrett back to our Southern work."

CHINESE RELIEF FUND

Previously Reported	\$396.62
Mt. Pleasant church	10.00
Friends	4.00
L. C. Huffines	5.00
<hr/>	
Total	\$415.62

We have received a copy of Elon's 1921 catalogue. A copy of this may be had free upon application to President W. A. Harper, Elon College, N. C.

Dr. Howard E. Rondthaler, President of Salem College, Winston Salem, N. C., will preach at the Burlington Christian church next Sunday morning and evening.

MISCELLANEOUS NOTES

As we close our forms this (Monday) morning we note the announcement in the daily press that *The American Daily Standard*, Chicago, Ill., mention of which has been made in THE SUN, has been forced to suspend publication for lack of support. *The Standard* was started December 22, 1920, as a daily, Christian in principle and ethics and carried only news that was news, seeking to print a constructive type of matter instead of magnifying crime. We regret the meager support given such a paper, and in particular its forced suspension at such an

early date. Is it a sign that people are not looking for something clean and truthful? The press in large headlines says: "Not the kind of paper the people want." It is too bad that such is true, it seems. This office is a subscriber to *The Standard*.

A SUPER-CHURCH

The Presbyterian Standard is somewhat fearful of the Federal Council of Churches of Christ in America, and says that unless careful steps are made that the Council may become a self constituted body and put over many enactments that will not be rallied to by the membership of the constituent bodies. *The Standard* says: "The Council is rapidly becoming, in the exercise of un-conferred powers, a Super-Church. A few men assume to speak for united Protestantism and they put their ecclesiastical finger into many pies which we have no business."

We pass this mention and quotation on without criticism. We prefer to let our readers think for themselves along this line.

SOME STARTLING FIGURES

Dr. Henry H. Sweets, Secretary of the Presbyterian Church in the United States, has issued some very startling figures concerning his denomination. He says there are about 700 pastorless churches in the General Assembly their ministers dying and retiring at the rate of 54 per year, and that the last few years has shown a great decrease in candidates for the ministry. These figures are caused by abnormal and unusual times. As the pendulum of time swings in the right direction, and the people get close to God, the situation, we believe, will be relieved.

"If all the pastors and official members of our Church were faithful readers of our general organ, there would speedily come an advance movement in our ranks; we would become more loyal to Christ and his Church, and the pleasure of the Lord would prosper in our hands. We might learn a lesson from current heresies. The followers of Pastor Russell and Mrs. Eddy and other cults are busy day and night distributing their pernicious literature in hotels, reading rooms, fairs, and other public places. They even invade the sanctity of Christian homes and endeavor to unsettle the faith of believers."

It is stated and understood that the war and navy departments are to be merged into one and to be known as a department of defense.

Dr. Leon G. Broughton tells of a Baptist church whose annual report to the Association stated that no members had been received, none had died or been dismissed, none had married, nothing had been paid to the pastor, nothing for missions, or any Church benevolence. The report ended with this appeal: "Dear brethren, pray for us, that we may continue to hold our own."

It cost \$10,960,290.00 to elect Mr. Harding and \$2,237,770.00 to try to elect Mr. Cox, according to the final reports of the two National Committees.

CHURCH NEWS

HENDERSON LETTER

The attendance at Sunday school the first Sunday was the largest since I have been pastor of our Henderson church, perhaps in the history of the church. Under the direction of Superintendent D. I. Langston and his faithful co-laborers, the work is taking on new life in all its departments.

The following are some of the new phases of effort launched by the school: "Workers' Council", which holds a meeting monthly; Teacher Training Class meeting weekly. Two classes have recently been organized: "Gleaners", a class of young ladies; "The Victor Lightbourne Young Men's Bible Class." Others have been given names as follows: "Little Rosebuds"; "Little Workers"; "Jewels"; "Wellons Bible Class."

The Junior Christian Endeavor Society, with Mrs. W. O. Cunningham, superintendent, is one of the most active departments of our church work, and we think promises much for our church in the future.

A Home Department has also been recently organized, with Mrs. F. M. Harward, superintendent.

The Ladies Aid Society held its anniversary meeting in February. Several plans for raising money had been adopted, all of which proved fruitful.

Following the custom of some years past Fuller's Chapel suspended Sunday school work during the winter months. Some think this best. Generally speaking I favor the all-the-year-round Sunday school. The Sunday school at Fuller's will open the first of April. We are glad to state that while the Sunday school has been closed the church has not been inactive. Interest has been quickened by the Young People's Missionary Society, which holds meetings once a month, sometimes two. Miss Pattie Coghill is the efficient president of the Society. She has associated with her some faithful and earnest workers. We are expecting great results from this work.

R. L. WILLIAMSON.

FOUR CHURCHES

For some time I have been reading of the poundings given different ministers, and I have decided to write of the work being done in the four churches that I am trying to serve, namely: Mine's Chapel, Pleasant Ridge (R), New Hope (R), and Kallam Grove.

Last July, after we had returned from Georgia, I found Pleasant Ridge without a pastor, and as I was open for work, I accepted and went for the first time the fourth Sunday in July. I held our revival meeting in August without pulpit help, but we had a fine meeting, at the close of which I was called to serve the church for another year with an increased salary. Now these people have not given their pastor one of those extra poundings, but if a pastor ever served a church where the people are more liberal, hospitable, and progressive than these good people I would like to meet them. It is a real treat to visit in the homes of these people.

We have here a real live Sunday school, superintended by one of those Godly young men who is as fine as Randolph county has. We have prayer meeting every Sunday, and surely we are moving along here.

Mine's Chapel has been able to awaken a little and call their pastor for two Sundays. We do not have a Sunday school here, but are going to organize shortly. These are fine people to serve also, and it is enjoyable to be with them.

We go to New Hope and Kallam Grove on the second Sunday. New Hope is finishing her church building now and they are greatly in need of seats for the church. The membership here is small but they are very much interested in the work and I always look forward to my regular visits here with a great deal of pleasure.

Kallam Grove is also small in membership, but I am sure that as the spring opens the attendance will increase. I have not had the pleasure of visiting here a great deal because of having to return home where I am trying to fill the position as principal of the High School.

Last but not least, I must tell of our fine neighbors. I often wonder if any other people have such neigh-

bors as we have. Every few days when I return from a hard day's work my wife calls me aside to show me the many nice things some one has sent us.

We are truly grateful to God for our many privileges and blessings and pray that He may bless each one in their service to Him.

C. E. GERRINGER.

McLausville, N. C.

RICHMOND, VA.

Our work in Richmond is moving along nicely and we are planning to hold our first anniversary on the first Sunday in April. We are making a strenuous effort to have one hundred members by that time, now lacking fourteen.

Our Sunday school is growing rapidly, as well as our Ladies Aid Society and Christian Endeavor. The Wellons Bible Class is now an organized class with a full set of officers and is making a great effort to increase its membership. The class makes a regular monthly offering to the Orphanage at Elon College. As we wish to be represented with our Church paper at our city Y. M. C. A., I am enclosing \$2.50 to cover one year's subscription to THE CHRISTIAN SUN. The Secretary of the Y. M. C. A. expresses his best wishes to the class for same.

I have the honor of trying to teach this class, and it gives me great pleasure to state that the work is on a mutual basis and our great aim is to make it one of the leading classes in Richmond. We all feel proud of the interest that has already been manifested. We hope that our brothers abroad will not forget us, especially when they are in this city. We certainly would be glad to see our gifted editor. Call to see us.

Brethren, pray for us that we may grow and become a great asset to the Lord's cause.

JOHN L. CARR.

CHARLES W. McPHERSON, M. D.

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BUEBLINGTON, NORTH CAROLINA

SOLEMN VOWS

ROGERS-BOONE

On February 26, 1921 Mrs. Cornie M. Rogers was united in marriage to Mr. Harvey F. Boone. The marriage took place at the home of Mr. D. B. Whits, Chatham County, North Carolina, and was witnessed by a few friends of the contracting parties. May their lives be long and happy. Ceremony by the writer.

J. S. CARDEN.

REPORT OF THE CONDITION OF The Elon Banking & Trust Co. Elon College, North Carolina, at the close of business, February, 21, 1921.

Resources

Loans and Discounts	\$34,586.18
Demand Loans	7,857.66
Overdrafts, unsecured	381.09
U. S. Bonds and Liberty Bonds..	1,150.00
All other Stocks, Bonds and Mortgages	2,500.00
Banking Houses, \$4,000.00; Furniture and Fixtures, \$2,901.47	6,901.47
Cash in vault and net amounts due from Banks, Bankers and Trust Companies	11,109.83
Checks for Clearing	509.52
Liability of Bank to stockholders	699.39
Total	\$65,695.14

Liabilities

Capital Stock paid in	8,350.00
Bills Payable	5,000.00
Deposits subject to check.....	24,785.18
Time Certificates of Deposit	26,488.84
Cashier's Checks outstanding ..	40.15
Liberty Bond Acct.	153.00
Accrued Interest due depositors ..	351.24
Collections	526.73
Total	\$65,695.14

State of North Carolina—County of Alamance, March 3, 1921, I, Marie Riddick, Cashier of the above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARIE RIDDICK, Cashier.

Correct—Attest:

MARION C. JACKSON
THOMAS C. AMICK
J. D. OLDHAM.

Directors.

Subscribed and sworn to before me, this 3rd day of March 1921.

MARION C. JACKSON, N. P.

Announcement has been made by a member of the Board that Major-General Leonard Wood will be nominated as provost at the University of Pennsylvania.

MISCELLANEOUS

Secretary of the Treasury, Andrew W. Mellon, is expected to announce soon as to whether the federal taxes can be reduced. One proposal put forward has been to reduce the total tax collection to \$3,000,000,000 per year from the \$4,000,000,000 now collected. This would mean an average of \$200 less per year for the average taxpayer.

Rev. Norma Brown, twenty-one years old, set the record for being the first woman to act as chaplain of that body, and also the youngest person to do so, when she delivered the invocation in the Illinois Senate before the memorial ceremonies of the late Senator Edward E. Curtis last week. She is the pastor of the Carlock Christian church.

Chairman Clark of the Interstate Commerce Commission has stated that in his opinion there is little prospect for any early relief from high freight rates owing to the depression of business conditions, and states that the outlook at this time is probably not as favorable as in last December.

The state road law as enacted by the Legislature in North Carolina provides for bond issue of \$50,000,000. The construction and maintenance of 55,000 miles of hard surfaced roads is contemplated under the plan. Bonds are to be issued at the rate of \$10,000,000 per year, unless the work progresses to such an extent that it justifies issuing more than this amount. All fees derived from motor-vehicles, license fees, and a 1-cent gasoline tax will be used for the support of the State Highway Commission.

The historic cathedral of St. Peter and Paul in Chicago, the first edifice of its kind built there, was completely destroyed by fire on March 7. The cathedral was first opened on Easter Sunday, 1861. Loss is estimated at \$100,000.

Mr. George W. Watts, one of the wealthiest men of North Carolina, died at his home in Durham, N. C., last week. Mr. Watts was in his seventieth year, and one of the State's most progressive business men. He was a Christian business man and used large sums of money for benevolent purposes. He held his membership in the Presbyterian Church, and while he was liberal to the institutions of that denomination, he did not confine himself to its avenues alone, but did much for the public good. He left about \$200,000 for church and social institutions and willed the remainder to his wife, his child and near relatives.

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DR. J. A. BROOKS

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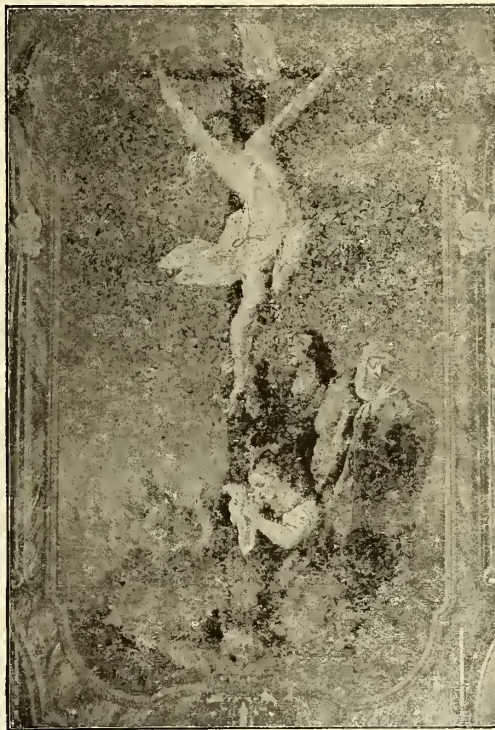
THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

BURLINGTON, N. C., MARCH 23, 1921

NUM. 12



THE CRUCIFIXION

"Ye are witnesses of these things."

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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In Advance	

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EDITORIAL

WHY A FAILURE?

IN last week's issue of THE SUN we made mention that *The American Daily Standard*, Chicago, had suspended publication from lack of support. It will be remembered that this paper made its initial issue on December 22, 1920, and suspended with its issue of March 12, 1921, thus living only sixty-six days. The paper was an eight-column, ten-page publication; and, in our estimation, was clean, wholesome, reliable and trustworthy. Its editorial page was filled with constructive thought and made interesting reading.

Such men as Dr. James I. Vance were on the editorial staff, and such widely known characters as Mr. Marion Lawrance were on the advisory committee. Undoubtedly these great men were mistaken as to what the people wanted in the way of a daily paper.

There are a few things in connection with this incident that are worth considering. We are not apprised of how much capital stock was behind the publication, but it is an evident fact that the capital exhausted before the paper could be placed on a paying basis, and that no further capital was in sight. The paper was not the official organ of any Church or society, but rather it placed its trust in public opinion. This reminds us of what a plight the average Church paper would be in if it had no financial resource except its subscribers and advertisers. Without a subsidizing, 95% of the Church publications would go out of business in less than thirty days.

Those familiar with the newspaper game know the pulse of the people, and unless that pulse is struck, a financial failure is an ultimate result. This statement bears heavily upon the thought that the desire of Church members should be to have their own Church paper, but such is not the case. We know of no Church paper that could depend upon the Church membership for a living. Conferences, conventions and assemblies must provide the means to make the Church paper go.

It looks like a shame, a pity, and a waste for a small denomination to take time and talent and money to issue a paper to serve less than 10% of its membership. Yet this is the very thing that denominations are compelled to do, whether they be large or small.

One of the most difficult problems that a pastor has is to get the Church paper into the homes of his people. Rural letter carriers tell us that the number of secular dailies are increasing in circulation to the people in the country, while the Church paper, in proportion to the population is decreasing. (This also holds good with city dwellers.) It is evident that the cry is not so much for a daily as it is for a *secular* paper that carries the shame and the crime that is being daily wrought over the land. The promoters of *The American Daily Standard* must have thought that a *daily* was the desire of the people. It looks as if they were mistaken and based their figures upon the judgment of a very few.

Is this not an indication that there is something lacking in the homes in developing the appreciation of the denominational activities and for wholesome reading? We ask the question and let it stand on its own merits.

The discouragement comes to the average editor of a Church paper when he beholds the large number of people of his denomination with so few of them readers of the denominational paper, which it takes so much time and money to place before the people. The encouragement comes in thinking of the great good that the Church paper does in keeping constantly before the people every enterprise of the Church and seeking to blaze the way, holding up the banner of light in the midst of right or wrong. And then, too, the hundreds of letters that are received every year from happy homes and contented hearts, telling how the sunshine of the Church paper makes brighter the fireside and brings increased joy to life, make it all worth while.

"JESUS ON THE CROSS"

THE above topic was the subject of the Sunday school lesson last Sunday. Behold the picture, the Christ on the Cross. Dark was the hour for the life of the Christ-Man. It was also a dark hour for the world at that time. But behind the tragedy there was that great light for the world, which has blazoned forth increasing splendor.

No words can describe the agony in Gethsemane. It was the supreme sacrifice. How empty are the words when we use them in reference to those who die for country's cause! No dramatist can justly stage the scene. The beginning was in the Garden, and the climax is reached on a cruel cross. But the great scene works out the great redemption of mankind. "It is finished", was a hope for the world. The finishing of the great plan of salvation. How interesting the great steps of this part of our Master's life! His agony, betrayal, arrest, trial, denials by Peter, trial before Herod, and his final trial before Pilate, all mark great subjects for the greatest scenes ever staged before human eyes.

But Christ on the Cross. It was 2,000 years ago that this God-Man was nailed in a cruel manner to Calvary's tree. The suffering was intense, silence reigned, and darkness came. It would not be so bad if in truth it had been finished. But was it? Is not Christ still on the cross? Are we not crucifying Him with our neglect, and indifference? Is He not in agony over a sin-cursed world? The Christ called out, "Eli, Eli, lama, sabachthani?", meaning that, "My God, My God, why hast thou forsaken me." We wonder if He is not crying out today, "My world, My world, why hast thou forsaken me."

TWO QUESTIONS ANSWERED

THERE are two questions that have been asked concerning last week's statement by President Harper regarding the fact that the Christian Church, during 1920, lost 106 ministers, 98 congregations, and 920 members. The first question is "Where did Dr. Harper get these figures?" The second, "Is the loss and average over the whole denomination or in certain sections?"

President Harper's source of information is a statement given in the *Christian Herald* of March 12, 1921, by H. K. Carroll, LL. D., who is a great statistician, especially in the compiling of figures of religious bodies. Some years ago Dr. Carroll compiled the first complete official census of the religious bodies of the United States.

We have completed some figures from the *Christian Annual* of 1910, 1915, and 1920, which should answer the second question.

CHURCH MEMBERSHIP

(From 1910 Christian Annual)

Conference	Membership
Virginia Valley	1,845
Georgia and Alabama	1,003
Alabama	1,302
Eastern Virginia	6,470
Eastern North Carolina	3,690
Western North Carolina	2,624
North Carolina and Virginia.....	3,511
Total	20,445

(From 1915 Christian Annual)

Conference	Membership
Virginia Valley	1,972
Alabama	1,645
Georgia and Alabama	1,135
Eastern Virginia	7,000
Eastern North Carolina	4,112
Western North Carolina	2,852
North Carolina and Virginia	4,069
Total	22,735

(From 1920 Christian Annual)

Conference	Membership
Virginia Valley	2,451
Alabama	1,728
Georgia and Alabama	1,016
Eastern Virginia	8,352
*North Carolina	13,080
Total	26,627

*Composed of the Western North Carolina, Eastern North Carolina, and the North Carolina and Virginia Conferences.

If we have not overlooked anything, the churches of the Southern Christian Convention have sustained no loss in congregations in 1920. The 1920 Annual gives 102 ministers and 20 licentiates. The 1921 gives 106 ministers and 15 licentiates. This is a gain of four ministers, and loss of five licentiates, making a total loss of only one minister.

It is true that we have lost some ministers and members of our Southern work, but the increase has greatly overbalanced all losses.

We endeavored to suggest a reason in last week's issue for the loss in ministers and membership, and submitted it as a possible answer to President Harper's question. President Harper sends us word that we answered his "Why?"

The above figures would indicate that the loss being sustained in the Christian Church is not in the Southern Convention, but elsewhere. Possibly Editor Kerr, of *The Herald of Gospel Liberty* can give some light on the matter. Let us hear from *The Herald*.

EASTER

Some of the women of our company have amazed us. They went to the tomb at daybreak, and, finding that His body was not there, they came and declared to us that they had also seen a vision of angels who said that He was alive. Thereupon some of our party went to the tomb and found things just as the women had said; but Jesus Himself they did not see.— Luke 24:22-24 (Weymouth's Translation.)

—The morning light breaks and the Savior comes forth from a tomb of darkness to a world of light.

Immortality! The word breathes a spirit of hope and man says as he goes down to the grave, "I shall rise again."

Believe not in Christ? Foolish! Increasing millions pay homage to His birth and take cognizance of His resurrection.

"He is risen." A comforting thought. And He is here—not in form of flesh, but in spirit. He abides with us. He is not dead, but lives and invites us to live with Him.

The Easter season is a glad season. Enter into it with a reverent spirit and remember that Christ is its secret.

THE OBSERVATORY

J. E. MASSEY

A CUT IN THE BRITISH NAVY

The budget of the British navy has been cut \$25,000,000, and the number of its capital ships has been reduced from twenty to sixteen as compared with thirty-eight ships of this kind in 1914. This cut went into effect in accordance with a recent announcement by Baron Lee, head of the British Admiralty, who says that his country is desirous of maintaining only a "one-power standard" among the other navies of the world.

Baron Lee states that this reduction of armament is being brought about to lessen expenditures and "affect drastic economies". He declares that British Government officials have agreed "to assume risks which they would regard as difficult to reconcile with the Government's declared policy"—a navy twice as large as that of any other country. Thus it seems that Great Britain is beginning to lead the way toward disarmament which has been talked about so much during the last few months. Though this is not an extremely drastic cut in that country's navy, it is thought that it will have an international effect, especially upon our own navy which has declared that it will continue the construction of ships until something definite has been decided upon.

Continuing the explanation of his policy, the First Lord of the Admiralty said:

"The Government neither commits itself to nor contemplates any building program in answer to that of any other power. Indeed, it trusts it may be possible, as a result of frank and friendly discussions with the principal naval powers, to avoid anything approaching competitive building either now or in the future."

DR. ANGELL'S VIEW OF EDUCATION

In the first address since he was elected to the Presidency of Yale University, Dr. J. R. Angell gave a discussion of what he believed to be the needs of American education before the New York and New Jersey section of the National Civic Federation. This sentence in the midst of his discourse sums up the situation:

"The most compelling needs of American education at the present moment as far as known by me are; first, increasing provision for teacher-training, both quantitatively and qualitatively; second, the complete revision of methods of taxation for raising school revenues based on a national study of conditions."

Among the things to be accomplished, in the opinion of Dr. Angell, is the "setting up in schools and colleges the machinery for the proper type of training for teachers accompanied by a change of attitude of the public toward the profession of teaching." He believes that the teachers should receive a greater consideration and expression of gratitude on the part of the public, since their service is unsurpassed in administering to the needs of the country.

UNDUE PUBLICITY

In addition to being an "age of aviation" and an "age of fast living," this is also an age of prohibition and propaganda. The wine that unlooses the tongue, undermines the reason, and the John Barleycorn, once so familiar to the average wayfarer—now victim of the "underworld", are still subjects of daily discussion, in many respects to an even greater degree than before prohibition came. Prohibition still has a number of subtle and keen antagonists who are seeking to carry out their desires through publicity in the daily newspapers and publications of the country.

So many of the cries about the difficulties of enforcing prohibition, about the great prevalence of liquor in spite of the workings of the law prescribed by the Eighteenth Amendment are nothing more than the efforts of anti-prohibitionists to create a false impression as to the success of this piece of social legislation. If these publicists could only make people believe that prohibition is a failure, that it is a means of causing rather than preventing crime, they shall have accomplished the big part of their mission. Then they would easily bring back the "good old days" in which sentiments of liberty arose and fell as from the "cup to the lip."

But people understand propaganda better now. Germany gave to the world many of its apostles, who were brilliant, but not too brilliant to be understood. Bolshevik Russia was not without error, and the people soon learned to suspect the plots directed at their Government. Although prohibition is in its infancy, it has been established long enough to disprove of the aged reign of John Barleycorn, through statistics, and better still through the sentiment of an ever-increasing majority of the country's trustworthy citizens. It, too, stands defiant of propaganda, it is believed will become resented more and more.

THE LEVER ACT UNCONSTITUTIONAL

The United States Supreme Court has made a ruling that has overturned a great many matters which most people thought were quite in keeping with the Constitution. It holds that certain sections of the Lever Act are unconstitutional.

It was under these sections that the Government most ardently directed itself against the strikers and profiteers. Under these sections the great coal strike two years ago was stopped and later went in pursuit of hoarders of oil, profiteers in foodstuffs and other necessities.

The reason for the unconstitutionality of the Act is that it is too indefinite. Too much of these sections depends upon the general opinions of the judge of the cases coming under its jurisdiction. A man was hailed into the Supreme Court as a sugar profiteer. After a lengthy discussion in the Assembly, he won his case, and now all the prosecutions installed by the Department of Justice in connection with the high cost of living will have to be dropped, until a new law is made or the old one is amended.



CONTRIBUTIONS



FOUR-SQUARE

VII—*The Minister*

THE minister is the most many-sided man of genius civilization has produced. I mean of course the minister as those on the outside conceive his duties. He is supposed to be capable of expert advice in every business or profession and to be possessed of a spirit that equals any circumstance. As a financier he is expected to dress himself and family equal to the best and thoroughly educate his children, paying his bills promptly, on a salary paid in spasms and not equal to the wage of the day laborer. The marvel is that he does it. But whatever else he may be or is expected to be the minister must be a preacher of the Word. No social grace, no charm of personality, no wisdom of worldly lore, no skill in finances can compensate for this fundamental conception of the ministerial fitness of things. And whenever a minister appears with a vital message, the whole world will tread the path to his doorway. Men's hearts hunger for spiritual nurture and the minister is the representative of the God to break to them the bread of life. The foolishness of preaching is yet and likely to continue to *be* the way of salvation to the lost. It is certainly the strength of life to the saved.

Next to preaching and in many senses a part of that service is the minister's function of reconciling. The spoken message of the prophet of God should have as its ultimate aspiration reconciling man to God and man to man. Harmony, fraternity, fellowship, brotherly love—such are the bed-rocks of Christian character. In generating, installing, cultivating these soul qualities of the first magnitude the minister is rendering an inestimable service. These qualities will solve the complex, competitive, conflicting issues of our life, and these qualities only. To take but one instance, the industrial problem can never be solved by organized labor demanding its rights, while organized capital opposes. Only the fellowship and love of the Master regnant in the hearts of men and in the organizations which express their ideals can bring us industrial peace. How important is the minister as a reconciler!

And then he is a comforter. Misfortune, disappointment, failure, sickness, disease, death, sin in single column or in battalions attack us all. How sweet and gracious in such an hour to have the representative of the Kingdom come to us with the balm of Gilead and the oil of conciliation! But he is equally a comfort in the hour of mirth and jollity. What more comforting as uplifting than for the minister of the young to attend their athletic sports or other social festal events! I have seen a great preacher and dearly beloved, lose himself in the enthusiasm of a basket-ball game. And I have seen that same preacher hold his congregation the next day with rapt attention. In joy and in sorrow, the minister is privileged to be the supreme personage, even as Jesus was at the wedding feast and at Lazarus' tomb.

Finally the four-square minister is a teacher. This characteristic of his calling requires utmost patience and rarest tact. He will find many times he can do the thing that must be done much easier himself than train some one else to do it. He must not yield to temptation here. The line of least resistance is oftentimes the pathway to defeat. It were better to get ten men to work for the Kingdom than to do the work of ten men. The minister must train his people to pray, to teach, to finance the Church, to be liberal in supporting all the enterprises of the Kingdom, to carry on the worship and other activities of the Church in his absence and even at times when he is present. This brings up the question of lay-preaching. Lay-preaching contains wonderful possibilities for the Kingdom. It is scriptural, it is effective, judged by experience, it benefits the layman and the people alike, and it greatly strengthens the minister's own message. I hope to see a revival of lay-preaching in our pulpits, for that will mean a revival of religion, which we most assuredly need. This revival will come when our ministers want it.

W. A. HARPER.

PETER PEEPER'S PEEPING



IF a man will keep his eyes open as he moves around even to the point of peeping into things as they come and go, he will see things, some of which will be very instructive and heartening. But the opposite will also be true, for he will see many things which, though they be instructive will not be heartening or helpful.

One thing I have seen as I have been peeping into present day tendencies, is how easy it is to get overwrought ideas of the importance of some people. Sure we are all important in a sense, that is when we behave ourselves and do the things we ought to do, and do them as we ought to do them. But when I spoke of overwrought ideas of the importance of some people, I had reference to certain people who ride into prominence on distorted appreciations of their power. Humility is very becoming to most of the mortals of this earth, but now and then we get exalted estimates of ourselves, based upon what a few unwise persons have said of our greatness. Now, it is a mighty good thing to be great, provided it is really true, but I know of few things which are less becoming to the average man, than to get the idea pushed into his brain that he has suddenly arisen to greatness, and all through the misjudgment of some well-meaning people. May God help us all not to think of ourselves more highly than we ought to think, for an over appreciation of ourselves is most unbecoming.

I took a peep into one man's life one day and I studied him with much care, not merely for one day, but for many days, and the closer and more deeply I got to see his life, the more deeply was I impressed that the biggest letter in the alphabet with him was and is, the

letter "I". If I did not misconceive the great purpose of his life it was to do good in a way, but there was one trouble in this purpose—there was a fly in the ointment—it was a great big spark of vanity—so big that he seemed to get the idea that he had a right to turn everything he did into one big effort to put himself forward and to become popular with the people, and if I am not mistaken, this seemed to have been done to bolster up his fine thought of himself. What a pity he did not read Gal. 6:3, before he came to think so highly of himself. He so impressed one man that he called him Blarney, as expressive of the way he approaches people with fulsome praise in order to make people have a high ideal of his fine abilities. Indeed, I never heard of his visiting Ireland, but he is certainly proficient enough praising people who fall in line with the thought that is the great Mogul of his circle to have kissed the Blarney stone of Ireland. Indeed it is a pity that any man should be allowed to destroy his own usefulness by wearing a head on his shoulders for which his hat is too little.

What a pity that we all cannot see ourselves as others see us, for then we should get a better chance to find out our own many faults. Did you ever see a man or a woman, if you had the chance to live with him or her, that you did not see some glaring fault in their conduct? Now suppose you could help such a man or such a woman to see himself or herself as you see him or her, do you not think such a person would immediately try to do better. It might be wise to help such people to a better understanding of their own faults, not by going out and talking about them and their many weaknesses, to your friends or their friends, but in a prayerful and brotherly spirit go face to face with the erring one, and between thee and him alone, tell him his faults, and plead with him to change and to do better. I do not doubt that many a precious soul has been lost because no one was brave or kind enough to tell him his faults and pray with him that he might overcome and by grace live to the glory of God and to his own everlasting peace.

In my next I hope to tell you how a man was saved from a drunkard's grave by a friend telling him plainly that he was killing himself drinking.

PETER PEEPER.

HISTORY OF THE SEASIDE CHAUTAUQUA

CHAPTER I

The idea of a Seaside Chautauqua originated in the forty-fourth annual session of the Sunday School Convention of the Eastern Virginia Christian Conference, held in the Suffolk Christian church, July 23-25, 1913. On the last day of that Convention it was decided, by unanimous vote, "*That we undertake to establish a Seaside Chautauqua at Virginia Beach.*" This decision was made after W. J. Lee, C. H. Rowland, R. B. Odom, I. A. Luke, and W. W. Staley had volunteered to guarantee the expense of the *first year* in the sum of *one hundred dollars each*, making the sum of five hundred dollars.

The idea, at that time, was to hold the Sunday School Convention at Virginia Beach, during the week of the

Chautauqua. It was to be a combination of Convention, Chautauqua, and recreation. But the Chautauqua was to be a separate organization from the Sunday School Convention.

In the organization of the Chautauqua, officers were elected as follows: Rev. W. H. Denison, President; Prof. S. M. Smith, General Secretary; Dr. J. W. Manning, Treasurer; Rev. Geo. D. Eastes, Assistant General Secretary; and Rev. W. W. Staley, Recording Secretary. Rev. W. D. Harvard was President of the Sunday School Convention; Rev. Stanley C. Harrell was Secretary; and J. W. Folk was Treasurer.

The two bodies held meetings at Virginia Beach in 1914 and 1915; but the double meeting was not satisfactory, and the Convention was held, as a separate session, in Mt. Carmel church in 1916. From that time the Chautauqua held annual meetings of a week at the beach.

The original plan did not include territories or bodies outside of the Eastern Virginia Christian Conference; but the scope of the work was soon enlarged so as to embrace the whole Church; and the name finally adopted was: "The Seaside Chautauqua and School of Methods of the Christian Church."

The following were elected members of the General Committee: Rev. F. G. Coffin, Albany, N. Y.; Rev. F. H. Peters, New Bedford, Mass.; Rev. I. W. Johnson, Suffolk, Va.; Rev. L. F. Johnson, Berkley, Va.; Rev. M. S. Campbell, Callison, Ill.; Rowland Ford, Albany, N. Y.; D. R. Fonville, Burlington, N. C.; Rev. W. P. Fletcher, Ontario; Rev. J. L. Foster, Waverly, Va.; Ben T. Holden, Louisburg, N. C.; Rev. W. P. Minton, Goshen, Ind.; T. E. Brickhouse, Norfolk, Va.; Rev. Geo. D. Eastes, Norfolk, Va.; Rev. J. W. Harrell, Dayton, Ohio.

Central Executive Committee: W. H. Denison, C. H. Rowland, I. A. Luke, R. B. Odom, J. W. Manning, and W. W. Staley. The Chautauqua is supported by annual contributions from individuals, sale of tickets, and advertisements in the program. The first year showed the following result: Collections, \$1,073.31; disbursements, \$1,072.11; balance in bank, \$1.30.

The first session of the Chautauqua was considered a fine beginning, and many took the regular course of study, attended the special lectures and the devotional periods, the vesper services by the sea, and the general lectures at night. The program covered almost every phase of Sunday school, Christian Endeavor, Missionary, and Church work, besides special lectures for entertainment at night. Revs. Martyn Summerbell, George Stuart, and A. W. Lightbourne were among the first who delivered great addresses at night. The song service was conducted by Rev. I. W. Johnson of Suffolk, Va.

The first session was held before the phrase "World War" had been coined. It was a time of peace. The whole world had settled down to the firm belief that commercial interests were so interwoven among nations that business would not permit war; but that very summer the guns began to roar, and the peace of the world was broken.

W. W. STALEY.

OUR VIRGINIA LETTER



OFTEN hear people talk of nature and its beauty, and they have a right to do so, no doubt, but if they are moved by the beauty of painted flowers, the sweetness of the fragrant woods, the glory of the rolling hills, the shining of the sea under a beautiful moonlight, or the grandeur of the mountains, then they can get a sight nearer home, where all of these are excelled for real beauty and true sweetness—they are all surpassed in a life which has been made beautiful in Christ. Right is always beautiful and what can be more beautiful than a life which has been made right with God and man? Nature is beautiful, we cheerfully admit, but the spiritual is far more beautiful. Let us learn to think and to talk of the beauties of the spiritual world—it is a realm of glory!

* * *

Some one has said that the hen has four calls to her brood, and the chicks seem to understand them all and at once act according to the mother call. Her calls are:

1. When she comes across some bit of dainty food, how she delights to call the little ones to feed on it. The little chick understands the call and hastens to answer.
2. Another call is when the hawk is hovering in the air just above the little ones, and then you hear her call to them to flee for safety. They understand perfectly well what mother means by that call.
3. When the twilight draws near she calls them to get together for the night, and they seem to understand perfectly what the mother hen means.
4. She has a call of yearning desire. She is solicitous for the welfare of her chicks, and she knows how to express that desire, and they readily understand what it means and they answer her call. Those are only little chicks, and yet they heed the calls of their mother, and it always pays them to do so. How much better is a man than a chick? Think of it! The hen calls and the little ones answer. Think again, God calls and the greatest handiwork of God shuts ears to the call and goes away from safety into danger, and yet man is the masterpiece of the handiwork of God, but with all his intelligence, he sets his face downward and chooses the miry paths of sin and ruin.

* * *

Naturalists tell us that there is a certain beetle which has two pairs of eyes, one under and one over, so that as it swims along, it may at one and the same time watch two worlds to protect itself from dangers within the water and the other two to protect itself from things above the water. How wonderful! But that is not so wonderful as the double vision which God has given to man. He has made man as the noblest of His works and endowed him with sight on the hills and in the valleys; with a means of watching what is for his good, and at the same time, that he may see what is dangerous to his lower nature and to his higher life, and still, how many of us refuse to use the sight God has given us for the preservation of our liberties and for the filling of a longing heart with His fulness till life itself shall take on a new meaning and we shall be transplanted into the region of the very thoughts of God, till we shall come to

know Him as the fulness of all blessing to the heart that is seeking Him for salvation and rest and eternal happiness. The little beetle is wonderful, but the wonderful possibilities of man's vision under the guidance of the Holy Spirit, surpass all else in the creative work of God.

* * *

In these days of great movements, let us move as under the leading of God's Spirit. It is a great thing "to follow where He leads", that is true, but brethren, we very much need to make sure He is leading when we begin to follow. It is Saint John who tells us to *try* the spirits whether they are of God, and for the reason that there are many false prophets out in the world, and we need to make sure whether our leader is the Holy Spirit, or is it a deceiver, seeking to mislead us that he may bring reproach on the cause of Christ. It is better to be right than to be wise above what is written.

J. PRESSLY BARRETT.

Holland, Virginia.

WOMEN AND THE KINGDOM

EASTERN VIRGINIA WOMAN'S WORK

Our District Superintendents have been arranging places for our mid-year missionary meetings with the following results to date:

Southampton District, Johnson's Grove, April 21—*Mrs. J. A. Williams, Supt.*

Nansemond District, Berea, April 22—*Miss Jennie Willis Atkinson, Supt.*

Gates Co. District, April 24—*Mrs. J. H. Seawell, Supt.*

Wakefield District, Wakefield, April 26—*Mrs. Faison, Supt.*

Waverly District, Waverly, April 27—*Mrs. Livesay, Supt.*

Isle of Wight District, Windsor, April 28—*Mrs. J. M. Raby, Spt.*

Norfolk District, Rosemont, April 29—*Mrs. J. E. Cartwright, Supt.*

All of the Superintendents are at work, waiting and visiting the churches and we are sure good results will follow this series of meetings, if our women will avail themselves of them. All Presidents and Superintendents should attend and as many others as can do so. Dr. Atkinson and Miss Bessie Holt will attend each of these and, as many things of vital interest have transpired since our October Conference, there will be much to be brought to our attention. Let every one be a booster and, too, let us pray daily for God's blessings upon the meetings.

MRS. C. H. ROWLAND.

The penalties which the Allies have laid down for Germany's refusal to accept reparation demands include the occupation of three towns in the Ruhr valley, seizure of custom houses, the levying of a tax on German exports, and the establishment of custom line along the Rhine.

GLAD TIDINGS OF GREAT JOY

The Literary Digest for March 12, 1921

WITH GRATEFUL HEARTS we give thanks to Almighty God for a wonderful outpouring of love and generosity by the American people.

Three and a half million innocent children, helpless waifs of the war, were starving, and cold, and stricken with disease. They cried out across the sea, "Save us or we perish!" And the thirty-three million dollars needed to save these little ones from death has now been raised.

When, about four months ago, in response to a letter from Mr. Hoover, *The Literary Digest* published an appeal through the length and breadth of the Nation in the editorial, "The Slaughter of the Innocents," the great heart of America was stirred, as our own hearts had been stirred. Millions of fathers and mothers were moved with a deep and tender yearning and a quick impulse to succor these innocent sufferers. Millions of happy children, also, felt the eager thrill of sympathy and desire to help. Like an impelling vision, real and tragic, we could see those millions of tiny arms, bare and thin and trembling, stretched out to us in pain and want; we could see the sad little eyes searching our souls; we could hear the weak voices crying for food and comfort. We were told that the huge sum of money asked for could not be raised at this time. But we knew that the American people, in their great-hearted love for children, could not now be deaf, as they had never in the past been deaf, to a real cry of suffering from little ones whose desperate need was laid on their hearts as a sacred trust. And now, with a wonderful feeling of exaltation, we are able to say, *It is done!* and the millions of our fellow countrymen who have contributed to this Fund will share in the thrill of joy at the glad tidings.

Among the very first to respond to the appeal was President Harding. On the very morning after his election he turned from the deluge of telegrams and the imperative clamor of telephone calls and besieging visitors to consider with Mrs. Harding in the privacy of their own room this heart-searching appeal of suffering childhood, and then he dispatched to us his wonderful telegram, challenging Americans everywhere to give their most generous support, and sending his own personal check to give life and comfort to two hundred and fifty children.

During the four months since then, a great flood of life-saving gifts has been pouring in from all parts of the Nation. Many and many a "widow's mite," great in the spirit of love and real sacrifice which prompted it, has dropt from the heavy mail-bags together with the checks for thousands and hundreds of thousands of dollars from persons of large means. Some checks have been given even in the millions, as well as one for five million dollars from that great American relief organization, of which we all are so proud—the Red Cross.

Churches of all denominations, literally by thousands, have demonstrated yet again, as they have done times

without number in the past, that whatever their stately towers, or steeples, pointing upward to the sky, or their humble roofs gleaming in the sun, mark the gathering-places of God's people, there is to be found the ever warm and ready spirit of loving helpfulness for all who are in distress. And in these countless temples dedicated to the service of God and ministry to human need, the people were rallied to make special offerings, sometimes mounting into thousands of dollars from a single church, for the starving children of Europe.

From the schoolhouses of the Nation, East, West, North, and South, where the ideals of American liberty are instilled in the hearts of tens of millions of our own boys and girls, has come a great offering of sympathy and generosity for the cold and hungry children across the sea. In the imposing buildings of stone, marble, and brick, the pride of our great cities, where millions of children of every class and condition assemble, the enthusiasm of youth in this service of love was unrestrained; and in the little red schoolhouses nestling in rural valleys, dotting country hillsides, and sentried at the crossroads throughout the land, the eagerness of America's boys and girls to help the needy boys and girls of Europe found equal expression.

From Portland, Maine, to Portland, Oregon—from the Canadian border to the Mexican Gulf, from every village and hamlet and every town and great city of the Nation, the appeal of the starving children brought quick and generous response. Kiwanis Clubs, Rotary Clubs, Freemasons, Elks, Knights of Pythias, Moose, and all fraternal orders gave strong support. Local Red Cross and Junior Red Cross Chapters everywhere sent offerings. Daughters of the American Revolution did marvelous service. Twenty-seven thousand newspapers with the quick sympathy and public spirit which distinguish the American press, threw open their columns in support of the cause, many of them calling for local contributions which they gathered and turned in to the great Child-Feeding Fund. Not only did these editors give column after column of editorial and news space, but hundreds of them made large cash contributions of their own as well. Very early in the campaign those generous-hearted men who conduct the moving-picture houses of the country clamored for the opportunity to do their part, and they gave in prodigal measure in every part of the land. Great cities unlocked their community chests and gave hundreds of thousands of dollars in addition to all other gifts from their people.

Under the mighty impulse of this Nation-wide appeal to the heart and mind of America, and the awakening of the National spirit of service among scores of millions of our people, Mr. Hoover found the difficulties which had hampered and threatened to stop the relief work of his organization notably lessening, and he was able very quickly to enlist and coordinate in one great consolidated relief organization, under the name of the European Relief Council, the active support of the following eight national organizations: The American Relief Administration, the American Red Cross, the

Federal Council of the Churches of Christ in America, the Knights of Columbus, the Y. M. C. A., the Y. W. C. A., the American Friends' Service Committee, and the Jewish Joint Distribution Committee. Ex-Secretary Franklin K. Lane became the treasurer of this European Relief Council. Mr. Hoover, throwing all his tremendous energies into the work as Chairman of the Council, devoted his entire time and strength in the most tireless and self-sacrificing manner to an intensive campaign throughout the entire Nation, and State and local committees were quickly organized, in which literally scores of thousands of the leading men and women of America served night and day for weeks to the sacrifice of every other business and social activity. Mr. Hoover, setting an inspiring example of devotion and tireless energy, traveled from one end of the country to the other, directing the campaign, addressing public meetings everywhere, organizing "invisible-guest" banquets without number, even imperiling his own health by his intense and ceaseless application to the great task which has now been brought to a triumphant completion.

And now a new vision greets the eyes of Americans: Three and a half million pairs of little arms are stretched out to us across the sea, not in piteous pleading, but in the passionate gratitude of childhood. Three and a half million pairs of eyes are searching our souls, not with the haunting gaze of suffering and death, but brimming over with joy and love and thanksgiving. Three and a half million childish voices are coming to us on the winds from the East, and they are not piercing our ears with bitter cries of pain and want, but are sweet with laughter and the happy shouts of little ones whose suffering has been soothed away and whose sorrow has been turned into joy. And yet more. In three and a half million young hearts have been planted a love of the American Flag and an understanding of what it means that shall live through the years and grow into a strong bond of fellowship and peace.

The vast sum of money has been given with unfeigned joy and eagerness. Thousands have written to us with real gratitude for the opportunity and privilege of buying for themselves that precious and priceless thing, the life of a little child. And many letters and telegrams from organizations and State and city committees have testified that the effort expanded in carrying out this campaign has been a blessing to Americans themselves, as they have yielded to the warm glow of loving service and tender solicitude for God's own little children. At this time, therefore, we may lift united voices—those who have received and those who have given—in singing with reverent gladness, "Praise God From Whom All Blessings Flow!"

"I cannot say exactly how long I have taken THE SUN but have a few copies for the year 1889. I am not a subscriber *only*, but a reader of THE SUN as well."—Mrs. M. E. Parker, Norfolk, Va.

"THE SUN has been a welcome visitor in our home for about thirty years and we enjoy it."—E. M. Newman, Henderson, N. C.

MISCELLANEOUS NOTES

In 1896, only twenty-five years ago, there were in this country only four automobiles, and in 1898 gasoline was sold for six cents per gallon.

An independent Christian Science Church is being organized by the followers of F. L. Lawson, of England, and is to be located in New York City.

A community hospital, the erection of which will cost approximately \$250,000 is to be built in Greensboro, N. C., it was decided at a mass meeting held there March 13.

The fortieth Christian Endeavor anniversary convention which is to be held in New York during the coming summer, will also celebrate the seventieth birthday of Dr. Francis E. Clark, who founded this society forty years ago.

It is known that five men were killed, fifteen seriously injured and others missing as a result of the fire which occurred on Broad Street, Richmond, Va., March 13, and which caused a property loss of more than half a million dollars.

The opening of the new steel and concrete bridge over Roanoke River near South Hill, in Meeklenburg County, Virginia, makes the distance by highway twenty miles less from Richmond, Va., to Raleigh, N. C. The highway is already being used by tourists and is reported as being in good condition.

With the Rockefeller and Red Cross gifts to the Chinese Famine Relief Fund of a million dollars each, total contributions from the United States now total \$3,210,758. This does not include the \$500,000 appropriated by the Red Cross during last fall. Of this amount one million has been donated by the churches in our country.

Since the Armistice was signed and the former Kaiser Wilhelm has been in seclusion, he has written a book, supposedly for private distribution, in which he attempts to show that Great Britain was responsible for the world war. No complete copy of the book has been obtained, but enough extracts to indicate the general trend of the book.

From *The Herald of Gospel Liberty* we find: That Rev. G. A. Conibear, D. D., is to succeed the late Dr. MacCalman at Lakemont, N. Y.

That Dr. C. B. Hershey has resigned as President of Union Christian College, the resignation to take effect at the close of the present school year. Dr. Hershey desires to continue his university work.

"I have been taking THE SUN over twenty-five years and hope to take it as long as I live."—W. H. Hudson, Youngsville, N. C.

THE SUNDAY SCHOOL REALM

IT IS TIME TO GET BUSY

This beautiful weather reminds us very forcibly of the approaching Sunday School and Christian Endeavor Convention season, as well the preparing of the soil and sowing the seed. The second week in July is the North Carolina Sunday School and Christian Endeavor week, and I am wondering if *you* have given it some thought. The time is going to fly rapidly and unless you get busy now, *you and your school are going to be unprepared.* I want to see *this* year, every school and society in the State represented at the Convention and this means work for somebody. *Will you do your part?* It is a sad state of affairs when our three Conferences, united in one, fails to make as good reports, as one of the former Conferences did alone. *This should not be, and somebody is responsible.* Ask yourself the question—*Lord is it I?* Have I done my duty toward my child, my Sunday school, my Church and my God? Here is hoping that we all will wake up, and get busy in our Schools and Societies; *and begin planning right now, for more and better schools, and to attend the coming Convention, with a good report and a full delegation.* Miss Bessie Holt, Burlington, N. C. is General Secretary of the Convention and has the making of the program in charge. Write her and reserve for yourself and your school a place on the program. *Volunteer your services,* the Convention can use you, and God will bless your efforts. Our Conference has unanimously voted and set aside the second week in July of each year as our Sunday School and Christian Endeavor week. No protracted meetings, or other Church activities should be considered for this week. *If you are loyal to the cause "a word to the wise is sufficient".* All together now for a great Convention. Make this your slogan—*Meet me and mine, at Reidsville, N. C., July 12, 13, 14, 1921. GET BUSY.*

C. H. STEPHENSON.

Raleigh, N. C.

GIVE MORE THOUGHT TO CHILDREN

"The object of Children's Week, to be observed April 24 to May 1 is to arouse in the minds of the adults in the home, church and community, an increased desire to give the child adequate moral and spiritual development; to surround him with such environment and opportunity as will make his complete physical, intellectual and social development possible; and to cause each to assume proper responsibility to all these relations."

This quotation from the leaflet on "Arrangements" for Children's Week, (which will be sent free to you on application) gives in a few words the "Why" of this week when we lay aside for a short time the business of making a living, and consider seriously our duty as parents, as teachers, as Sunday school teachers, as members of the community, toward this younger generation growing up around, and our responsibility to them in helping them to make a life.

A neglected child in the community is as surely a source of infection as is a cesspool or a hidden still. We have often failed to realize that fact in the past; we have fought against the material evil and overlooked or minimized the spiritual evil.

What do the children in *your* community or your church or your home most need? Have you ever stopped to take survey of your neighborhood? Do you know how many children attend Sunday school, and how many attend day school? Have you any idea where the boys and girls spend their leisure time? Do you know how many hours are spent in the "movies", and how many at Sunday school? How many hours is the average teenage boy or girl in your town spending on the street, and how many at home?

Have you made the Sunday school and attractive place for them? Have you separate rooms for the different grades? Do you use Graded Lessons? Or have you said you "can't afford these things? But these are *your* children who are growing up either in love or indifference to your church and your Sunday school.

What about your home life? Are the children in your home and in the homes of your community being taught diligently the words and works of God? Are they growing up with a belief that Christianity is a fundamental necessity of the home, or are they considering it as something that father and mother work at on Sunday when the weather is right?

Prepare to take this week, and "GIVE MORE THOUGHT TO CHILDREN" and the atmosphere in which they are growing up. Send for the leaflet on "Arrangements", and it will tell you how best to prepare yourself on the point you feel most needs stressing in your community.

MRS. F. E. BULLOCK, S. S. Secretary
Room 44, C. P. A. Bldg., Dayton, Ohio.

A GROWING YOUNG PEOPLE'S MISSIONARY SOCIETY

In July of 1920 I had the privilege of visiting Liberty (Vance) church. While there I organized a Young People's Missionary Society, with 14 charter members. Last Tuesday, March 1, 1921, by special invitation I visited this church again, the "Special Occasion" being a pageant "Christ in America" given by this organization, which has grown in the seven months from 14 members to 43, and are doing a fine work. I have seen this pageant given before, but never any better, every one taking his or her part with ease and efficiency. The costumes were all good, and the chorus the best I have ever heard at one of these pageants, I think.

I know I have never felt so grateful to my Heavenly Father for the opportunity of service and the results of service as I did that evening as I stood before that full house (and so many of them young people) that He had given me the privilege of being co-worker with such loyal young people.

A silver offering was taken at the door, amounting to about \$20.00 which after expenses will go on their pledge for the year. I hope that more of our Y. P. M. S. and W. W. will follow the example of these good people and not wait until the year is near the end before starting

on their pledges. Remember, dear friends, this is a rural church organization with the difficulties that so many of our rural churches have, yet they do things for the Master and his cause, regardless of difficulties. Now that the spring is here let's begin anew to enlist our young people for the Master. Will you not help dear friends? The good friends at Liberty entertained me royally while there, and I am grateful for all their favors. Liberty is a great church, and the possibilities for good there are immense.

BESSIE I. HOLT, *Supt. Y. P. W*

THE BULLETIN

Miss Bessie Holt is this week with Miss Iola Hedgepeth, Fancy Gap, Virginia, in the interest of our mountain mission work.

Evangelist Victor Lightbourne, and Singer Sam Davis, began a meeting in Waverly, Va., March 13. Pastor Foster writing two days later says: "Second service possibly 100 turned away for lack of room. Great preaching and great music."

Dr. Howard E. Rondthaler, President Salem College, delighted and spiritually edified the Burlington congregation last Sunday by two great sermons. Dr. Rondthaler is a pleasing speaker and has a great personality. He will be kindly remembered by all who heard him.

We call special attention to the article by Brother C. H. Stephenson, about the approaching session of the Sunday School Convention of the North Carolina Conference, and trust that officers of the various schools will take note of the matter.

Rev. W. C. Hook has been called to the Berea-Rosemont pastorate to succeed Rev. G. O. Lankford, who takes charge of the Burlington church on April 1. We understand that Brother Hook will not enter upon his new field of service until about June 1.

Great progress is reported for Christianity in India, the census of 1921 showing over 5,000,000 Christians there. In many parts of the country the new converts are more than the churches can assimilate. Many natives of power and influence are being converted and are becoming leaders, and it is hoped that in spite of the political dissension now in India, that a better government and higher religion will follow.

Chaplain H. E. Rountree, under date of March 5, writes from Port Au Prince, Haiti, as follows: "You may be interested to know that I have arrived safely at this port and am in fine health and spirit. It was a good voyage of nine days and most interesting. I arrived on the second of March and am agreeably impressed

with conditions. My duties are of great magnitude, including about fifteen assistants in the morale department. Others will be required. When plans are made I shall have unlimited opportunities for good."

Rev. J. C. Barrett, Harrisonburg, Va., is showing commendable zeal in trying to form a real pastorate of the churches near Harrisonburg, and is seeking to put on a program of progress and activity among these churches. The churches participating are Antioch, Linville, New Hope and Mt. Olivet. A "get-together meeting" of representatives of these churches was recently held and a committee was appointed to look into the matter of buying or building a parsonage in Harrisonburg. This seems to the writer a very timely move in the right direction and here is hoping, for the good of the work, and the advancement of the cause, that the project will carry. The sooner our churches can group themselves into pastorates, and own a parsonage so as to have a pastor in the field for service, the better. Bro. Barrett was to be installed on March 22, and a great social and spiritual event was planned for the occasion, the M. E. church of Harrisonburg supplying the auditorium and entertainment room.

A BOOST FOR THE SUN

(THE HOLY NECK HERALD)

We wish to say a word to our membership about THE CHRISTIAN SUN which is heroically maintaining its existence under a heavy financial strain. We have never seen THE SUN appear in better form, and we truly trust that not a single member of Holy Neck church who is now a subscriber will show a falling religious temperature by allowing his subscription to expire without promptly renewing. Let not only every present subscriber renew when the time comes, and keep square with THE SUN office, but let those who are not now subscribers refuse no longer to withhold that support which is justly due THE SUN. Every person who has a growing interest in his church has just as vital a need for THE SUN's weekly visits to his home as THE SUN has for his support. A growing interest is rarely possible to one who does not take his Church paper.

In the issue of February 16 of THE SUN the editor suggests a series of challenges between Conferences. While we are not in position to issue such challenge, we would like to put a vigorous challenge to our local congregation. We challenge every home not now taking THE SUN that if \$2.50 be posted with the pastor he will assure on return a manifold blessing in knowledge and inspiration from the 52 issues of THE SUN that will enrich the home. Will you face the challenge Christian?

The ignorance that you purchase by keeping the \$2.50 is infinitely more costly than the knowledge, information and inspiration would be by paying the \$2.50 for THE SUN.

Let's have THE SUN in every home of the church!

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

A TASK TO CHALLENGE US

In writing about the work in Japan that we of the South are to do this year, Secretary Minton, who is just back from Japan writes: "The urgency of the Mission Home is seen in the fact that at the present time the Garman, the McKnight and Miss Stacy are all compelled to live in the same house. It is simply impossible for us to think of continuing much longer with so few mission homes to house our missionaries. In view of the fact that Tokyo is a mission center, it seems wise to build another home there at the present time. Later on it will be necessary to build an additional home at Sandai. We ought to have at least one other missionary family in Sendai now, for the field is large—in fact too large for one missionary to handle." I am wondering what some of our pastors in the home-land would say if somebody would force about three families of them to live, have their studies and do their preparation work all in the same home? And I am wondering if we should not give these missionaries who go for us the best and most efficient equipment possible, if they are to be at all comfortable and do their best work? We should have built that Mission Home in Tokyo five years ago, and have by delay greatly handicapped our workers and have been compelled to pay heavy rents besides.

And then as to the building for a Night School and Kindergarten. The Japanese government now legally forbids the teaching of Christianity in the schools, though the schools themselves are owned and taught by Christians. This leaves an opening in her kindergarten and night school work only for Christian teaching, and we are, with others, taking advantage of this opportunity. Bro. Minton further writes of the need of this building which our Southern folks are to erect at a cost of \$12,000: "The purpose of the night school and kindergarten building is defined in its name. The night school is to be conducted for the purpose of teaching English to the young men who follow some daily occupation but who are glad to spend their evenings in the study of English. Most of them, of course, come primarily to get the English, but in the night school it is possible to teach the English from the Bible, and results have shown that many boys who have entered a night school to study English have come out after some months of study, confirmed to the Christian faith. I visited a number of these night schools conducted by missions and by the Y. M. C. A., and I believe them to be one of the most fruitful sources of Christian effort in Japan. The building will be so arranged as to not only care for the night school, but also to house the kindergarten which we are now conducting in the little Japanese home in Naka Shibuya. We have a great opportunity here with a kindergarten now of some 40 children under efficient Japanese leaders. Miss Stacy is also connected with this work and at the present time is teaching several classes

in connection with her language study. I am delighted with her work." We of the South have a definite and practical program of progress and of righteousness sufficient to challenge our faith and our prayers and our resources. God help us to enter in and do our part in His name.

WHY?

The Mission Secretary has this pertinent question (in confidence) from a very earnest and devout Christian woman in one of our growing congregations. "Can you tell me why so many preachers, and good ones, at that fail to preach missions? I mean no reflection on any one, but if the ministers would preach more, and not leave it up to the Woman's Missionary Society and the women in the Sunday school, the men would pay more attention, and they could do more for they usually carry the pocket book. One of our best Christian men, would not stay to our missionary services for a long time because he said it was just for the women."

We pass the question on for what it may be worth, and hoping it will find answer in some pastor's heart.

AT HIS POST AGAIN

Many SUN readers will be glad to learn that Rev. D. P. Barrett and family have arrived safely in Porto Rico and are happy to be back again at their work, after a "most pleasant sojourn or furlough amongst so many friends and loved ones in the States." He reports that Bro. Martin, who has been looking after the work in his absence is unwell and is in the hospital for treatment. Bro. Barrett sends love from himself and family, to all in the States who did so much to make them comfortable and happy while here.

Bro. Barrett has come to love the work and the people of Porto Rico, and to feel that his home is with them.

ANOTHER MISSION SUNDAY SCHOOL

Mrs. J. W. Manning, our good friend, and most capable and efficient Sunday school superintendent of missions in Third church, Norfolk, sends us the very gratifying word from her school. "I have been noticing in THE SUN the appeals made to the Sunday schools to give a monthly offering to missions and the names of many schools doing same. I have not seen the name of our Sunday school (the Third Christian church Sunday school). Perhaps you do not know that our school gives to missions every Sunday and has since its organization, thirteen and a half years ago. Each class has two envelopes, one for Sunday school and one for missions, and every pupil from the tiniest tot up is supposed to give in each envelope and they know distinctly what it is for, and drop a penny in each and if they have a nickel they drop two pennies in one and three in the other, whichever they desire to do. Many drop a nickel in each and many a larger amount. Many of us were trained to this at the Memorial Temple, from whence many of us came."

It may be said that Third church in connection with its Sunday school, supports two missionaries in the foreign field, Miss Williams in Porto Rico and Toshio Sato in Japan, and it is no wonder that the school and church are alive and active in all good works at home. Mrs. Manning's letter tells the secret of its power in large measure.

"MORE DECENTLY AND IN ORDER"

The writer had a personal letter from a very much interested and intelligent layman, with this line: "I feel very deeply that our Church services have lost much of power in their appeal to be 'pleasing' and 'bright' and they have become shallow. And I fear that we are becoming shallow with them. I would plead for more formality in our church worship or at least that things be done more 'decently and in order'. Ministers cannot face men with a message unless they have faced God and feel that they are His Messengers."

And this calls to mind a most pointed declaration appearing in print recently, viz: "The dearth of worshippers is largely due to a dearth of worship."

SUNDAY SCHOOL CONTRIBUTIONS TO MISSIONS IN FEBRUARY

Hank's Chapel, \$2.65; Holland, Va., \$14.50; Rose Hill, Ga., Class No. 6. \$2.65; Wadley, Ala., \$1.68; Holy Neck, Va., \$5.67; Wentworth, \$1.10; Phoenix, Ala., \$1.50; Richland, Ga., \$1.29; Rose Hill, Ga., \$4.21; Graham, \$2.57; Isle of Wight, Va., \$2.50; New Providence, \$2.90; Chapel Hill, \$2.00; South Norfolk, \$9.16; Henderson, \$6.78; Lebanon, \$2.00; Morrisville, \$0.65; Burlington, \$56.94; Third church, Va., 180.00. Total for February, \$300.66.

A growing interest in missions is manifest in our Sunday schools for which we thank God and take courage.

OUR ORPHANAGE

SUPERINTENDENT'S LETTER

Mr. W. H. Etheredge, Selma, N. C., has the pleasure of being the first man to make an Easter Offering this year. He sends a check for \$5.00 with a letter full of encouragement. What if we had five hundred men in the denomination who would mail us a check for \$5.00! We would have the "Children's Home" paid for by the first of May and everybody would be happy.

We have already received a number of letters from the good women of our Church asking for information as to the cost of furnishing rooms in the new building. I know the women of our Church will not let this pretty building go up without having some special part in it, and it will be a help for them to furnish the rooms. I know they will do this because I have never called on them yet, to furnish anything we needed at the Orphanage, when they did not gladly respond. They have always done more than I asked.

I visited the factories that manufacture beds, springs and mattresses this week and find that the bedsteads with a good cotton mattress with springs will cost us \$25.00 per bed. These will be single beds and will require bed linen the usual size for ordinary double beds. By making the bed linen the same size as for double beds will be a great convenience to us in the work here and it will not cost much more.

We will have three dormitory rooms with twenty beds in each for the children. We will have three matron rooms with one bed in each, one dresser, two chairs and a drugget on the floor.

If we can raise \$8,000.00 by May first, we will be able to pay for the new building and the good women will have it furnished by that time and we will open the doors for the beautiful little children as soon as the Board accepts it.

Do not forget the *Easter Offering* in your church and ask everybody to contribute something and have a part in the new "Children's Home". It will bring you joy and happiness.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR MARCH 23, 1921

Amount Brought Forward \$3,500.23

Sunday School Monthly Offerings

(North Carolina Conference)

Shallow Ford, \$2.00; Piney Plains, 6.28; New Providence, Graham, N. C., 5.10; New Lebanon, 1.00; New Lebanon Baraca Class, 1.00; Raleigh, 5.00; Shallow Well, 1.97; Chapel Hill, 3.01; Pleasant Ridge, 6.00; Reidsville, 2.00.

(Eastern Virginia Conference)

South Norfolk, \$12.23; Berea, (Naus) 10.00; Berea, (Nor) 4.00; Bethlehem, 4.10.

(Virginia Valley Conference)

Leaksville, (Val. Va.), \$1.72.

(Georgia and Alabama Conference)

Mt. Zion, Ala, \$1.03; LaGrange, Ga., 2.00. Total, \$68.57.

Children's Home Fund

J. M. Atwater, Burlington, N. C., \$25.00; T. F. Ayscough, Henderson, N. C., on pledge, 10.00; Mrs. Sarah J. Fix, (by will), 50.00; "A Friend", Harrisonburg, Va., (for furnishings), 10.00. Total \$95.00.

Special Offerings

W. H. Thomas, East Durham, N. C., \$25.00; Mrs. Effie Wicker, 5.00. Total \$30.00.

Easter Offering

W. H. Etheredge, \$5.00.

Miscellaneous

Sale of rags, \$16.00.

Total for the week, \$214.57. Grand total, \$3,714.80.

A man from Georgia spent the summer in the mountains, and met an old fellow who, when he found out that his friend was from Georgia, said: "An' you come from Georgy? Mebby you knowed Bill Johnson, my wife's fust cousin. He's traveled all over Georgy peddlin' sewin' machines. He's been ever'whurs. He's been away down thar to that place that sticks out in the Atlantic Oshen!"

"Do you mean Florida?" the stranger asked.

"Yeah, that's hit!—Floridy. I jist couldn't think uv the name uv that town."—*Forward.*

Conductor—"Do you mind, if I put your bag out of the way, sir? People coming in are falling over it."

Traveler—"You leave it where it is. If nobody falls over it I shall forget it's there."—*London Opinion.*

SOLEMN VOWS

COULTER-LONG

A beautiful marriage occurred in the home of Dr. W. S. Long in Graham, N. C., February 23, 1921 when his daughter, Annie Ben, and Mr. W. S. Coulter, of Burlington, N. C., were united in marriage. The happy couple at once left for Savannah, Ga., and after some days were to go by steamer to Baltimore and thence to Washington and be present at the inauguration of President Harding. Their home will be in Burlington where Mr. Coulter is engaged in the practice of law.

The writer officiated at the marriage.

W. S. LONG.

CALLED HOME

NEVILLE

Sarah Emeline Pritchard Neville, wife of David Neville of Chapel Hill, N. C., died March 8, 1921, aged 65 years 5 months and 6 days.

She was the mother of fifteen children; seven died in infancy, eight survive. Besides these she leaves her husband, three brothers, two sisters and many relatives to mourn her departure.

In her youth she united with the Christian church at Damascus, Orange Co. N. C., and always manifested a gentle, humble, and beautiful Christian spirit. Devotedly attached to her family, friends and church.

Many lovely flowers were spread over her grave.

Burial services by writer assisted by Rev. B. J. Howard.

W. S. LONG.

KNIGHT

Mrs. Margaret Knight, who was eighty three years and twenty-three days old, died March 7, 1921, at the home of her daughter Mrs. Lee Grimsley of near Ingram, Va. The deceased is survived by four children—Mrs. Lee Grimsley of Ingram, Va., Mrs. Joe Campbell of near Honeville, Va., Mrs. Carrie Dusing of Shepherdstown, Va., and Mr. John Knight of Berryville, Va.,—and several grand children.

Sister Knight had been a member of East Liberty Christian church for about fifteen years. About three weeks before she died, she told the writer that she felt that all was well with her soul and that she was ready to go to be with God.

The funeral was conducted in St. Paul's Protestant Episcopal church near Ingram, and the body was buried in Bro. Sam Comer's cemetery, near by, on Wednesday, March 9, 1921. The funeral was conducted by the writer.

R. P. CRUMPLER.

CHURCH NEWS

"SHORTS" FROM DR. LONG

Dear Editor THE SUN:

I preached at the First M. E. church, South, Florence, S. C., last Sunday, and attended the Men's Bible Class at the same place. My only living son, Joseph Cromwell Long, is president of said class. Two hundred and eighty-seven men were present last Sunday. The class offering was nearly one hundred dollars. This, I was told, is the largest Bible Class of men in the State of South Carolina.

Mrs. Long will remain with Joseph and his family a week or two before returning to North Carolina.

I reached Raleigh two days before the Legislature adjourned. I called at the Governor's office; also took a look at the Solons in the lower house, and the Conscript fathers in the Senate Chamber. As usual, with legislative bodies and Christian Conferences, everything nearly, conspires to cause a ram and jam at or near the hour for the *sine die* adjournment.

I called to see brother W. B. Mann. He is, you know, one of the most prominent members of our Church here. For a year he has been too feeble to either go to his store or attend church.

Brother Knight and his good wife are hard at work in the Master's cause. Members and friends of the Christian Church living in Raleigh, or who may visit the city, would do well to attend the First Christian church and aid in complying with all requests of the North Carolina Conference and Southern Christian Convention.

D. A. LONG.

Raleigh, N. C., March 10, 1921

LANETT, ALABAMA

I have been a constant subscriber to your paper for several years and it affords me great pleasure to glean from its pages information about the Christian Church and what its members are doing. A new spirit seems to have been born in the ranks of the Church. Great things have been accomplished and still greater things are being attempted. The Christian

Church is coming to the front with the larger denominations and has put on new life and is doing its share of work which cannot be done by any other religious body. Activity is the life of any organization and I am glad to see the Christian Church moving along with such progress.

The writer is especially interested in the Sunday school. It is one of the greatest institutions in the Church. Many can be helped along life's rugged way through the influence of the Sunday school that could not be helped in any other way. We have a fine Sunday school here and the attendance is 50% better than it was during the first quarter of 1920.

Rev. H. M. Gray has moved here and is on the ground with us. The Lanett pastorate has been deprived of the privilege of having a pastor here for many years. Brother Gray and family moving here has served to inspire the members, and the outlook is encouraging.

LUCIUS MÓBLEY.

MT. AUBURN

Three times this winter I have gone to this church to fill appointments for the pastor, D. A. Long, who was absent in Florida. On each visit the weather was inclement and consequently the congregations were small. I was very anxious to have a good day that I might see as many of the good people as possible.

In the month of August 1860 I was at this church. Rev. John N. Manning was pastor and was conducting a protracted meeting. I had not been authorized to preach at that time, but was in October following. Bro. Manning would have me attempt to preach. I reluctantly made the effort. This was my first attempt at preaching away from home. That fall I became pastor of Pleasant Grove, Halifax County, Virginia, and served that church until 1865. Several times during that period I exchanged appointments with Bro. Manning, and was thus enabled to visit Mt. Auburn. Some years after the Civil War I was pastor of this church and became very much attached to the people of that church and community. The uniform kindness and hospitality they manifested was such that I shall never forget. I recall their names, in imagina-

tion view their homes, see their faces. On my recent visits I saw only one of the old friends of my first acquaintance, T. J. Haskins. He was looking well and in good cheer. While so many of those who worshipped there in other days have passed on before, I was glad to see that those who have come up to fill their places seem to be worthy descendants of their most excellent parents.

I was entertained while there by the Kimball brothers and Bro. Wilson. These brethren and their good wives know just how to entertain a preacher.

W. S. LONG.

Chapel Hill, N. C.

JUST FROM GEORGIA

Yesterday was a good day for the Rose Hill church. The Woman's Missionary Aid Society had charge of the services and an interesting program was rendered. Mrs. J. D. Johnson read an appropriate selection on "Christian women will be missionary women." Mrs. J. T. Terrell gave a reading on the theme, "The Bible the living need." The writer addressed the congregation, using as his subject, "The Influence of Missions on Civilization." The church choir furnished the music. A splendid spirit prevailed throughout the program and a special offering for foreign missions was received which was very satisfactory.

A special series of meetings began at the North Highland Christian church February 27 and closed March 12. Rev. J. D. Dollar, Roanoke, Alabama, did the preaching the first week and the writer preached the last week. There was a fine interest manifested from the very beginning, but the climax was reached on Thursday night of the last week when twenty people confessed the Lord as a personal Savior. Rev. A. H. Shepherd is the pastor and is doing good work.

Rev. P. L. Duke is the pastor at Phoenix City, and is doing commendable work. These people are planning to build a new brick church in the near future.

The work at Rose Hill is moving along in a very satisfactory manner. The spiritual life of the church (for there is such a thing as spiritual life here) seems to be greatly awakened. Our finance committee is working

wonders in the church and our treasurer has reported a substantial balance every month since I have been on the field.

R. F. BROWN.

1020 Park Place, Columbus, Ga.

ANTI-DISMALS

"Do not delay," urges the advertisement of a clothier published in a New Zealand paper. "The remarkable coats we are offering will last only a few hours!"—Youth's Companion.

Willie was being measured for his first made-to-order suit of clothes.

"Do you want the shoulders padded my little man?" inquired the tailor.

"Naw," said Willie, significantly, "pad the pants."

As the train neared the city the colored porter approached the jovial-faced gentleman, saying with a smile, "Shall ah brush you off, suh?"

"No," he replied; "I prefer to get off in the usual manner."—Princeton Tiger.

I was walking down the street arm in arm with Shallwe Race.

"Did you see that woman smile at me?" I asked Shallwe.

And he replied: "O, that's nothing; the first time I saw you I nearly laughed my head off."

Two patients who had just been on the operating table were canvassing the situation. One ascertained the surgeon had left some sponges inside her. The other discovered she harbored a spool of thread. Both nearly dropped dead when the doctor opened the door and asked, "Has anybody seen my satchel?"

Uncle Mose had put green paint on the garden seat and the boss had sat on it, ruining the new cream-colored trousers that Uncle Mose coveted. "Ah done tried everything, boss—soap, gal-line, hot iron—"

"Did you try ammonia?"

"No, boss; no," he answered, brightening. "Ah ain't tried 'em on-me, but Ah knows dey'll fit."—American Legion Weekly.

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.) Business Regulations

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DR. J. R. BROOKS

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BURLINGTON, NORTH CAROLINA

SELF-DENIAL MONTH

A Call to Loyalty, Liberality and Love.

The month of April has been designated as a self-denial period for all subscribers to the Men and Millions Forward Movement of the Southern Christian Convention.

Why This Call ?

Every department of the Church is in urgent need of funds. The present financial depression has been a hard blow to all Church institutions, as well as commercial enterprises. Our mission work, our College, our Orphanage, THE CHRISTIAN SUN—and in fact all departments of our Church, are needing the funds pledged for their support.

A Date and A Goal.

May 1, 1921 will complete the first year of our Men and Millions Forward Movement. The officers of the Movement are anxious that collections for the first year be 100%. They have labored earnestly, hard, and heroically. We must not fail them; we must not fail the enterprises of our Church—we must not fail ourselves.

Another Need.

Aside from the needs of our Church enterprises, there is that personal need of making good our pledges. We need to know the joy that comes from sacrifice. Paying our pledges to this great Movement will mean more to the individual members of the denomination than to the Church enterprises.

A Time Of Testing

The month of April is to be "Self-denial Month" amongst us of the Southern Christian Convention. Many of us pledged to make weekly, monthly or *annual* payments to "Men and Millions." And our time is out with April. Unless we pay up by the ending of that month our first year will be gone and we will be behind. Then the "catching up" will be difficult.

In order to meet this payment very many of us will certainly have to make real self-denial in April. We will have to deny ourselves something we really need, and have purposed and planned to have, if we meet our payment and so fulfill our moral and spiritual obligation.

It is a time like this that tests the faith, loyalty and devotion of a people to the uttermost. Now is the real time of our testing. Do we love our Lord, our Church, the divine work entrusted to our hands? We as a people will answer that during "Self-Denial Month". May God help us to stand the test.

J. O. ATKINSON, *Chairman,*
Campaign Committee.

Remember the Period--April 1921

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII





BURLINGTON, N. C., MARCH 30, 1921

NUMBER 3

Religious Conditions In The South

What is Our Share in this Task?



Catholic Jewish Protestant Not Members
   
of any Church

The black lines represent a total of 26¼ inches; the light lines, including Catholic and Jews with Protestants, represent 13½ inches. What is your church, your Sunday school doing to increase the light lines and decrease the black lines? About sixty per cent of our population not members of any Church. Unless the masses are reached with the Gospel our country faces disaster. Will the Church fulfill her mission?

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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EDITORIAL

"Through lack of knowledge of educational values, and their fear of an uninformed public opinion, the secondary schools and the colleges have very largely abdicated their place as leaders in modern life and have become the plaything of whatever temporary and passing influence may operate upon them."

TODAY'S EDUCATION

WE have just had an opportunity of reading the latest utterance, so far as we know, on the subject of education. President Nicholas Murray Butler of Columbia University, in a 16 page pamphlet on "Making Liberal Men and Women" says some things that should be taught in every home and in every school room, and published in every paper in the land. Space forbids that we give Dr. Butler's message in full. This quotation from the early part of his message will set forth the thing that he says so well and so emphatically:

"In the past it has been usual to assume that whatever is done in the name of education, like that which is done in the name of philanthropy or religion, is of necessity well and deservedly done and is to be supported without murmur. There are, however, too many signs that education does not satisfactorily educate to justify or even ensure a longer continuance of this uncritical acquiescence. What is the trouble?"

This is in thorough accord with what a great educator said to us the other day when he declared that he and his faculty were often embarrassed because of the very poor preparation of many who sought admittance to the college of which he was president. "There seems to be no thoroughness", said this college president, in his criticism of the average high school. There are *schools*

and *schools* today; and as President Butler points out, it is a mistaken idea to say that a school is good just because it is a school.

But what about President Butler's question—"What is the trouble?" There are many conditions that go to make up the answer, but in summing them up it seems to us that scholarship is becoming unpopular. In the days of the "three R's" there was a thoroughness that was well recognized. The men who graduated in "the university of the three R's" are no longer. The average child today has the original studies multiplied by three, and thus he is endeavoring to take from six to ten subjects in the same number of hours as of old. The consequence is that the average child is being forced to do things in a hurry, getting only a brief outline of what he is required to do and carries this system of study into all that he does. When he reaches high school it is the same program and principle. If his subjects in college are decreased in number, he is but little better off because of the study habit which he has formed.

This further quotation from President Butler's message will help to guide our readers in the study of our theme.

"The ruling passion just now is not to know and understand, but to get ahead, to overturn something, to apply in ways that bring material advantage some bit of information or some acquired skill. Both school and college have in large part taken their minds off the true business of education, which is to prepare youth to live, and have fixed them upon something which is very subordinate, namely, how to prepare youth to make a living."

This statement clearly shows that the thing that the average student is after today is the short cut to the haven of success. High schools and colleges have yielded to this demand until in practically every college there is linked up with it a kind of training or business department. There are those who graduate in these departments, and the average person so graduating leaves the impression upon the world that he or she is a *graduate* of a certain college. Whether or not they mean to leave this impression, the result is often the same. A few years ago it was our privilege to be in a home and to hear a member of the family speaking about another member who was to "graduate" in the next month from a certain college. It happened that we knew about the person and knew that this person was to graduate only in a small *department* of this institution. But we venture to say that the average person in this student's community looked upon him as a college graduate, when that person could not in so short a time meet the requirements expected of the average college graduate by the public.

Primary schools are trying to do too much; secondary schools have a program larger than ability; high schools are trying to teach everything; and colleges in order to meet the demands, are specializing. The administration

of the average college will not tell you this, but only a slight study of the average college catalogue will reveal the truthfulness of this statement.

"We are doubtless passing through a period of reaction in education which will spend itself as periods of reaction have so often spent themselves before. The sure mark of a real reactionary is his contempt for all that man has learned and done, and his demand that the history of human achievement be thrown away and the task begun all over again on the basis of present-day dissatisfaction and distress. The sure mark of the true progressive is his acceptance of human experience, his desire to understand and interpret it, and his determination that it shall be made the foundation for something better, something Lippier and something more justly than anything which has gone before."

Is this not true? Have we not "thrown away the task begun all over again" in order to meet the present day demands. The demand of the day seems to be for a quick education, a degree, and a diploma. There is much more being said about getting a diploma than acquiring scholarship.

President Butler's utterances on this subject in his message rings clear when he declares that:

"This decline in educational power is primarily the result of a widely influential and wholly false philosophy of education which has operated to destroy the excellence of the American school and college, as these existed a generation ago, without putting anything in its place. It has been dinned into our ears that all subjects are of equal educational value, and it matters not what one studies, but only how he studies it. This doctrine has destroyed the standard of value in education, and in practical application is making us a widely instructed but an uncultivated and undisciplined people."

If these things are true—and we think they are—then we should get back to the home base in education. But where shall we begin? Shall we begin with the primary schools, in the colleges, or in the university? We should begin to apply the remedy where the symptoms first began, and that place is in the primary grades. Less subjects and more emphasis; less *training* and more *culture*. But the primary schools cannot remedy the whole situation. There must be a changing all along the line. Universities must stop doing college work, and colleges must stop doing the work of high and secondary schools.

There are so many primary students in secondary schools and so many secondary students in high school, and so many high school students in colleges and so

many college students in universities that one class of students have begun to think themselves about as well prepared as any other class. No wonder it is so difficult to get a young man interested in a college education. No wonder that the public does not recognize to a fuller extent the college graduate.

Shall we dig back to old foundations in our education?

A GOOD SUGGESTION

Our good and progressive young friend, P. T. Hines, Raleigh, N. C., sends a good suggestion by saying that the Good Literature Committee of the Christian Endeavor Society of the Raleigh church has made a survey of the papers and magazines read by the members of the Raleigh church. The idea is splendid and we trust that other churches will undertake the same thing.

We believe that it would be good information for a pastor to know just what his people are reading. A physician always likes to know what medicine a patient has been taking before he prescribes. It may be that some of our pastors are not familiar with what their members are reading and so prescribe (preach) the wrong thing. Sometimes a pastor takes it for granted that the Church paper is in the homes of his people and that they know about the general activities of the Church, when as a matter of fact, they are not informed on the thing that he assumes they are. On the other hand it is possible for a pastor to worry his people by going into detail with some denominational undertaking because his hearers are already informed through the Church press.

How many of our churches will make a survey of the religious literature in the hands of their church membership?

THE DEMAND FOR RELIGIOUS BOOKS

In such an age of fiction and short-story writing and reading as this, it seems hardly believable that the buying public demand for religious books is likely to overbalance that for fiction; yet it is never-the-less true. The investigation and observations of the *Publisher's Weekly* show that the most spectacular and continuing records in book sales are often made in the field of religious books.

The average father or mother of an over-Puritanical judgment can scarcely appreciate the inclination towards religious questions and subjects of the present day. It remains for the book seller to disclose the fact that religious themes are becoming more interesting to the average reader than fiction. *The Publisher's Weekly* writes: "The reason for this may lie in the fact that a book which has caught hold of the religious aspirations of a reader makes immediately a worker for its increased circulation. A reader who has enjoyed a good novel may recommend it in a friendly way, but the reader of a book that has moved him to his innermost soul feels it his duty and privilege to get others to read. Pulpit as well as pew, Sunday school workers or platform speakers, take equal interest in extending this kind of book distribution."

THE OBSERVATORY

J. E. MASSEY

RICE FOR STARVING ARMENIANS

The South has envolved a plan whereby it will feed the Armenians on \$675,000 worth of rice and thus help solve the food problem of Armenia. Louisiana, long the large producer of rice in the rich black alluvial deposit lands, especially in the Teche country about 125 miles southwest of New Orleans, has taken the lead in the movement which will help the Armenians and at the same time move the heavy crop for which the market is stagnant. Quotas have been fixed for Louisiana, Mississippi, Texas, Alabama, and Arkansas, and the work will be carried on under the auspices of the Associated Rice Millers of America, in cooperation with the Near-East Relief Commission.

In carrying out this plan the first purpose of the relief committee will be to raise \$675,000 and this amount will be expended in the rice markets of the South. The shipment will go direct to Constantinople and it is appropriate that the campaign will be concluded on Easter Sunday.

It is estimated by food experts that a cupful of rice weighing one-third of a pound will provide a single meal for five or six persons. Those in charge of the campaign say that they can buy and ship the rice to Constantinople at between three and four cents a pound. One hundred pounds would sustain a life for a year at a cost of three or four dollars.

As rice is the principal food of the East, there would be no problem or education in its preparation or use. This \$675,000 worth of the staple which will be contributed by the people of the South will go a long way toward solving the problem which happily has no parallel in this prosperous land of ours.

PLANS TO AVERT IMMIGRATION FROM CITIES

Too much of the country's immigration is going to the cities—especially the large cities of the country. Evidently this fact is apparent to the new Commissioner General of Immigration, W. W. Husband, considering that he has expressed his plan to avert immigration from the cities and industrial centers and coordinate agencies of the Department of the Interior, Agriculture and Labor to place the newcomers on small farms.

The Commissioner General has conferred with Secretary of Labor, Dawes, and it was agreed that this plan would solve the immigration problem, and at the same time help greatly in correcting the economic situation arising from the flow of the population to the cities. Unemployment is still very great in industrial centers all over the country, and will probably remain rather stringent for some time in spite of the fact that the Government's efforts are being directed specifically to-

ward the end of increasing employment. In this respect one can appreciate the significance of the proposed direction of laws in the solution of the greater industrial problem.

According to this intended change the future immigrants would for the most part, go to the farm; and here there arises another problem in the minds of many of the farming people of the country: Will these immigrants form a desirable mixture with the extremely individualistic nature and environment which is peculiarly their's? In view of this possible antagonism, the Commissioner General proposes to induce the immigrants to take up the redemption of the swampy and hitherto-fore untilled section of land, thereby subjecting the American farmer to no unnecessary inconveniences in carrying out the project. Then, as to racial antagonism, the immigrants would be clustered into small settlements rather than among the native farmers. Not being carried to extremes, this would permit them social enjoyment, and at the same time, aid them in the process of Americanization.

THE POPULATION MOVES WESTWARD

"Westward Ho!" still seems to be the national slogan, no less than in the days of the "Forty-Niners". As the East piles up its population in big cities, one almost forgets that the center of the population of the United States is moving westward steadily but surely.

More specifically speaking, "when the Census Bureau a short time ago completed its herculean task of counting the noses within the borders of Uncle Sam's domain," to repeat the words of *The Literary Digest*, it announced that the exact center of population was where the little village of Whitehall, Indiana, now stands. Still more specifically speaking, the modest home of "Uncle Jimmy" Herrin, on the edge of the village of forty-three inhabitants is the center, and the new landmark is placed close beside the kitchen doorway.

Of course, "Uncle Jimmy" appreciates the correctness of the calculations. But he will not stand as its guardian for more than ten years. If the rate and direction of this ever-changing hub of the United States continues, 1930 will place the landmark somewhere in the adjoining state of Illinois.

THE CHOICE OF ROADS

But to every man there openeth
A way, and ways and a way,
And the high soul climbs the high way
And the low soul groupes the low;
And in between, on the misty flates,
The rest drift to and fro.

But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—John Oxenham in the Baptist.



CONTRIBUTIONS



WHY YOUNG PEOPLE SHOULD REMAIN FOR CHURCH SERVICES

THE subject suggests the idea that the attendance of young people at church services has not been, in the past, all that could be desired. If this be a fact there must be a reason. Let us see.

Has the youth of today been taught, in the home, the value of, and necessity for, divine worship? Have the church services been of such a nature as to attract and hold the youthful mind?

We fear there has been a laxity in the home along this line. We believe the activities of the church, in recent years, have been along negative rather than positive lines.

This would account for, in a large measure, what might seem to be indifference on the part of the youths of our land.

Their young minds and bodies full of life and energy seek the active rather than the passive side of life.

Beware! lest ye offend one of these little ones, by undue criticism, ere you have heard their case.

Young people should remain for church services first *because*—and to many of the ladies this is sufficient—the church is the University of the Sunday school; the training camp for the armies of the Lord of Host. Here one learns to put into practical Christian living the fundamentals which have been taught in the Sunday school. Here one's character is polished and adorned with those attributes which will enable him to pass, without blush or shame, all test in the school of *everyday life*. And by the blood of Jesus Christ all demerits are cancelled.

Here one learns to wear the whole armor of God. To fight the good fight, and having done all, to stand. And none should be absent without leave. Again, *the church* is the feeding ground of the soul. The green pastures, the quiet waters, the never failing spring of hope, to the lambs of His fold.

Within her walls is shelter from the storms and evils of life. Here the feast is spread. And the young find nurture and admonition for their souls.

Here are taught those never-dying principles, which, adhered to, will guide them in paths of righteousness, which leadeth to the *Golden City*.

To serve and be served.

Remember please the service rendered by the lad of the Galilean hills—who gave his loaves and fishes, which being blessed of the Master, was made ample to appease the hunger of the multitudes.

Remember, how the youth David—a mere stripling—slew the giant Goliath, and won victory and honor for the armies of the Living God.

*Delivered before the Community League of Waverly, Virginia, January 30, 1921, by Mayor B. E. White.

So may the boys and girls, of today, find opportunity for service to the church and to humanity, if they but equip themselves and wait upon the Lord.

John 21:15-16 teaches that the proof of love is *service*. First to the young, then to the full grown. When Jesus had been assured of Simon's love and sincerity, He straightway commanded *service*; in these words, "*Feed my lambs*". This being followed later by the command, "*Feed my sheep*".

Thus we have the order in which service should be rendered. If the church would interest and hold the young, it would be well to bear this in mind.

Second, because *the church* is the basic or fundamental institution of civilization. A permanent institution. Immutable as the hills, broad as the universe—eternal as God.

Historians in their research of the dim and distant past have not recorded the time when there was not some form of worship to a deity, seen or unseen, real or imaginary.

It is the very nature of man to worship, something, some object, some God. It is incumbent therefore upon the home and the church to train the youths of our land in the way they should go, and to teach them the living truths, concerning the *one great Living God*.

It is needless to say the training should begin in the home. It does either for good or evil, but alas! the home training is often more detrimental than helpful, to the development of those Christian virtues and manly attributes, which tend to make the best citizens. And thus, falls more heavily upon the church, the performance of a duty which it dares not shirk.

The development of the church is the development of humanity, but the church can be no stronger than the individuals who constitute it.

AWAKE! then ye sons and daughters of God, who constitute the body of His church visible.

AWAKE! ye ministers of His Gospel—who proclaim His Word—ye shepherds of His flock, and hear me when I declare that your words, your acts, your prayers, your lives mark the pathway into which their young lives are being led.

The perpetuity of the church, the salvation of the World, the coming of His Kingdom, rest upon you this hour.

CHRISTIAN DAILY NEWSPAPER FAILED

The American Daily Standard, America's only Protestant Christian daily newspaper, was forced to suspend publication.

Since this huge and novel enterprise was being watched by Christians and non-Christians in all parts of the country, it seems but fitting that a brief statement should be made at this time.

Last Christmas day the first issue of *The American Daily Standard* appeared. It was the intention of the

publishers to satisfy the wants of many Christian people who had been clamoring so very long for a daily paper that honored Christ, that was fearlessly truthful, that eliminated stories of crime and scandal—in short, that was a decided help to the Christian family and the Church instead of an impediment.

We had the finest little plant in Chicago. Our force of employees was loyal, hard-working, and first-class all around. At the paper's demise the *Chicago Daily News* testified that we had produced "an excellent paper". During the last few days of our existence subscriptions poured in by hundreds.

And yet we collapsed!

The reason? Insufficient funds? Only partly. The chief reason, the fundamental reason, is a different one altogether. There are really various reasons, and these are so astounding and shocking in their nature, that we hesitate to divulge them on this occasion. We are writing a broad statement containing a full account of the reasons of our collapse and also containing our plans for the future.

For we have not yet given up the fight! Old Satan may think his victory final, but he has another thought coming!

Anyone that wants our broader statement can obtain same by addressing us personally at 441 West 63rd St., Chicago, Ill.

J. CLOVER MONSMA.

President of Pub. Co., and Editor-in-Chief.

PERSONAL EVANGELISM

SOME OBSERVATIONS AND EXPERIENCES

By J. G. Bishop, D. D.

PERHAPS not since the Apostolic Age has the subject of Evangelism been brought to the consideration of the Church, from the pulpit and by the press, as at this time. Personal Evangelism is being stressed, as indeed it should be. We come into the world, not in groups, but as individuals, and so we pass out of the world individually. Even so, if we are Christians, we were "born again" as individuals, one by one. (John 3:3)

The object of this writing is to call attention to the manner I saw pursued by one successful preacher, in winning individual souls for Christ and the Kingdom.

A little over thirty years ago I was pastor of the Christian church in Vienna, New Jersey, and Rev. M. W. Borthwick was pastor of the Christian church at Baleville, New Jersey, in the same Conference. We joined teams, assisting each other in special evangelistic meetings, first at Baleville, then at Vienna. Baleville is, or was then, a small hamlet, but our church there had a large membership, drawing from the country round about. During those meetings the writer did the preaching and the pastor did the most of the house to house visitation. He had no bicycle, or automobile, but he had a good horse and buggy, and he knew how to use them. One afternoon he took me with him, and I made observations. He would stop at a farm-house, and we would go in.

After the usual salutations he would commence conversation, not in a promiscuous way to, or with, all

present but to *one individual*—the husband, the wife, or some other member of the family of suitable age, as the circumstances might suggest, and this conversation was not about the state of the weather, the growing crops, or any other of the common temporal questions of the day, but it was on the question of that individual's personal salvation. In his adroit, but kind, earnest way he would soon diagnose the case—find out the religious status of that soul. Then he was prepared to intelligently deal with that soul, and show the way of life and salvation through Jesus Christ. He would show the awful danger of procrastinating this question of such momentous importance, and would urge the *immediate* acceptance of Jesus Christ as his (or her) Savior. If there was but one person, prayer was then offered; if there were more than one, the prayer would be deferred until the same process was used with each *individual*, with such modifications as the case might seem to require. By this time the spirit of penitence, in some cases, this afternoon, was visibly manifest. Then there was kneeling in prayer. And what prayers! Then about as fast as his horse could go we were taken to another country home.

The above is a sample of one of Brother Borthwick's ways of working. As a result many persons were converted in their homes. Why might it not be so today? Another beneficial result would be to ingratiate the pastor in the home life of his people.

Another notable occurrence illustrating the importance of Personal Evangelism. It was during this same meeting with Pastor Borthwick, at Baleville, New Jersey. As the congregation, in large part, came from the country for miles around, it was understood that if the night was extremely dark, or for other cause it was not thought best to have a night service, the church bell would not be rung, and there would be no service. Such a night came, and there was no service at the church. Several families, in which there were persons who were not yet Christians, lived in a small valley some two hundred yards away. Brother Borthwick lighted two lanterns. He, taking one, said, "I will go down and see if there is a prospect of our doing anything tonight. If there is not, I will soon be back. If there is such a prospect, and if I am not back by such a time, you take this lantern and come down."

He did not come back, and I went down. In one of the homes he had, sitting in a row, eight persons, six men, besides the husband and wife of the house. A short prayer was offered by the pastor, asking for the presence and divine blessing of the Lord—and he asked just as if he expected his request to be granted! Earnest personal work was then commenced. Brother Borthwick sitting in a chair just in front of the first one in the row, began, and in his kindly, adroit way would seem to banish all sense of fear and embarrassment, and so gain the confidence of his subject that he would have but little if any trouble in his diagnosing the case, finding out his views of Christianity, pro and con, and especially of his *personal relation thereto*. He was so tactful that if his subject attempted an argument, it was almost instantly warded off. If excuses were offered, they were answered most likely by the failure of the excuses given in Luke

14, in the parable of "The Great Supper". Indeed, Brother Borthwick seemed to have a Scripture quotation for every need, and every emergency. He hastened to press his subject to a decision to accept the Lord as his Savior, and pledge his life to His service. During all this time all was quiet, not a word was spoken, except by the two, as mentioned.

The writer then commenced a similar process with the next one in the row, and continued until a satisfactory result was reached. And this alternating continued until each of those eight souls had confessed Christ as his personal Savior, and pledged his life to the service of the Lord. The farther we progressed in this meeting of *individual personal* work, the easier it became. The Lord was there helping. After the decisions, what a season of prayer and thanksgiving we did have! Each of the eight converts joined in vocal prayer.

The writer's reason for giving the facts of this paper so minutely is the thought that perhaps from it some Christian worker, or workers, may gain some helpful suggestions for their labors in *Personal Evangelism*.

And as a stimulus and inspiration for such work, consider the value that Christ puts on a human soul, in Matt. 16:26: "What is a man profited if he gain the whole world and lose his own soul?"—If it were yours, reader, or if it were mine?

Dayton, Ohio.

PETER PEEPER PEEPING

In my last article, I promised to tell something of the effect of dealing squarely with the erring by going, not to his many friends and telling them of his sins, but by going to *him* and telling him plainly, but tenderly and kindly, what the facts are. I have in mind an instance of that kind. I heard a minister tell it, as coming under his own observation. He said that in one of his congregations (he was a country pastor) there was a fine young fellow, who, though he was not a member of the church at that place, he was a church member in a church in another locality. He seemed quite a model of a young man and had many friends. The minister ceased to minister in that community and so lost sight of this young man. Years and years after, he met him again! What a change had come! He was no longer the fine young man, but he was a bloated whiskey drinker, and looked as if he might live in a barroom, as they then existed. The minister wished to talk to him, but his circumstances would not permit him to do so. When he got home, he wrote to his friend of the long ago, and told him that he was sorry to see him in such a sad condition—bloated from whiskey drinking! He answered that he was not a drinking man, that he had not used as much as a pint of liquor in six months. Then the minister wrote in reply, telling him if that was correct, that he did not drink, then he ought to hurry to Philadelphia, or some other city, and get treatment for the cure of his malady, for he felt sure that he was greatly afflicted and so needed attention at once. That ended the correspondence, but the man saw that he was not deceiving

his friends, but himself. He saw that at least some of his friends knew he was drinking. Quite a while passed, and the minister again saw the man. At once he knew that man had been reached—it was clear that he had quit drinking; his looks showed it. Candor in letting him know that he was not fooling his friends, that they knew what he was doing, led him to change. It was a thousand times better to let him know it, than it would have been to let others know it even once. When a man is going astray, go to him, not harshly, but firmly and tenderly, and tell him of his sins, and in many instances, you will win him.

* * *

Do you know what Jay-Walking is? That is a strange procedure, and yet a certain paper sends out this message, which though it may not interest the men, will no doubt command the attention of the ladies. Read as follows, and get at least a good lesson, and after you get it, go practice what it teaches:

Is "Miss America" Jay-Walking?

All jokes about the paucity and immodesty of female dress aside, how do you feel about it? I want to get a "close-up" on all you eligible young men. Tell me honestly what is going to be the percentage of shrinkage in "eligibility" among the female sex on account of your having walked the street with girls at whom you had to look the second time to be sure they hadn't forgotten to put on all the garments they were entitled to—and then you weren't always quite sure? And of dancing with girls from whom you would naturally have to choose mates the kind of dances that bring their bodies into swaying, clinging propinquity with yours in a kind of embrace that we have been accustomed to think of as being postponed until after marriage? And what about having to chew the bitter (?) quid of reflection "after the ball is over" that "your girl", or the one that would have been, has been giving to every other fellow with whom she danced the same kind of "bunuy hug" that she gave you?

Come now; at first it sort of fascinated you—the audacity of it; and you didn't think about the afterclap, the "triangle-film" end of it. But you can't make me believe that American young men are so jay-walking into matrimony (or celibacy) as not to have got their thinkers at work trying to figure out just how this debacle of feminine near-nudity and eclipse of modesty is going to make it easier to "love, cherish, and honor" her "so long as you both do live."

"Honor her"! If you believe she isn't jay-walking, too, with her common sense blindfolded and her judgment doped, can you "honor" her as a man ought to honor the wife of his bosom? You can't "honor" a semi-nude "wiggler."

I'm just putting it up to you. "Americus Sovereign," whether you're jay-walking through this mating period of your life, or sleep-walking.—John F. Cowan, in *Christian Endeavor World*.

PETER PEEPER.

"I have been taking THE SUN for fifty years, and expect to take it as long as I live."—*Samuel Wilkins, Suffolk, Va.*

FOUR-SQUARE

VIII—*The Layman*

MARVEL not that I put first among the four-squares of the ideal layman the cultivation of the prayer life. No Christian can have power without prayer. It is the dynamo of spiritual energy. To neglect it is to stop the machinery of the Kingdom in the development of one's own character and render one useless in the work of the Church. What a hopeful sign of the times it is therefore for 41 distinguished laymen from twenty states and representing nearly all the denominations of prominence to issue a summons to prayer, and to have them give as the reason, "Our world will never get right with itself until it gets right with God. Only spiritual remedies can cure the present ills of mankind. Therefore, we call upon all who believe that the living God hears and answers prayers, to offer daily petitions in behalf of our troubled world." The layman needs family worship in his home and in all his experience of life to have with him the spirit of prayer. The layman who prays will be ready to do the duties of a Christian. The layman who neglects to pray will grow cold and indifferent. Eventually he will lose his salvation.

The praying layman will attend his church, regularly, conscientiously, naturally. There will be no need of "Go-to-church" Sundays for him. He will be there. Members of churches who do not attend are advertising the poverty of their spiritual life. Church attendance is in most cases a sure index of spiritual temperature. What would you think of man who owned part of a business and did not look after it? What must we think of the layman who is partner with God in the Church of which he is a member, and who remains habitually away from his place of business? Our churches are not crowded because our spiritual vitality is so low. The only way to fill our churches is to fill the laymen with zeal for the Kingdom.

The four-square layman will give liberally to the Church and Kingdom. It will not be necessary to give oyster suppers or rummage sales or entertainments or lectures to fool out of his pocket book the money needful for the support of the Master's cause. His pocket book too, will have religion. He will know how to *pay* as well as how to *pray* for the Kingdom's coming, and he will be able gladly to do both because he has already given himself to the Lord. He will be a tither as the minimum expression of his obligation to the Kingdom. But he will give offerings over and above the tithe, as the Lord has prospered him. System and not spasm, privilege and not emotional appeal will be the essence of this giving creed. The ultimate motive however will be, in some small measure, to express through his gifts his appreciation of Jesus' sacrifice for him.

Finally he will work at his job. He will not be like a certain rich Christian whose son being asked what his father's business was replied: "He professes to be a Christian, but he does not work much at his job." Rather will he be like that celebrated cobbler who replied to a similar question, "My business is serving the Lord, but I cobble shoes to pay expenses." When a man

takes stock in a material business, he immediately wants something to do to promote the business. The ideal layman feels a like sentiment with reference to the Church of which he is a member. He should do anything he is asked to do, rather he should honestly try. He will either find a work suited to his talent or create one. And he will not forget that not the Church alone, but the community and the nation and the world and all men have claims upon him as a Christian, which claims he will be glad to respond to wholeheartedly and with complete self-effacement. Like his Master, he will find his chiefest satisfaction of life in the service he can render to brethren in that Master's name and spirit.

W. A. HARPER.

OUR VIRGINIA LETTER



IHAVE been much interested in the figures which Dr. Harper and our editor have been giving us as to our decline denominationally. The facts seem appalling—What shall we do with them? Dr. Harper, it seemed to me was quite pessimistic, but I suppose when the figures were that way, he found it rather a hard task to be otherwise. I am glad the editor has shown that this decline is not in the Southern Christian Convention, and if not, then it must be north of the Mason-Dixon Line, but even then I regret to know it is so. I cannot help but believe, if the figures were full, they would show quite a difference in our favor in the North. Still in this I may be mistaken, and it may be just as bad as the figures make it out. If the figures given be true and the loss, as Bro. Riddle makes it out, is north of the Mason-Dixon Line, then I think it is a good time for our brethren of the North to learn a lesson. They have so steadfastly and persistently refused to enter into any real and aggressive organization of their work as to invite just this state of things. A loosely organized body can never do much in real aggressive work. Indeed, if they hold their own, they are generally considered as doing well, but the figures which are supposed to have been furnished by Dr. J. F. Burnett, Secretary of the American Christian Convention, show that our brethren North are not nearly holding their own. We insist that it is time they were *doing* the work they destroyed at the Springfield (O) Convention in 1914. At the Convention held at Troy in 1910, a Commission on Organization was appointed and the duty assigned that Commission was to prepare and submit to the 1914 Convention (which met at Springfield) a thorough and complete plan of organization. When the 1914 Convention met, this Commission presented a plan, by far the best, that was ever offered that body, so far as I am informed, and it was the result of much hard work, but a certain influence began to work to defeat that plan, and finally so emasculated it that it meant nothing in particular, and now the facts are telling on the bad work that influence did. For one, I am very sorry that our brethren North are declining so rapidly, as the facts seem so conclusively to show. The Southern Christian Convention is a hundred per cent better organized than are our brethren in the North.

They have many more people than we have and they are much more wealthy than is the Church in the South, and yet look the facts fully in the face, and tell us, if you can, why all this decline, practically all of it is north of the Mason-Dixon Line? In my humble judgment the answer is at hand—our brethren in the North are declining at the rate of 103 (taking off three for loss in the South) ministers, 98 congregations and 920 members per annum, while in the South we have lost not a single congregation and certainly very few members, if any. This is a most timely lesson and shows largely the value of a good and reasonable organization in denominational work. We are glad, since the facts justify it, that our Southern Christian Convention has been blest with such a lesson, vindicating the wisdom of their course in the matter of denominational organization. There may be some other reasons for the decline of the work in the North, but if so, they are largely on a par with this lack of organization. We believe the work of *undoing* the work of the Commission on Organization at Springfield in 1914, and the effects which have seemed to follow that unwise stroke of policy, should be put up to the next session of the American Christian Convention in the hope that that body, in the face of facts, as they are appearing, may see fit to adopt a thorough organization and get down to business at once, and if they will not do this, then I see no need for the Forward Movement, since we seem to go forward one step and slip back two. We are decidedly in favor of the Forward Movement, if in fact it be *forward*, but if it must go backward doubly as fast as it goes forward, as facts seem to indicate (as given in Dr. Harper's and Bro. Riddle's figures) then we fail to see that we are gaining anything, for we are going backward (in the North) under our Forward Movement faster than we ever did, before we undertook the Forward Movement, so far as I am informed. Brethren, it is time to do some *thinking*.

J PRESSLEY BARRETT.

"DIGGING BACK TO OLD FOUNDATIONS"

I cannot resist any longer the temptation of writing on what I have so many times deferred because I feared that I would have no cooperation. Knowing that I am orthodox, it is for you, Brother Riddle, since you have "broken the ice" to help me show our Church that we are allowing our leaders to give a mistaken idea of the intentions of the Christian Church, which wishes a full Bible, and is not in harmony with any clan, sect, or cult of fancy modernism. I have the great admiration for religion, other than as we see it, when sincerity exists, but because the Christian Church opens the full Bible and wishes to be liberal is no reason why her ministers and leaders (?) should apologize to any organization.

Those we ordain as elders and deacons have no right to be fusing this Church with any of the societies in existence. Our Sabbath school superintendents and teachers are elected to promote the Bible in the minds of our people and defend and elevate their faith, and to do anything to better community and municipal matters, but to stay out of alliances and to shun these "entangling arrangements" which come in various forms

from the self constituted Super-Church. The Christian Church and her institutions have all they can attend to. Respect your Church and others will respect it, too.

Not only should our Church leaders be its defenders but all the professors in our colleges should be loyal members of the Christian Church and believers. These easy to please cooperators, broadfielders, family tie excuses, places of better opportunities, etc., had better be sounded out before they are followed where they themselves do not know. Rely on Christ's Church as originally laid out two thousand years ago.

R. S. PETTY.

Greensboro, N. C.

PHILEMON

The Philatheas had charge of the prayer meeting at the First Christian church, Raleigh, N. C., on Wednesday night, March 9. The subject was "Paul's Letter to Philemon." Paul may have written many similar letters, but this is the only purely domestic letter of which we have any knowledge. It was written about A. D. 63, and Onesimus, the bearer of it, was accompanied by Tychicus, who had charge of two longer epistles to the Ephesians and the collossians. Philemon of Collossae had been converted by Paul. Onesimus, his slave, had robbed him and fled to Rome. While this fugitive slave was in Rome he came in contact with the greatest preacher in the Empire and was converted. Paul induced this converted slave to return to his master. Paul prays the master to welcome the slave and thief as a brother and as Paul's child in the gospel. Paul neither "orders nor recommends emancipation," says the sceptic. This is true, but Paul enjoins a treatment of slaves which would render emancipation either inevitable or unnecessary. When all men are loved and treated as beloved Christian brothers all forms of slavery will be ended and wars and rumors of wars will be no more.

D. A. LONG.

SEASIDE CHAUTAUQUA—SCHOOL OF METHODS

Virginia Beach—July 18-24

Partial List of Faculty and Lecturers

Mr. Hermon Eldredge, Erie, Pa.
Dr. Leon E. Smith, Norfolk, Va.
Rev. W. Percy Fletcher, Toronto, Ontario.
Mrs. W. A. Harper, Elon College, N. C.
Rev. Wilson P. Minton, Dayton, Ohio.
Miss Lucy M. Eldredge, Elon College, N. C.
Dr. Roy C. Helfenstein, Dover, Del.
Dr. J. O. Atkinson, Elon College, N. C.
Dr. Peter Ainslie, Baltimore, Md.
Pres. W. A. Harper, Elon College, N. C.

Many of our workers should now be planning to attend this school of Religious Education. Pastors, Sunday school and missionary workers, and hosts of our young people. This is the place to send your son and daughter if you want them to catch a vision of Christian leadership and service. Churches should make it possible, where necessary, for their young people to attend.

WARREN H. DENISON.

Dayton, Ohio.

Chairman Program Com.

THE BULLETIN

Brothers R. S. Petty, Greensboro, N. C., and J. P. Barrett, Holland, Va., each discuss in this issue the numerical problem of our Church. Read their articles.

Rev. H. S. Smith has accepted the Portsmouth, Va., church for the summer and will enter the work June 1. Pastor H. W. Dowding will remain with the church as near that time as possible before he sails for Europe.

A reader of THE SUN makes open confession by saying that he has been borrowing THE SUN from a neighbor but begs forgiveness by remitting \$2.50 for a year's subscription. He is now a *subscriber*. Who next? Come right along.

Brother John Galloway Truitt, a student in Princeton University, takes time between classes to say: "Your recent editorial on 'Digging Back to Old Foundations' is most excellent", for which we thank a fellow student of by-gone days.

Dr. A. B. Kendall, Washington, D. C., in renewing his subscription to THE CHRISTIAN SUN, adds this to his letter: "It seems to me that THE SUN has greatly improved in the last two or three months. Keep it up. I am enjoying it very much."

Rev. W. G. Clements, Morrisville, N. C., one of THE SUN's former Editors, is kind enough to say this: "Your editorial on 'Digging Back to Old Foundations' contains a bundle of truth, clothed in the garment of brotherly love. I want every member of the Christian Church to read it twice and digest well its every thought."

Mr. J. E. Massey, 524 W. 123rd St. New York City, who writes "The Observatory" for THE SUN spent the Easter season with his people in Caswell County, this State. Brother Massey is one of our promising young men, a graduate of Elon College, and is at present doing work in the School of Journalism at Columbia University.

Rev. Jas. L. Foster, Waverly, Va., sends this message for this week's issue of THE SUN: "The Lightbourne meeting is great. The largest audience ever gathered here. About one hundred reconsecrations the first week and possibly thirty conversions. The playing of Mr. Davis is inspiring. Lightbourne's sermons of very high order."

THE SUN will appreciate it if readers will keep in mind that obituary and marriage articles are published only when received within 60 days of the date of the event. We have a paper now—resolutions of respect—about a person who died last September. This paper

was sent us once before, but about four months after the person died. Remember the time limit, and also remember that we are doing our best to treat all alike.

Dr. D. A. Long, who has enjoyed the balmy breezes of Florida during the past winter is now again with his friends in North Carolina, and he tells us that on a recent Sunday the friends of Mt. Auburn loaded him down with hams (note the plural), five dozen eggs, three pounds of butter, and four jars of delicious fruit. THE SUN's Editor has discovered how to tell when a preacher has been pounded. We will not divulge the secret here.

Bro. D. J. Mood, "The Printer", Smithfield, Virginia, a former publisher of THE SUN, in renewing his subscription, says: "I enclose check for \$5.00 for two years' subscription to *my* Church paper. I say *my* Church paper, though I am associated with the M. E. Church now. It is only because I must be in and a part of some church, and we have no Christian church here. May THE SUN's rays reach farther and farther as the years pass."

Rev. A. T. Banks, Ramseur, N. C., writing under date of March 24, says: "We began a revival here March 15, with Rev. Geo. D. Eastes doing the preaching. The revival has been filled with interest from the beginning. Last Sunday the house was filled at both services, more than one hundred being turned way from the evening service. The revival is still in progress and will continue through April 3. Brother Eastes' sermons are of a high order and are appealing to all who hear them. You will hear from us again."

One of the loyal and liberal subscribers of THE SUN—a good and noble woman—says in a personal letter these heartening things in regard to the Church paper: "Since the organization of our local church, I have endeavored to get all members to take THE CHRISTIAN SUN. All of our members that are faithful and can be depended upon are subscribers, I think, and I believe that you will find this to be the case in almost every church. I think that anyone who does not appreciate his or her own denominational paper has missed something in Christian training. Those who want to find fault with their Church paper can do so."

A card from Mrs. Fry, Utsunomiya, Japan, carries the picture of her Christian Kindergarten school numbering 45 pupils and three teachers. Among the teachers is the face of Miss Toshio Sato who we learn is "doing the work of two" since she returned to her native land. Mrs. Fry is doing a most excellent work among the children of her community and her school of 45 shows the mark of the Christian training. As one looks upon the picture of these children whose mothers cannot tell them of Christ and see the kindly faces of Mrs. Fry and her Christian teachers one is forcibly reminded of our Savior's words "Suffer the little children to come unto me I forbid them not, for of such is the Kingdom of heaven."

CHINESE RELIEF FUND

Previously Reported	\$415.62
J. E. Trogdon	2.00
Mrs. J. B. Trogdorf	1.00
T. M. Ellison	1.00
T. J. Green	3.00
Mrs. T. J. Green	2.00
Happy Home church	28.95
Isle of Wight church	16.00
Shady Grove church	7.00
Miss Ida Gunn .....	.50
<hr/>	
Total	\$477.07

Last Sunday was another good day for the Burlington church. The Sunday school registered nearly one hundred more than was in attendance on that Sunday one year ago. Miss Bessie Holt told the school of her recent visit to the mountains of Virginia to see Miss Hedgepeth; \$144.50 was the amount of the regular offering, while the Busy Men's Bible Class reported \$1,000.00 raised during its sitting, to equip a larger room in the basement of the church. The regular preaching service was given over to an Easter program rendered by the children of the Christian Orphanage. Mission Secretary Atkinson read the Scripture and offered prayer. THE SUN's Editor read the announcements and presided; after the exercises of the children, brief addresses were given by Superintendent Johnston and Dr. Atkinson. A special offering was received, which will be announced later in the Orphanage department of THE SUN. The evening service started at 6:45 by another Easter entertainment given by the Intermediate Christian Endeavor Society, trained by Mrs. C. B. Riddle. At 7:30 Rev. W. F. Jordan, Elon College, N. C., who is in the employment of the American Bible Society, presented by stereopticon, many very interesting scenes, fully illustrating the power, the growth and popularity of the Bible. Brother Jordan was assisted by Prof. A. L. Hook. Those present spoke of the scenes as being the most interesting, educating and illuminating ever witnessed. Next Sunday the new pastor, Rev. George Otis Lankford, preaches his first sermon.

MISCELLANEOUS NEWS

The Russo-Polish treaty, according to a dispatch from Riga to London on March 18, has been signed.

James Cardinal Gibbons, archbishop of Baltimore and senior prelate of the United States, died in Baltimore, Md., March 24, 1921.

Because of pressing duties at the Capitol, President Harding will be unable to visit either Greensboro or Charlotte, N. C., during this spring, as requested and expected.

The citizens of Atlanta, Georgia have voted a bond issue of eight and one half million dollars for the improvement of their city. Four million dollars are to be used in the public schools of the city.

Within the last year more than five thousand Germans have left Germany and gone to Mexico. Large numbers have also gone to Brazil and other South American countries, and great numbers especially the best class, of Germans are preparing to leave the country.

Eugene V. Debs, several times candidate for the presidency of the United States on the Socialist ticket, but now serving a ten-year sentence in the Atlanta Federal Prison, on conviction violating the war-time Espionage Act, went to Washington on March 24 at the request of Attorney General Daugherty for the purpose of reviewing Mr. Debs' case. The procedure seems to be singular but Mr. Debs honored the confidence placed in him, and after his interview with the Department of Justice, returned to Atlanta and resumed his prison term.

A CHRISTIAN SOCIAL ORDER—WHAT WOULD IT BE?

In "The Church and Industrial Reconstruction", published by the Committee on the war and religious outlook of the Federal Council of Churches, the question is asked: "What kind of society would we have if the principles of Jesus Christ were consistently applied to man good; in which all lesser differences of race, or nation, and of class served to minister to the richness of human life?"

This answer is given: "It would be a co-operative social order in which the sacredness of every life was recognized and everyone found opportunity for the fullest self-expression of which he was capable; in which each gave himself gladly and wholeheartedly for ends that were socially valuable; in which the impulses to service and creative action would be stronger than the acquisitive impulses, and all work seen in terms of its spiritual significance as making possible fullness of life of all men; in which differences of talent and capacity meant proportional responsibilities and ministry to common good; in which all lesser differences of race, or nation, and of class served to ministers to the richness of all-inclusive brotherhood; in which there hovered over all a sense of the reality of the Christ-like God so that worship inspired service, as service expressed brotherhood."—*Christian Advocate*.

A SERIOUS PROVOCATION

When Charles Dudley Warner was a newspaper editor in the early sixties he was accustomed to write his editorials upon the war with fervid haste, regardless of all consideration of handwriting. One day a typesetter left the composing room and appeared at the editor's desk. "Mr. Warner," he said, "I have decided to enlist in the army."

With mingled emotions of pride and responsibility Mr. Warner replied that it pleased him very much that the man felt the call to duty.

"O, it isn't that," said the truthful compositor, "but I'd rather be shot than to set your copy." —*Ex.*

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

THE GOOD WOMEN MAKE GREAT PLANS

ATENDING the Eastern Virginia Woman's Conference at Holland, October 28, 1920, the Mission Secretary became deeply interested in the following resolution, which was presented to the Conference by Mrs. C. H. Rowland, Chairman of the Woman's Board of that Conference: "Resolved: that our churches be grouped according to the grouping used in the Men and Millions Forward Movement and that Superintendents be elected for the coming year, one for each district, whose duties should be to have general oversight of the work in her district and to arrange a district rally to be held in the spring."

This resolution, as discussed, was unanimously adopted by the Conference and the same carried to the Woman's Missionary Convention of the North Carolina Conference at Durham, November 13-14, and being thoroughly discussed there, was likewise adopted for the districts in that Conference. The Secretary is delighted to see from THE SUN of March 16 and 23 that the proper committees have worked out the dates and have secured Superintendents for each of the districts, and to learn that programs are being prepared, and that the good women are at work, each trying to get up a good rally in her district. The writer's understanding is that the women are trying to get delegates to attend these district meetings, both from the churches which have societies, and from those which do not. It was brought out in the discussion by Mrs. Rowland at Franklin that if the churches which do not have Societies would send two or three of its good women to one of these district rallies, it would be easy for those women to go back to their churches and organize a Society. These group meetings should certainly be of great value to our women's work and carry new life and activity into the Societies and into the churches. When our women begin a good work, they usually succeed in their attempts. Here is hoping that every Superintendent in every district will meet with the greatest degree of encouragement in their attempts to get good delegations on the day and at the places named. For the sake of keeping the places and dates, I give these again as they appear in THE SUN March 16-23.

Southampton District, Johnson's Grove, April 21—Mrs. J. A. Williams, Supt., Franklin, Va.

Nausmond District, Berea, April 22—Miss Jennie Willis Atkinson, Supt., Driver, Va.

Gates Co. District, April 24—Mrs. J. H. Seawell, Supt., Sunbury, N. C.

Wakefield District, Wakefield, April 26—Mrs. L. B. Faison, Supt., Wakefield, Va.

Waverly District, Waverly, April 27—Mrs. B. E. Livesay, Supt., Waverly, Va.

Isle of Wight District, Windsor, April 28—Mrs. J. M. Raby, Supt., Windsor, Va.

Norfolk District, Rosemont, April 29—Mrs. J. E. Cartwright, Supt., Norfolk, Va.

Albemarle—Miss Bessie I. Holt, Burlington, N. C.; Tuesday, May 3rd—Burlington church,

Guilford—Mrs. M. F. Cook, Greensboro, N. C.; Wednesday, May 4—Greensboro First church.

Lee County—Miss May Gunter, Sanford, N. C.; Thursday, May 5—Sanford church.

Vance and Warren—Mrs. R. L. Williamson, Henderson, N. C. Saturday, April 30—Liberty church (Vance).

Durham and Orange—Miss Grace Neville, Chapel Hill, N. C.; Thursday, May 19—Chapel Hill church.

Franklin—Mrs. W. H. Hudson, Youngsville, N. C.; Sunday, May 1—Oak Level church.

Halifax—Mrs. W. J. Pierce, News Ferry, Va.; Saturday, May 15.

Chatham—Friday, May 6—New Elam church.

Rockingham—Miss Florence Sharpe, Wentworth, N. C.; Tuesday, May 17—New Lebanon church.

Randolph, Moore, Montgomery, Hoke—Mrs. G. R. Underwood, Bennett, N. C.; Sunday, May 8—Ramscur, or Parks' Cross Roads.

Wake, Harnett, Johnson—Friday, May 20.

Mrs. W. H. Carroll, Burlington, N. C., President of the North Carolina Woman's Conference and Mrs. C. H. Rowland, Franklin, Va., President of the Eastern Virginia Woman's Conference are very hopeful as to the Rallies, and through their Superintendents for the various districts promise a program that will interest all who attend. They advise that one very important feature in making the Rallies successful will be the cooperation of pastors, particularly of those churches which have no Society, as they will have to depend upon the pastors of these churches without Societies, to secure from their churches women to attend these Rallies. This is a most commendable effort on the part of our women to render real service to their churches in the name of the Master this spring, and we bespeak for them the heartiest cooperation of pastors and people in making these meetings interesting and profitable.

A WILLING SUNDAY SCHOOL

In writing of his Sunday school, Brother W. H. Scott, deacon of the church at Needham's Grove, says: "We are having a good Sunday school and ask the prayers of all of our good people for our success. Anything that we can do we are willing to do. We have painted our meeting house, and have a good preacher, Brother Edwards, for our pastor."

We have received names and addresses of the Sunday school teachers of the most of our Sunday schools and are mailing this week a bulletin to every teacher so far reported, which we trust will be of real service in their teaching. We are hoping that at a very early date we will have a complete record of the teachers in all the Sunday schools of our Southern Christian Convention. If any pastor or secretary has not yet sent the report requested I will appreciate it very much if same can be sent at once. The literature that we are sending out is free to all teachers and we are anxious that all should have it.

"I have been a subscriber to THE SUN for twenty-six years and a reader of the paper most of the time since my earliest recollection, and need and desire its continual visits."—*R. H. Peele, Cambridge Springs, Pa.*

OUR ORPHANAGE

DON'T FORGET THE EASTER OFFERING

The Ladies Aid Society of Mt. Carmel church, made and sent to us a nice quilt. The Ladies Aid Societies have been good to us along this line. I believe we have received some of the prettiest quilts this last winter that we have ever received. They came in real good to keep the little fellows warm and comfortable through the cold weather.

We received two Easter offerings this week. Our good friend in Durham sent us a check for \$25.00 and Mrs. C. O. Ives, Norfolk, Va., sent us \$5.00. I truly hope that next week will bring us many checks as we are reaching the point in our new building where we need funds to keep the work going. Our hearts' great desire is to finish the building and get it paid for by May 15. Can we do it? If you will lend us a helping hand we will. When an automobile is stuck in the mud a little push will sometimes help a great deal in making the engine pull it out. In this work a little push will inspire us to greater efforts. Will you be one to push and help us make this great desire come true? Don't forget the Easter offering.

CHAS. D. JOHNSTON, Supt.

FINANCIAL REPORT FOR MARCH 30, 1921

Amount Brought Forward\$3,714.80

Children's Offerings

Samuel Rufus Gay, Jr., \$1.00; Olive D. Poythress, Jr., 2.00. Total, \$3.00.

Sunday School Monthly Offerings

(North Carolina Conference)

Bethlehem, (A), \$4.59; Graham, 1.86; Palm St., 2.00; Liberty (V), 5.30; Wentworth, 6.18; Ingram, Va., 3.00; Union (Virginia) 2.00; Amelia, 1.61; Burlington, 53.88; Durham, 10.84. (Eastern Virginia Conference)

Union (Surry) \$1.00; First church (Norfolk for Feb. and Mar.), 13.98; East End church, Newport News, 20.29; Rosemont, 16.60.

(Valley Virginia Conference)

New Hope, \$1.91.

(Georgia and Alabama Conference)

Wadley, \$3.52; Noon Day, 1.17; Ambrose, 1.30. Total from Sunday schools, \$151.03.

Children's Home Fund

Sanford Christian Sunday school, \$14.00; P. J. Carlton, 50.00; Rev. H. S. Hardeastle, 10.00. Total \$74.00.

Easter Offering

F. M. Carlton, \$25.00; Mrs. C. O. Ives, \$5.00. Total \$30.00.

Special Offering

G. L. Gwynn, \$10.00; Dr. W. P. Lawrence (for Rye), 14.00; G. L. Jones, (on support of children) 30.00; Sale of pigs, 6.00; J. H. Jones, 30.00. Total \$90.00.

Total for the week, \$348.03. Grand total, \$4 062.83.

CHILDREN'S LETTERS

Dear Uncle Charley: Won't you admit a little stranger? My sojourn in this world is rather brief yet, but I've found it wonderful and I am very well pleased and happy. This is my first Easter. Isn't it a glorious one?

I am such a big boy—I can talk too, but no one understands my talking. I am quite mischievous and I

keep mother very busy, and daddy, too, when he comes from school. I am sending you one dollar and I hope I shall send you many more.—*Samuel Rufus Gay, Jr.*

Glad to have you join the band of cousins. It was kind of you to send us a dollar out of your bank account. I hope you will come to see us sometime and see all the little children. You must write often.—“*Uncle Charley*”.

Dear Uncle Charley: Guess you think I have forgotten you and the cousins, but here I come again. I hope to write more now as I am a little older and can play in the yard without mother or daddy with me. I was two years old February 12. Of course I can talk enough to keep daddy company.

Hope you and the cousins are well and happy. Enclosed find check for \$2.00—my dues for January, February, March and April. With love and best wishes—*Olive D. Poythress, Jr.*

I knew that you had not forgotten us, but thought you had been so busy playing this pretty weather that you had not taken time to write. My little boy plays basket ball, cat ball, and pitches horse shoes. I play with him sometimes and can beat him pitching horse shoes—“*Uncle Charley*”.

A GENEROUS LETTER

My dear Mr. Johnston:

I am sending a check as a little contribution to your work. You may use it either for the Children's Home or for the general work of the Orphanage as the need may be more urgent. Please accept it with my good wishes and love, as well as my prayers for you and the work which you are doing so well. Never a Monday morning goes by that I do not remember you and the work definitely in my prayer. I rejoice that we have you at the head of the work which must be so near Christ's heart. And it is because of my confidence in you and my love for you that I gladly share my resources with the work, and this in spite of the many demands that are made upon me. No phase of the Kingdom makes any stronger appeal to me than the Orphanage work and you can always count on me for a little help from time to time.

I hope that you are well and happy. I suppose that these fine spring days will call you out of doors to the farm work. I wish I could visit the good old Southland again, and I expect to do that very thing before I leave for over-seas service. You may be sure that I will pay you a visit whenever that event comes to pass

With every good wish and kindest personal regards. I am

Sincerely yours,

H. S. HARDCASTLE.

Box 1183, Yale Station,
New Haven, Connecticut,
March 15, 1921.

CHURCH NEWS

SOUTH NORFOLK REVIVAL

The revival services which have been in progress at the South Norfolk Christian church each night during the past three weeks, were brought to a successful close Sunday evening, March 6, with a record breaking attendance, and with a beautiful spirit prevailing.

The original plan of the pastor and people was to continue these meetings for two weeks, but at the close of the second week the interest was so great that it was unanimously voted to continue the meeting through the third week.

Thanks be to God the giver of every good and perfect gift. We have always been blessed with good meetings in our church, but the people of South Norfolk say that the meeting which has just closed was the best ever held here. From the very first service, when four professed faith in Christ and a large number of reconsecrations were made, until the close of the meetings, there were professions at every service.

I have never seen the people of South Norfolk flock to the house of God as they have during the past three weeks. We secured 200 extra chairs, and then were seldom able to seat the congregations; hundreds were turned away. Even on Saturday night the house was packed long before the hour for service. I think I can safely say that the average attendance for the thirty-two consecutive services would exceed 450. Our people prayed, and backed up their prayers with faith and good works, and God opened the windows of Heaven and poured us out a blessing that we were not able to contain. As a result of the meetings 125 persons professed faith in Christ and a large number of reconsecrations were made. We have received 102 new members—two by letter, and 100 on profession of faith. Fifteen have united with other churches in the community.

Brother J. F. Morgan, the efficient and beloved minister of the First Christian church, Norfolk, Va., very ably assisted us in the song services. Although suffering from a cold, I do

not think he ever sang the gospel more effectively than he did in our revival here. With his enthusiasm and deep consecration, and with his sweet and appealing voice, he won the hearts of the people. It was indeed an inspiration and a real joy to have him with us. God give us more men like him.

By the request of the church, their minister did the preaching throughout the meeting.

In appreciation of their services during the revival, the church remembered Brother Morgan and the minister each with a handsome purse. Every organization of the church is active and all are praying and looking forward to the time in the near future when we will have a church edifice that will supply our pressing needs.

For all the wonderful blessings God has bestowed upon us, we give Him all the glory and praise.

Brethren we ask you to continue to pray for the people and the humble minister of the South Norfolk Christian church.

O. D. POYTHRESS.

HOPEDALE CHRISTIAN CHURCH

I had been notified that I was wanted to preach the first sermon in the new house of worship at Hopedale. So without being given further notice, conveyance came for me Sunday, March 20, and I was informed that I was expected to hold services on that day.

The need of a church building in the community of Hopedale was seen by Miss Susan Gant some years ago. She was afflicted with rheumatism and unable to attend church at Union, and donated a lot on which to build a house of worship nearby. The building was commenced, but a storm came and destroyed it soon after the framing was completed. The building was neglected for some time, until R. H. Coble was licensed to preach. This young man lived near the site, and he with many others realized the great need of a church in the town where the High Falls factory is located. They at once went to work and built a splendid edifice, costing approximately \$2,000.00. The building is not yet painted, nor seated, and there are funds needed with which to do this and pay the indebtedness on the building.

I am very anxious to see this church completed because I know that much good will result therefrom; also for the sake of Miss Gant, who was a friend to the church, and a loyal supporter to its cause. She was a kind friend to the writer, and I hope to take part in the dedicating of the church which she loved.

J. W. WELLONS.

Elon College, N. C.

RICHMOND, VA., SUNDAY SCHOOL

Our Sunday school is a little more than a year old. We have an enrollment of fifty-eight, with an average attendance of from forty-five to fifty. We are endeavoring to give the children of our school the proper start in Sunday school work by having Primary and Junior Departments. We have an Adult Bible Class which has set for its goal a total membership before we are two years of age—which will be next January. We have a Young Ladies' Class which shows much interest, and we are trying hard to get the young men of our Sunday school interested in a Young Men's Bible Class; we also have an adult mixed class. We are small but realize that we can grow more rapidly through organization, and we are trying to keep our school well organized.

In our work we have not forgotten those less fortunate than ourselves, and on the first Sunday in each month we receive a special offering for the Christian Orphanage, and have sent about \$30.00 to the Orphanage this year. On the third Sunday we take a special offering for missions, and for this work about \$10.00 have been collected this year.

We are asking the prayers of our Christian people throughout the Conference, for the success of the Richmond church.

J. W. PRICE.

THE PROSPECT FOR THE CHRISTIAN CHURCH IN GREENE COUNTY, VA.

At the suggestion of Dr. J. O. Atkinson, the writer made a partial survey of the opportunity confronting the Christian Church in Green County. Mt. Olivet Christian church, is a new building, with Sunday school rooms not quite complete, and the church not yet painted, situated in a

very prosperous section of Green County, sixteen miles from Proffit, and a little over twenty miles from Charlottesville, Va., and at a fork of the road three-fourths of a mile from March post office. It joins a lot that has a three-room school house on it. There is a membership here of 250, or about that number.

Six miles from Mt. Olivet is High Point Christian church (with about 130 members) situated on top of the Blue Ridge. Six miles east of Mt. Olivet is a Union church that has never been completed, deeded to three denominations; Baptist, Methodist and Christians. Neither of the three denominations are holding services at this point. I preached in the afternoon here to about 150 people.

Eight miles from Mt. Olivet, over in Albemarle County, is Christian Chapel that is being supplied by Rev. Killis Roach. They have a membership of 70.

Mt. Olivet wants half time preaching and is willing to pay \$350.00 per year to start with for the right man. To my mind here is a real opportunity for the Christian church. The business of the community is all handled by members of the Christian church. I believe that were the Mission Board to place a man there who met the approval of these people we would soon have a field that could take care of itself.

B. J. EARP.

SOLEMN VOWS

BARKER-CRAVEN

On March 16, 1921 Miss Laura Craven and Mr. Everett Barker, members of Parks' Cross Roads church, were quietly united in marriage. The ceremony took place in the home of Mr. J. M. Barker at Ramseur, the writer officiating. Their many friends wish for them long and happy lives.

W. J. EDWARDS.

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BURLINGTON, NORTH CAROLINA

CALLED HOME

RESOLUTIONS OF RESPECT—NEVILLE

Whereas, God in his almighty wisdom has seen fit to remove from our midst one of our beloved members, Mrs. W. D. Neville, on March 7, 1921, we the members of the Woman's Missionary Society of the Christian church, of Chapel Hill, N. C., offer the following resolutions:

1. That the Society bow in humble submission to God's will, knowing that He doeth all things well and that our loss is her eternal gain.

2. That we endeavor to follow her example of humility and consecration to her Master's cause.

3. That we extend to her husband and children our heartfelt sympathy in the loss of a wife and mother whose devotion to her family was untiring.

4. That a copy of these resolutions be sent to the bereaved ones, a copy to the Chapel Hill News, and The Christian Sun and a copy placed on our Society minutes.

LILLIAN LONG,
MAMIE PICKARD,
MRS. J. W. McCAULEY.
Committee.

HARRELL

Elkanah Harrell, son of John Wesley and Delilah Harrell, was born in Nansemond County, Va., November 20, 1842, and died at his home in said county, February 6, 1921, at the age of 77 years, two months and seventeen days. On February 10, 1869 he was married to Miss Louisa Norfleet, who died on November 11, 1906. One sister, Mrs. Daniel Wilkins, and three sons and three daughters survive him: Rev. John Wesley Harrell, Troy N. C.; Jesse E. Harrell, Norfolk, Va.; Chammie E. Harrell of Nansemond Co.; Miss Hattie Harrell, Miss Lizzie E. Harrell and Mrs. R. E. Rogers of Nansemond Co., Va., also six grand-children.

Brother Harrell united with Cypress Chapel Christian church soon after the close of the Civil War, and transferred his membership to Liberty Spring church about fifteen years ago, where he was a faithful and consistent member at the time of his death. He was a quiet, humble man of God, willing to do his work faithfully without attracting any public attention. He did not aspire to have any public office or position in the church, but was always willing to be in his place. He was one of the most punctual and reliable men to be found anywhere. He was industrious, and everything he did was crowned by a deeply religious spirit. His children are all devout Christians, and are respected and loved by a large circle of friends. It was eminently fitting that Brother Harrell should be called home on Sunday morning about the time he usually went to church when he was able to go. His heart had felt many precious experiences as he had worshipped in the church militant, and it was his crowning joy to spend his first day—an earthly Sunday—in the land of endless day. The funeral service was conducted at Liberty Spring, by the pastor, assisted by Dr. W. W. Staley. A man of sterling Christian character has been called home.

I. W. JOHNSON.

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)

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A believer must have on the sea of life, Patience for his tacking, Hope for his anchor, Faith for his helm, the Bible for his chart, Christ for his captain, the breath of the Spirit to fill his canvas.—J. Trapp.



Form a Human Circle around our Church Enterprises during the Month of April by Paying our Pledges to the **MEN AND MILLIONS FORWARD MOVEMENT.** Let no one refuse to join the ranks.

(This space donated by The Christian Sun)

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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NUMBER 14



Springtime



THE EDITOR

SPRINGTIME is nature's proud season. The earth takes on a new color and the flowers and trees bedeck themselves in gaudy robes of many colors. God is love, beauty and perfection. He is the Creator of *all* and His handiwork is displayed in nature's numberless forms and fancies. The lilies remind us of the purity of the Christian life and the untouched blossoms are symbolic of lives unscarred by sin. The streams of water gushing from mother earth are significant of a fountain to wash our sins away. Nature grows without noise, is a silent unfolding of creation's secret. And like this the love of God goes on and on silently permeating the hearts of men. Behold the creation of God! Behold His goodness, His love, His mercy, His all—His all for us.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

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C. B. RIDDLE - - - - - Editor

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EDITORIAL

The man with many themes is the man with many plans. "This ONE thing I do", said Paul. Doing the one thing well is the best indication for success.

THE CHRISTIAN CHURCH NEEDS A MAN

WANTED: A man. This is what the Christian Church, especially we of the South, must hang on our bulletin board some day.

But a man for what? A man to do that which we have never done, follow that method which we have never followed, and say that thing which we have never said. We need a man—we of the Christian Church need a man, a man to preach a gospel that we have never preached, and make a plea that we have never made, in a way we have never made it. We need a man to go throughout the whole Church and say to the young men, "Thou art the man." Not a man to call men, but a man to so magnify the great, the good, and the noble work of preaching and teaching until a voice shall say to those who hear, "Thou art the man."

It is for education's cause that we need this man. We need such a man to go in our smallest and in our largest churches to make a plea in behalf of education. We need a man to lay the burden of a larger and more consecrated life upon the poor boy, as well as to challenge the thought of the rich man's son. It is not enough to emphasize the widow's mite; the widow's son also must be called. We need a man not only to plead for the thousands from the pockets of our people but for the sons and daughters of our homes.

We need a man whose duty, whose whole duty, would be to inspire our young men and women to seek education's way, and to instill into their lives that desire for a larger preparation for a more useful service. Not all to be preachers, or teachers, or missionaries, to be sure, but that they may prepare for the larger and more stupendous tasks and undertakings of our God's Kingdom.

There is more in the desire of a young man's heart for an education than in the largeness of his own purse or of his father's bank account. There is more merit in a young woman's life who says, "I can, and I will" than in all her gold.

There are hundreds of young men and women in all of our churches who could be inspired for a higher education, a larger training, and better fitting for a more definite service if their lives could be gripped by some eloquent plea, or made to feel the responsibility of some great undertaking.

Our ministers, lay-workers, our college president, college faculty members, and all others, are already burdened too heavily with numerous tasks. What is every man's business is no man's business. Why can we not have a man to work solely in the interest of education? Would it not be a good investment for the Church and for Elon College? We need to have a definite educational program that does not stop with the adopting of some educational policy in our Conferences or Conventions. An educational program that spends itself in student campaigning during the summer months will never suffice. We need a man to give all his time in the interest of education—not solely pleading that our people patronize Elon College, or any other college but to awaken the interest of parents, sons, and daughters in the matter of education. The enrollment of our own college will take care of itself if we will put behind our educational program the proper emphasis, and it is our opinion that that emphasis will never come until we have placed a man in the field whose whole and sole business will be to preach the gospel of education.

And this one other thought: The headquarters of such an educational program should be located elsewhere than at our college. Nothing against the college, but such an arrangement would relieve any suggestion of "drumming for students". The commercial aspect, if you please.

And finally, it may be that such a plan as we have suggested would be economical—that is, the maintaining of such a man might be worth more for increasing the enrollment of our college, especially from our own denomination, than the spending of a large sum in general advertising.

THE MAKING OF GREAT MEN

RESIDENT Butler of Columbia University, calls attention to the fact that the present age is without a poet, without a philosopher, and without a notable religious leader.

A careful study of literature will reveal that in all ages one or more great poets graced the realm of literature; also that one or more philosophers interpreted the conditions of their age and, that some great religious leader was a real Moses of his day. Why is it that we have none of these now? Why is it that we have no Longfellow, no Burns, no Whittier, no Tennyson? Why is it that we have no Philo, no Kant, no Aristotle, no Mill? Why is it that we have no Luther, no Calvin, no Wesley, no Moody? There must be a reason.

How interesting and refreshing it is to read of the quiet and peaceful days through which these men came. It is true that some of them passed through stormy periods of history, but life was not so organized as it is now. The man of the poetic mind found time to live among the flowers, the trees, and the birds, and to live with the silent speech of nature. There was a time to study the action and activities of men; and to him who would be the interpreter of these things, there was a time for solitude, thought, and study. The great preachers whose names stand out most prominently on history's pages are the ones who listened to the "still small voice." They drank deep at meditation's fountains and "remained to pray."

Great souls are rarely ever born in the marts of commerce. Modern homes produce no more Lincolns and there are no more "country palaces" for Emersons to muse in. The altars of the home have been absorbed by a multitude of business and social engagements.

The average man is too busy and is trying to do too many things to feel the impulse of holy spirit, or catch the spirit of his age and become a prophet for his race. The average preacher is janitor, business manager, general conductor, and all, for his church. He pours out the vitality of his body and scatters his best thoughts pleading to a Sunday school class just before he stands before his congregation to break the bread of life. Would it not be better for him to be in his study alone with God? No congregation forgives for a poor sermon or allows any discount for such.

But back to our theme. No poet, no philosopher, or great preacher in this day? Papers are crowded as never before with verse of some kind, but literary standards will class the most of it as poor rhyme, and the best of it rarely ever ranks above current literature. Great men have time to think, to meditate, and to live with nature. Poets, philosophers, and great preachers are made in such an atmosphere, and in none other. Men are the product of the age in which they live.

ANOTHER QUESTION ANSWERED

The figures given in THE SUN for March 16 and 23 relative to our numerical strength have created widespread interest, and they should. Too many of us have worked along without being concerned where we were getting to.

One subscriber asks us to compare the figures given in the 1920 Annual with those of the 1921 Annual, and we are glad to give the following:

Church membership (S. C. C.) 1920 Annual	26,627
Church membership (S. C. C.) 1921 Annual	27,253
Gain for one year	626

Our correspondent predicts a loss due to our Men and Millions Forward Movement. The figures show for themselves. All Conferences show a gain in the 1921 Annual except the Georgia and Alabama, which shows a decrease of 166.

STILL ANOTHER

One subscriber asks us to exhibit the figures given in the 1919 Annual and compare them with the membership figures given in the 1920 Annual. Here is the finding:

Membership (S. C. C.) 1919 Annual	24,862
Membership (S. C. C.) 1920 Annual	26,627
Gain	1,765

THE BULLETIN

We thank many friends for writing us endorsing a recent editorial on "Digging Back to Old Foundations". Space forbids us to quote all the letters.

Burlington has taken another forward step by installing, with much pomp and ceremony, a \$14,000.00 white way, which adds greatly to the looks of the city.

During the past few days THE SUN office has had visits from Bros. J. D. Gunter, Sr., and Lacy Wicker, Greensboro, N. C., and W. E. Lindsey, Mt. Airy, N. C. We are always glad to have friends call when passing.

The work at the Burlington church took on a new aspect last Sunday by the presence of the new pastor, Rev. G. O. Lankford, and family. Bro. Lankford preached two very acceptable sermons to large and attentive audiences.

Bro. I. A. Luke, Holland, Va., one of THE SUN's loyal and devoted friends sends his renewal and adds: "May 16, 1888 Mrs. Luke and I were married and THE SUN has been constantly in our home since we had a home, September 10 of that year. Do not see how a real member of the Christian Church can do without THE SUN, and if he is a real member, he cannot." Bro. Luke always speaks so as to be understood and we quote him because it is a duplicate of what he tells the people at Conference and in Convention.

The communists continue their efforts to start disorders in Berlin and attempts have been made to dynamite the power plants in the suburbs of the city. In mid-Germany the Reds continue to destroy public buildings and bridges in sections where the government protection is not adequate to repress them.

John Burroughs, the world-known naturalist died suddenly on March 28, while on a train nearing Kingsville, Ohio. Burial was made on Sunday, April 2, his eighty-fourth birthday.

The second tunnel to be erected through the Alps Mountains between Switzerland and Italy, will be completed by the end of July. Construction was begun before the war, but delayed.

THE OBSERVATORY

J. E. MASSEY

TARIFF BILL ON FARM PRODUCTS

In order to relieve the farmers and stock raisers of the country of the foreign competition which they are suffering from at the present time, President Harding has expressed his intention of influencing Congress to pass an emergency tariff bill. This proposed bill, so-called the "two-inch tariff bill" will be "confined solely to farm products," he tells a delegation of stock interests calling upon him a few days ago, presenting the situation facing them and the farmers.

It is significant that this is the first measure proposed by the new Administration solely on domestic problems, which will be explained in more detail in his first message to Congress at an early date.

President Harding plainly expressed that the bill will not be an executive embargo such as was exercised during war-times, but he told his visitors that he believed "Congress should pass a concise bill or resolution which would to all intents and purposes, place an embargo on farm products." While he did not indicate just what commodities should be covered by the measure, he made it clear that he desired it confined to those commodities adversely affected by foreign importations and in which an emergency exists.

THE SITUATION OF THE FARMERS

Agriculture in the United States is facing one of the most critical periods in its history, according to Secretary of Agriculture Henry C. Wallace in a recent address before more than 2,000 employees of that department in Washington. Unless a more equitable adjustment between the prices on farm products and other commodities is obtained this country may be forced to resort to the importation of foodstuffs on a large scale.

In the estimation of the Secretary, the present period is even more critical than that which followed the Civil War. There is a greater disparity today, he said, between the prices the farmers receive for their products and the prices they pay for other commodities than there was in 1865. He emphasized the necessity of cooperation by the urban as well as the rural communities in meeting the situation.

The rural communities must become better acquainted with the farmer's problems. As a means of bringing this about, agricultural clubs among the field workers of the department have been established in large cities. Reports to the Secretary's office show that by means of films, talks and other methods of education, these organizations are engaging the attention of the city dwellers in the precarious food situation of the country.

JOHN BURROUGHS, THE NATURALIST

John Burroughs, undoubtedly one of the greatest, if not the greatest of naturalists which America has produced, passed away a few days ago while he was about to celebrate his 84th birthday. Not only does he rank with Audubon, his fellow-naturalist, in respect to his insight and kinship with nature; his nature possesses that large simplicity of spirit which we are proud to think of as peculiarly American—that was the outstanding quality of Franklin, of Lincoln, Walt Whitman, of Emerson, of all our most typical American heroes.

While Franklin was at home in the court life of Europe, Burroughs made his acquaintance with the Chipmunk, the birds and the minutest as well as the most notable creatures of his natural surroundings. He belonged to the race that lived under the open sky. Not belonging to those men who are burdened with self-consciousness, but to those who are at home wherever life takes them, he lived a simple yet studious and eventful life.

He loved truth which is the inspiration of the scientist and he no less possessed the love of life which is the inspiration of the poet.

HERE AND THERE—BUT MOSTLY EVERYWHERE

The American Lutherans have just completed a year of relief work in Poland, where they have attempted to help the Poles to help themselves, by lending them money and by distributing large quantities of food and clothing.

An eighty-mile gale which struck New York on March 28, taking the roofs off houses and uprooting trees, caused accidents which resulted in two deaths. The wind was accompanied by a drop in the temperature from 78 to 37 within eight hours.

President Harding has called a special session of Congress to meet on April 11. The tariff question is reported to be the first legislation to be brought before the House at that time.

Statistics given out show that fewer divorcees were granted in the State of North Carolina in 1920 than in any other State in the Union, except South Carolina, which, of course, had no divorcees as they are not allowed in that State.

Another forward stride for education in North Carolina was made when Fayetteville citizens voted on March 29 for a quarter million dollar bond issue for the improvement of the public schools. The proposed program of improvement calls for five new school buildings.

Approximately one-half the population of this country is of voting age according to the 1920 census returns.

According to a recent census of the Indian population of the United States by Indian superintendents the total number of Indians in this country is 335,753.



CONTRIBUTIONS



ELON LETTER

Easter at Elon was beautiful in weather and likewise in spirit. A large number of visitors came as usual, alumni, parents, friends, and all were thoroughly welcomed.

The Psiphelians this year gave that exquisite literary gem, "The Princess," by Tennyson. So far as the audience could detect there was not a single flaw in its execution, not even a misplaced word, though it took nearly two hours to reproduce it.

The Freshman-Sophomore debate drew a large crowd on Good Friday evening and a very engrossing theme was discussed, the closed shop in American industry. It was a hotly contested debate, with three good speakers on each side and with the audience unable to decide until the verdict of the judges was rendered. The Sophomores who championed the principle of the closed shop, won by a two to one decision of the judges.

Speaking further of the debate, it is gratifying that College students should elect to discuss such an outstanding issue of the times. The relations of labor and capital are fundamental in our present day life. Every one of us is vitally and economically interested in the decision. The outcome is problematic at this time. Capital, speaking in the broad sense, is determined to oppose the closed shop to the bitter end, and labor is preparing to force its acceptance. The innocent bystander, that is, the consuming public, is bound to be injured in the conflict.

What is the privilege of the Church in such a situation? Is it to be hands off? Is it to take the side of capital or of labor? Labor unionists accuse the Church of sympathy with the capitalists. Yet these same unionists accept the Christian program, they say, as applicable to their claims. What is the Church to do?

She is privileged to say to both parties to the dispute that they are brothers; that the purpose in industry is neither profits to capital nor wages to labor, but the maintenance of life in terms of brotherhood; that both sides alike must accept the program of Jesus, involving not only the Golden Rule, but also His final Commandment to love one another as He loved His disciples. She is also privileged to bid them gather around the council table and through duly accredited representatives discuss and dispose of their differences. But suppose they will not do this. Then her duty is plain to condemn the party so refusing.

The Church is the only power that can save us from industrial revolution. Unless the Church accepts her opportunity, bitterness and heartache are in the foreground.

W. A. HARPER.

MY PLEDGES PAID

I want to say through THE CHRISTIAN SUN that I subscribed through Dr. Atkinson for missionary purposes and have paid the whole of my subscription. I subscribed also to the Men and Millions Movement to be paid every week for five years and I paid all that last fall. I had it in my mind and promised myself and the Lord that if I could, I would raise the money to pay both subscriptions while I was living, and I succeeded in doing so. I felt that these subscriptions should be settled and I have a receipt for the same.

I am glad to know that the subscriptions are being so well paid; but I want to say to those who can raise the money, to please settle their subscriptions to these causes even before they come due. It would be much better for you to be relieved, and the money that is so much needed would then be in use for the Church.

REV. J. W. WELLONS.

Elon College, N. C.

SUFFOLK LETTER

Who Died on the Cross?

CERTAINLY God did not die. The death of man could not atone for the sin of the world. If a human sacrifice had been sufficient to save the world, the death of Christ would have been unnecessary. But Christ must *needs* have suffered and this death becomes the magnet of all ages.

It was the *God-Man* who died. That unique person who was the Son of God and the son of Mary. The union of God and man. God manifested in the *flesh*, was a distinct personality, and the separation of the divine and spiritual from the material and temporal was a death—the death on the Cross. If we believe in the immortality of the soul, the real man does not die, but is only separated from the body: but that separation we call death. We know that those who live and believe in Christ shall never die: yet they are separated from the body, and we call that death. This prepares us to see that prolonged discussion of whether the *Divine* or the *human* died on the Cross is only a one-sided examination of this question. Neither died apart from the other; but the *new man*, Christ, died in the sense that the union of *divinity* and *humanity* was terminated by the sufferings of Calvary. In death it is not the body that suffers, but the spirit: the sting of death is *sin*; and that was what Jesus Christ felt so keenly on the Cross. He felt the pressure of the sin of man (all ages) pressing upon Him in that hour when the sun refused to shine, when followers fled, when enemies mocked, and His Father seemed to forsake Him. Darkness was over the earth and thicker darkness over His soul. The travail of His soul was the death agony, and He passed out of His body with the breaking of His heart. Jesus Christ died on the Cross for the sin of the world, and His blood cleanseth from all sin. The Roman

soldiers said, "This is the Son of God." The dead come forth from the tomb, for nature reeled and cracked in the throes of such suffering. He gave up the Ghost and said, "Relieve my spirit, it is finished." His life closed by crucifixion, and the cross of shame was transfigured into a cross of glory henceforth. God lives, and man may live because Jesus Christ died: He died that we might not perish, but have everlasting life.

W. W. STALEY.

MAKING THE SACRIFICE

In reading the life of Abraham Lincoln recently this thought was found: No person has ever yet become to be great and useful in the world who did not have to sacrifice or deny self in some way. Self-denial and sacrifice are essentials to power and to service.

Apply this principle to a whole people and you have our reason and justification for self-denial month in the Southern Christian Convention. April has been designated such a month primarily because this is the last month in our fiscal year of Men and Millions, and secondarily because sacrifice is actually demanded of us at some time if we are to be a powerful and serving people. Unless we at some time are willing to make real sacrifice deny ourselves of something we really need, we certainly cannot pay the pledges, and thus meet our moral obligations to our Men and Millions Movement.

And the happiest ones of our number are going to be those who, when the month is ended, and the year closes, were willing to deny self and meet, at personal inconvenience and sacrifice our obligations to this our greatest Church task and movement.

Elon College, N. C.

J. O. ATKINSON.

OUR VIRGINIA LETTER

WOULD you like to read a real tribute of love? Then let me quote the following from the pen of Rev. J. T. Whitley, D. D., written for the columns of *The Daily Virginia-Pilot* of Norfolk, Va., concerning the beloved Rev. William B. Wellons, D. D., of blessed memory throughout our Church in the South. It seems to come from the heart. As many of THE SUN's readers will well remember that man, they will bear testimony to the fact that Dr. Whitley does not over state the worth of this beloved minister of the gospel. He writes this tribute of love under the heading, "*The Gray Letter Days*," and then proceeds to say:

Most of us are familiar with the expression "Red Letter Days," which indicates certain days in our lives, or in the lives of our friends, that have brought experiences of unusual pleasure. One's birthday is often a "red letter day," and so is the natal day of a member of the family or an intimate friend. To the child Christmas is apt to take high rank as a "red letter day."

But there are other days that bring experiences of unusual sorrow and pain, and these I have ventured to call "gray letter days," because they speak to us of leaden skies, of shadowed homes, of aching hearts. These lines are written on the sixteenth of February, which is one of my "gray letter days," since it is the anniversary of events that brought sorrow to the heart, and made large demands upon that sympathy which the sorrow of others always inspires. Let me be pardoned if I say just what is in my heart today.

Just forty-four years ago tonight—that is, on the sixteenth of February, 1877—there died in a neighboring town a friend

whose memory I have cherished through all the subsequent years. He was the servant of God under whose ministry I consecrated my heart to Christ in the seventeenth year of my age. He became my pastor when I united with the church. He did not content himself with placing the name of the youth upon the church register, but gave him pastoral and friendly oversight, and in process of time laid a little responsibility upon him. When he found that the mind of his young parishoner was turning toward the sacred ministry, he gave kindly encouragement, imparted wholesome advice, placed the books of his library at his disposal, and led him to take part in the prayers and exhortations of social and revival worship. Later on he rendered material aid to the young student in his ambition to achieve a college education, and enlisted some of his friends in a plan to afford financial help. As the years went by, and his former protegee became his colleague in the ministry, his affectionate interest continued to grow, until that melancholy night when he told me farewell as I stood by his couch and saw him draw the last faint breath. Is it a thing to cause surprise, that the day of the departure of my cherished and honored friend, Rev. Dr. William B. Wellons, of Suffolk, should be one of my "gray letter days?"

The man who was Dr. Whitley's friend in the long ago, was also my friend in the days of my earliest ministry. If I had time and THE CHRISTIAN SUN had the space to spare, I could write of my recollections of the life and labors of this good man, a man who was abundant in labors for the uplift of humanity, and yet there are some among his acquaintances who found time to try to disturb his life and hinder his usefulness. Today many of these are almost forgotten, but the memory of the sainted William Brock Wellons is still fresh as a dew covered rose on a June morning, and his life is yet as fragrant in the circle of many who loved him as it was on that day in February when he bade farewell to the scenes of earth. If I were asked to name the man who had most influenced my life, I could and would easily name William B. Wellons as the man. When I knew almost nothing of the world, its literature, its work and its ways of doing things; when I knew less of the public men of that day, of their thought and work; when I knew practically nothing of the Church and its theology, or of its great mission to the world, it was William B. Wellons who took me by the hand and led the way to opportunities, which under the blessings of God, opened to me a field of usefulness, such as I never could have reached, and had he not undertaken for me as herein described. Blessings be upon his memory and upon his life work as a minister of the gospel. Not only did he help Dr. Whitley and this writer, but the number of young men he helped by encouraging them to undertake to accomplish something in this life, will not be known till we meet beyond the River. How many eups of cold water he gave to his fellow pilgrims, and especially to their children will not be known from human records, for he did so many good deeds without proclaiming it to the public. Oh, what countless sheaves he laid down at the Master's feet when the labors of earth had been finished, we shall not know here, but he has reaped his reward in the name of Jesus. Doubtless with him to be absent from the body is to be present with the Lord.

J. PRESSLEY BARRETT.

Guards have been placed over the coal mines in Birmingham district as a result of the ambuscade in the Pratt City section on the night of March 28, in which two miners were shot, one being seriously wounded.

INTERESTING NEWS FROM NARUGO, JAPAN

By Rev. C. P. Garman.

Note: Narugo (pronounced Narungo) Japan, is one of the points where we are hoping to build a chapel this year, and we give to our readers this splendid account written by Brother Garman, in order that you may have a clear idea of the great opportunity before us in this field. The first official visit of the Foreign Mission Secretary to a preaching place in Japan was made at Narugo, and we were given a rousing welcome by the energetic young pastor, the Sunday school children and a number of the citizens of the town.—W. P. M.

RECENT developments at Narugo make a situation interesting to those who have at heart the progress of the Christian Church in Japan. A repetition of the situation as reported some two years ago may be worth while.

Narugo is a mountain town in the section of northern Japan for the evangelization of which the Christian Church has accepted the responsibility. It is a hot mineral spring resort, famous locally for years, and widely visited since the main railroad lines of north Japan, one east and one west of the central mountain range, were connected by the line laid through this section. This line which was finished some four or five years ago has been the means of largely increasing the population and wealth of the town. Also, tens of thousands of visitors annually seek health and recreation at the baths, some five or six thousand at a time during the popular season.

When Rev. Mr. Kitano and the missionary began visiting Narugo a number of years ago, they found an old man acting as self-appointed Christian evangelist, supporting himself by conducting a sort of library from which books were rented by the day or week. Between the visits of the pastor and missionary, the old man continued to hold meetings in the one little room at his disposal behind the book room which was also quite small. At these visits, public meetings were held at such rooms in the boarding houses as might be rented, but in the busy season often no room could be had. Seldom were consecutive meetings held in the same place. Temporarily our housing problem was solved by the conversion of the proprietor of a boarding house who always arranged to open a room for us.

Mr. K. Sumita, a theological student (supported by a men's class at Suffolk, Va., under the leadership of Mr. W. W. Ballard) spent his summer vacation here. We managed to find a little upstairs room which would serve as his home and as a place to gather the little band of Christians for prayer, but not suitable for public meetings of adults or children. Most of the meetings were held in the street where the boarding houses formed a natural pavilion at an end and both sides. It was an interesting sight when the old men and the student surrounded by the little band of Christians lighted by their paper lanterns held services here with song, prayer and sermon. The open fronts of the boarding houses and the street were thronged with listeners. Before the summer was over, the enmity of some young Buddhist priests was aroused. They also aspired to become the religious

teachers and leaders of the town and its guests. An attempt was made to break up the meeting. First the Christians were charged with disloyalty because they worshipped a God above the Emperor. Mr. Sumita countered by asking them to whom the beautiful prayers of the late Emperor had been offered. Then the speaker was rough-handed, but the opposers were charged by the police to refrain from disturbances.

In order to settle the increasingly difficult housing problem, the little handful of Christians undertook to raise funds for a building. The old evangelist sold his remaining household articles and gave the receipts, ¥15.00. The student pledged ¥25.00 and solicited a gift from another student friend. The one farmer in the band gave ¥50.00 and his wife, who is a hairdresser, gave an equal amount. A clog maker, too poor to start in business for himself without help, pledged ¥25.00 and his wife, who peddles wares to the boarding house guests, equalled his pledge. Thus it continued until it reached ¥160.00, plus some trees which they solicited from a former resident who still owned property in the town. The manager of the little bank, which was started after the railroad was promoted, is also a Christian and he undertook to provide a little piece of ground which was to become his at the close of a deal which he was handling for others. At this juncture they sent a delegation to consult the Mission. We were asked to provide ¥340.00 as they thought that with what they had, some kind of building could be erected. But the land did not go through. At the same time building prices began to soar. Meantime their student pastor was finishing his schooling in Tokyo. The mission Board had kindly provided what we requested, ¥500.00 instead of the ¥340.00, but everything was held up.

After graduation last June, Mr. Sumita returned as their resident worker. He immediately set himself to work to acquire a suitable meeting place. Not a single house or part of a house offers itself. At last a request was made of the railway department of the government for the lease of a small plot of land not being used by them. Instead came the announcement that the plot would be offered for sale under sealed bids on Feb 1. With borrowed funds we have acquired the building site at a cost of ¥1300.00. ¥300 additional will be needed to repair a stone embankment on one side of it.

The members' hopes of a building suitable for a home for their minister and a chapel have revived. They are collecting their former pledges and soliciting more. The daughter-in-law of the old evangelist, formerly opposed to Christianity is soon to be baptized. Her husband, who has taken over the books and conducts a book store has made a substantial pledge. With the material donated, they estimate that they have ¥500 in cash and pledges and hope to erect a room this summer, to which they hope additions will be made later. No doubt, their faith will be rewarded for God helps those who not simply help themselves, but who undertake large things for Him.

Tokyo, Japan.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

DEEPENING OF THE SPIRITUAL LIFE

Many of us think that placing emphasis on *money* neglects the spiritual life. The opposite is, or ought to be, true. Take the actual experience of a North Carolina pastor. Rev. A. L. Stanford last year put on a thorough-going Stewardship and Tithing Campaign in Main Street church, Gastonia, N. C., signing up a good proportion of the membership. As a result of this work the church decided to discontinue all collections in the church service and among the members, placing in the vestibule boxes in which the people placed their tithe offerings. The results have been astonishing.

"First of all, there is a deep spiritual life in the church, almost a continuous revival. The voluntary offering of the people placed in these tithing boxes pay all current expenses of the church, and in addition to this they are making a \$100,000 addition to the church building and are building four churches for the cotton mill communities in the town and erecting a \$10,000 parsonage for the pastor and paying their part for the presiding elder. Their Centenary subscriptions are also paid in this way, and all these claims are met month by month with money remaining in the treasury."

OUR SUNDAY SCHOOLS CONTINUE THE GOOD WORK

The list of Sunday schools contributing one offering a month to missions continues to grow. Shallow Ford school voted unanimously on a recent Sunday to give their third Sunday's offering each month to missions; the first Sunday's offering going to the Orphanage. Leaksville Sunday school, Luray, Va., sends in \$2.00, under date of March 23 with the statement: "We have decided to give every second Sunday's offering to missions." Also Zion Sunday school (Lee County, North Carolina) sends its first offering, \$1.60, having also decided to give one offering each month to missions.

The offering will give an opening for a missionary talk of a few minutes by the Superintendent or someone. And this information will create interest and consecration. We believe our Convention has struck upon the wisest possible plan for all our schools in asking that each give one Sunday's offering to the Orphanage and one Sunday's offering to missions—"as much for others as for self."

CHRISTIAN STEWARDSHIP

The one message of the hour is Christian Stewardship, and the most encouraging feature of modern church life is the new emphasis that is being placed upon the study and practice of Christian Stewardship. We are not our own. Our life, our time, our talents, our houses, our money, all belong to God. This means that we poor mortals are only tenants or stewards of His, entrusted for the time being with a certain sort of management of His affairs. Are we working with Him as stewards, or

are we ignoring Him and seeking to have our own will and way with that which has been entrusted to us for a time? Through our churches and all our places of public worship the hour has struck when we must face the solemn fact that God is owner of all things, and what we may be, as Paul has declared, "co-workers together with God." I wish heartily that the following brief message so well and briefly outlined by Roby F. Day, D. D., might be carried home to each of our hearts.

The Stewardship of Life. Our lives belong to God. "For we are bought with a price, therefore glorify God in your body and in your spirit, which are God's." The price was "the precious blood of Christ."—I Pet. 1:19.

The life that has been purchased by the Son of God was purchased for the Son of God, and should be "kept for the Master's use," lived in the Master's service, and for the Master's glory.

The Stewardship of Time. To the Christian all time should be looked upon as a trust; and they should never be justly charged with "wasting" or "killing time." But one-seventh of time has been divinely set apart as "holy" in that it is to be devoted to sacred purposes, such as rest from secular labor; worship, spiritual culture and spiritual service. Christian lives cannot be properly developed without recognition of the stewardship of the Christian Sabbath.

The Stewardship of Money. Money, and all material things that represent value and possessions, are entrusted to us, not given. For our use of them we are to give an account. We should so use and enjoy them as to bring honor and glory to the great Giver.

"The earth is the Lord's and the fullness thereof."—Psalm 24:1.

"The silver is mine and the gold is mine."—Hag. 2:8.

"Every beast of the forest is mine and the cattle upon a thousand hills."—Psalm 50:10.

Now if God is owner of all, He has a right to appoint His own rental. He has done this. He requires one-tenth of our income—the tithe. "All the tithe . . . is the Lord's."—Lev. 27:30.

The fact that God required the tithe of his ancient people no one doubts. There are some who seem to think that the law of tithe is not binding upon Christians. That the principle, without the direct command, was carried over into the New Testament is evident.

Jesus in talking to the Pharisees said: "Ye tithe mint and rue and cummin . . . This ye ought to have done"; thus placing the stamp of His approval and authority upon the law of the tithe. (See Matt. 23:23.)

The Christian, however, should live above law; but that does not mean that he should live contrary to the law. For the Christian the rule is not "the tithe"; but "as God has prospered you"; which for money Christians means "the tithe—plus."

Recognizing and practicing the principle of stewardship in all our possessions—our lives, our time, our money—will solve many difficult problems. It will honor God, magnify the Word, bring prosperity to the Church, and great joy to the individual Christian. For the mouth of the Lord hath spoken it; and human experience has confirmed it.

WOMEN AND THE KINGDOM

NOTES FROM THE EASTERN VIRGINIA WOMAN'S WORK

In a former issue of THE SUN a list of places and dates of district meetings for the Eastern Virginia Woman's Missionary Conference were given. We give a complete list of them again that our people may be reminded of these dates:

Southampton Co., Johnson's Grove, April 21—*Mrs. J. A. Williams, Supt.*

Nansemond Co., Berea, April 22—*Miss Jennie Willis Atkinson, Supt.*

Gates Co., Eures, April 24—*Mrs. J. H. Seawell, Supt.*

Wakefield District, Wakefield, April 26—*Mrs. L. B. Faison, Supt.*

Waverly District, Waverly, April 27—*Mrs. Livesay, Supt.*

Isle of Wight Co., Windsor, April 28—*Mrs. J. M. Raby, Supt.*

Norfolk District, Rosemont, April 29—*Mrs. J. E. Cartwright, Supt.*

We trust that many of our women will attend these Conferences. By doing so, they will be contributing to the success of the meeting and also will be helped themselves. If you have problems, carry them and let others out of their experience, help you to solve them. We believe that every meeting will be a source of help and inspiration, if each will help to make it so.

Just one other thing—it would be a great help to those entertaining if some one from each society or church would find out how many are likely to attend from that society or church and inform the society entertaining. Every one who can go will be heartily welcome. It is due them that we give them some idea about how many to prepare for. I am sure that we can do this.

MRS. C. H. ROWLAND.

Franklin, Va.

THE EDUCATIONAL FIELD

THE VALUE OF AN EDUCATION

By Edward N. Clopper, Ph. D., Assistant Secretary, National Child Labor Committee.

Some time ago, the United States Bureau of Education at Washington, printed a statement which showed the amount of money that had been earned by different groups of young people up to the time they were twenty-five years of age. Those who had remained in school until they were eighteen had earned nearly 50% more than those who had left school at fourteen and had been working four years longer.

Such a statement of facts will convince intelligent parents that they should keep their children in school and not yield to the temptation of permitting them to go to work because the family's expenses are high and children are paid better wages than formerly.

Men and women are always grateful for the sacrifices which their parents made in order to give them education. They know that in the struggle to make a living, the educated man or woman has a great advantage over the ignorant and can reach higher places and receive better pay. Today the competition among those who work, whether they work with hand or brain, or both, was never so keen, and the ones who are best equipped are the winners. An education is one of the chief items in the necessary equipment.

Your state law tells you that you must send your child to school until he is of a certain age and then he may leave and go to work—if you let him. And he may want to do so and beg you to let him take that job in the factory where his friend Joe works. But you are older and know better than he does what is for his best interest. You know that if you let him leave school as soon as the law allows, you are giving him no better chance in this world than all children get—for the law requires them all to go to school that long—and if you yield to his urging now you will have to bear his disappointment later when he finds out that it was a great mistake.

The education which the public school now gives is better adapted to the needs of children than the courses which were taught a generation ago. Today the child learns how to make himself useful and how to do this in an intelligent way.

Every child should begin his education in the kindergarten, for in it the seeds of good citizenship are sown. It is in the kindergarten that honesty, loyalty and consideration for the rights of others are instilled during the child's most impressionable years. Patriotic songs and stories of our great heroes implant deep love of country; marching and games develop self-control, team work and adaptability; hand work and modeling promote efficiency and appreciation for labor. Surely the foundations of the skilled artisan and the loyal citizen of the future can be laid in no better place than in a well-equipped kindergarten.

After starting in the right way, the longer the child stays in school, the more useful he will become and the better able to take upon himself the responsibilities of life. The school of today aims to make intelligent, efficient citizens, but it will not succeed if the child is taken out and put to work at the earliest possible moment. The people pay for the kindergarten, elementary, grammar and high schools so that their children may have the benefit of them. You are one of the people and you help to support these schools. They are your schools, built and kept up for the sake of your children as well as for all other children. Use them, then. Keep your child in school. Let him begin in the kindergarten and graduate from the high school.

Eighteen thousand persons are estimated to have attended the Moravian resurrection service held at the Moravian graveyard in Winston-Salem, N. C., on Easter morning. Practically every church in the State had representatives among the attendants.

Our Young People

"THE YOUTH OF OUR CHURCH AND MISSIONS"

May I repeat what has been so often said, both in THE SUN and in personal talks, that the one hope of our Church, to become a missionary Church is to reach the young people. This thought grows on me day by day as I see the great needs of the field, and the great number of our young people who may become interested.

I find the following from T. M. Gladden, which so thoroughly expresses my own feelings in the matter that I wish to pass it on to all readers of THE SUN.

"Archimedes said when he was in the midst of his scientific research: 'Give me a place to stand on, and with a lever I will move the world.' Christianity to do its work for the human race must take its stand on foreign missions. If we interest ourselves and our young people in saving the people on the other side of the world, we will find ourselves taking hold of things near home with both hands earnestly.

If we get our Church to give for foreign missions and pray for foreign missions it will be more willing to help every educational and extension enterprise. The actual support of some native worker attempted by a society or school will create and sustain a missionary spirit in every church.

While in college a score of years ago I united with a missionary society formed by a devoted group of students. A lay reader in Japan was supported by this society. Mission studies were pursued. This society furnished six missionaries to our foreign fields in ten years.

Free will offerings have decreased as the budget has been enlarged in recent years. We have given splendidly as a church and still the young people have not given nor been trained to give as they should. The way to secure a new Pentecost is to enlarge our gifts.

The only time Christ ever named a particular object of prayer was when he uttered the words, 'The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest.' May there be among our young people a number of life-work recruits constantly being supplied for the ministry, for deaconess work and for the mission fields."

BESSIE I. HOLT.
Supt. Y. P. W., S. C. C.

GIVE MORE THOUGHT TO CHILDREN

Children's Week, April 24-May 1

Already responses are beginning to come in from the letters sent out, together with the leaflet on "Arrangements" for Children's Week.

Your school has received its advance leaflet through the Superintendent. We wish that it might have gone also to the Elementary Superintendents, or teachers of children under twelve years of age, but unfortunately this office has no list of such workers. If you are a

teacher of children under twelve, or if you know the names of such teachers in your school, will you not see that this office receives the information?

Remember that "Children's Week" is being observed by all the leading denominations; that the International Sunday School Association is helping everywhere it can; that the Child's Welfare Bureau is aiding, as, in fact, loaned us their slogan "Give more thought to children" for use in urging the observance of this Children's Week; some of the popular magazines are printing articles. Your school, and your community cannot afford to be behindhand.

Will your school and your community and your home, take this time to "Give more thought to Children", and lay better plans for rearing them to Christian manhood and womanhood?

Mrs. F. E. BULLOCK.

Dayton, Ohio.

PROGRAMS READY

The programs for the regular monthly meetings of our Woman's Missionary Societies, our Young People's Societies, and Willing Workers Societies, are now ready and will be sent to the President or Secretary of any Society requesting them.

As explained by Mrs. Rowland, these programs are for use in newly organized Societies, and Societies not yet ready to take up a mission study book, and they contain all the material necessary for twelve meetings—enough for a Society for twelve months. The same is true of Young People's and Willing Workers Societies. These are the programs arranged by the committees from the Eastern Virginia and North Carolina Woman's Boards. Send requests for the programs to the Mission Office, Burlington, N. C.

Respectfully,
BESSIE I. HOLT, Secy. of Committee

To Subscribers:

Kindly use this blank in renewing your subscription. Please examine the label on your paper. If your subscription is due, THE SUN will appreciate payment.

RENEWAL ORDER

THE CHRISTIAN SUN, BURLINGTON, N. C.

Enclosed find \$2.50 which apply to my subscription account.

Name

Address

OUR ORPHANAGE

EASTER AT THE ORPHANAGE

The children had a real nice Easter and all enjoyed is splendidly. On Saturday Mr. B. W. Johnston of Burlington came up and took dinner with us and brought along with him six gallons of ice cream and gave the children a treat.

Saturday evening the Willing Workers' Class of the Graham Christian church, Mrs. Walter Harden teacher, came and gave all the little fellows an Easter egg hunt. The Shallow Ford Christian church gave us twelve dozen eggs for Easter morning and brought them to us. On Easter Monday some of the young ladies at the College gave all the children an Easter egg hunt on the College campus.

The Singing Class was invited to give an Easter program at the Burlington Christian church on Sunday and the congregation was large and appreciative and the offering was splendid.

Mrs. A. O. Harmon of the Raleigh Christian church with a number of her Sunday school scholars paid us a visit Monday and selected the room in the new building they want to furnish and maintain and also brought along with them quite a good deal of things to furnish it. Mrs. Harmon tells us that the little children have taken a great deal of interest in furnishing this room and it will be up-to-date when they get through.

The Willing Workers' Class of the Graham Christian church brought us a quilt that the little girls had pieced and quilted. Mrs. Harden, their teacher, tells us that her little folks delight in doing this for the Orphanage and find it a joy and a pleasure.

The Easter Offerings came in very nicely this week and we hope every church will help us in this offering.

If it was not convenient to make this offering on Easter Sunday make it one Sunday in April and mail it to us. We hope to raise enough from this offering to finish the Children's Home and pay for it and we will be happy indeed. I wish all our folks could visit us and see the fine building. I feel sure that if they made no contribution toward building this pretty home for the little tots, they would not be able to resist the temptation to make at least a small investment.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR APRIL 6, 1921

Amount Brought Forward\$4,062.83

Children's Offerings

Dorothy Moore, \$0.10; Mary Matkins, .05; Ossie, Dennis, Ida Lee and Carle Harris, 2.00. Total \$2.15.

Sunday School Monthly Offering

(North Carolina Conference)

Berea Sunday school, Alamance County, viz: Berea Class, \$2.55, Mrs. B. M. Bennett's Class, .17, Miss Sallie Jones' Class, .31, Mrs. Lynn Kernodle's Class, .89. Total for Berea, \$3.92; Mebane, 2.00; Mt. Auburn, 9.13; Bennett 3.12; Lebanon, 3.00; Liberty (V), 6.63; Christian Light, 3.00; Damascus, 1.43.

(Eastern Virginia Conference)

Suffolk, \$25.00; Holy Neck, 24.00.

(Georgia and Alabama Conference)

East LaGrange, \$1.00. Total \$82.29.

Children's Home Fund

L. C. Ives \$5.00; Walter Powell, 5.00; B. D. Crocker, 20.00; J. D. McCleaney, 10.00; H. Woodard, Jr.; 10.00; C. C. Rawles, 5.00. Total \$55.00.

Easter Offering.

Robert Garrison, \$5.00; Concord church, 7.25; Palm St. Greensboro, 20.00; Berca, (Nans.) 40.00; New Lebanon, N. C., 15.00; New Lebanon, Va., 16.50; Pope's Chapel, 6.90; Bennett church and Sunday school, 10.45; Miss Blennie Brewer, 4.00; Isle of Wight, 11.50; Miss Ida Williamson, 5.00; M. B. Allen, 2.00; Mr. and Mrs. B. F. Gwaltney, 5.00; Mrs. J. D. Kernodle, 1.00; Little children of Bennett Sunday school, 5.00; E. H. Rainey, 10.00; Margaret Isley, 2.50; Miss Stella Sharpe, 5.00; Miss Lora Kernodle, .75; Lunett Sunday school, 17.00; Mt. Carmel, Va., 3.97; Mt. Carmel Class No. 6, 1.00; Kite, Ga., 2.95; Liberty (Va.), 6.50; Mem. Christian Temple by Mrs. E. J. Brickhouse, 25.00; Miss Fannie Brickhouse, 10.00; Leaksville, 2.24; Turner's Chapel, 8.00; Rose Hill, 11.38; New Hope (Ala.), 5.50; Mebane, 9.14; Mrs. Thyra Swint, 5.00; Haw River church, Sunday school and Christian Endeavor Society, 17.90; W. M. Warren (Sec.) Phenix, Ala., 10.00. Total \$329.76.

Total for the week, \$469.20. Grand total, \$4,532.03.

CHILDREN'S LETTERS

Dear Uncle Charley: Enclosed you will find five cents for this month. I hope you and the little orphans are getting along just fine. You have been putting my name Watkins, but it is Matkins. I would like to visit you and the little orphans.—*Mary Matkins.*

I am sorry I made the mistake in your name. "Uncle Charley" is getting old and can't see good and he took the M for a W. Hope you had a real pleasant Easter—"Uncle Charley".

Dear Uncle Charley: I have not written you this month si I will write now. Mama has gone to our school league tonight and little brother is in bed and can't bother me. He was one year old the second of this month, and my oldest brother was ten the sixth of this month. We are having nice weather now and we enjoy it so much as we play basket ball at school. Enclosed find ten cents.—*Dorothy Moore.*

Yes, we have had real nice weather and Easter Sunday was a lovely day. I hope you had many eggs to eat.—*Uncle Charley.*"

Dear Uncle Charley: We are late writing to you this month but thought we would wait and send our Easter offering. We lost one of our grandmothers the sixth of March. The other one stays with us. Enclosed find \$2.00—our Easter offering. Wishing you and the cousins a bright and happy Easter.—*Ossie, Dennis, Ida Lee and Carle Harris.*

I know it almost broke your heart to lose grandma. I had a grandma when I was a little boy and she was a dear old lady too.—*Uncle Charley.*"

Announcement has been made by President Harding that he will have an extensive investigation made of the manner in which the government is caring for disabled war veterans, and that he is shortly to appoint a special committee to conduct this investigation.

"Tell Me a Story"

TEN LITTLE BAGS

Emily looked with admiration at the beautiful gown growing under Mrs. Allen's deft fingers.

"I wonder," she began impetuously, then hesitated. "Well?" Mrs. Allen glanced at her with an expression of encouragement.

"When you were fourteen or so, were you ever careless and did you sometimes begin things without finishing what you had already started?" There was a tell-tale flush on the girl's cheek.

"Bless you, yes," replied Mrs. Allen as she laid down her work. The smile on her round face predicted a story of her girlhood. "Didn't I tell you about the ten little bags?" Emily shook her head and settled herself in anticipation.

"When I was your age I suppose I was about as useless as a girl could be."

"You?" interrupted her listener. "Why, you know how to do everything. I've heard people say you are the cleverest woman and the greatest worker in the village. You always know the best way to put up fruit or screens, to make over a dress and—"

"But that wasn't so when I was fourteen. I couldn't do anything; and it was mostly because I did not finish what I began. I don't remember what made me realize this. Maybe it was the handiness of my girl friends, or it may have been from something I read. Anyhow, one day I made up my mind to turn over a new leaf. I started with my room. Every box, drawer, and basket was overflowing with unfinished things. In one was a ruffled apron I had attempted to make on the sewing machine and grown tired of before I had more than started. In a box under the bed was a velvet cushion which I had begun to paint in the Kensington work so popular then. I can see that old stork yet and the cat-tails near him. There were five or six pieces of unfinished crocheted lace considerably the worse from having been tossed about for many months. There were stamped pillow shams for chain-stitching in the blue cotton and a 'splasher' for the washstand with a design of birds taking their morning bath. I had started to outline this in red cotton, intending it for mother's birthday six months previous. A red felt table cover lacked one end of crazy silk patchwork.

"I don't remember all the things I found, but my survey was enough to fill me with despair and mortification. I hadn't realized, you see, how careless and untidy I was, or how little I really accomplished.

"When I sorted out from the overflowing drawers and boxes all the embroidery silks for one piece of work, the paints and brushes for another, the silk scraps for another, ribbons and collars, mended garments, ends of lace, quilt pieces, and all the various articles partly finished, the floor was nearly covered. I was tempted to burn them all and begin anew; but some excellent ancestral traits in my character prevented.

"I made out a list of the uncompleted objects, as nearly as I could remember, in the order in which they occurred. You needn't smile, for I didn't say the disorder in which they occurred. I remember the first record was, 'Two yards pineapple lace for sister's apron.' The apron was worn out by that time, and the crochet pattern was no longer new. But I had one yard done and I decided to finish the other. There were thirty-two things in that list, the stork cushion cover being the last.

"After making 32 bundles, each marked with the name of the article, I found I still had a quantity of various things which seemed to have no special place. I was bound to do things thoroughly, since I had begun, so I thought out a plan for their orderly disposal. I made ten little bags to accommodate them. One was marked 'Laces', another 'Silks', another 'Cotton Cloths', and so on through the list. I use similar ones yet. They take little room in the closet and I can find anything I need without loss of time. The bags were of unbleached cotton lettered with a carpenter's pencil.

"I was putting in the draw-string to the last one when several friends rushed up the stairs and were in the room before I could hustle the things out of sight. You should have heard them laugh!

"To their cries of wonder at my unexpected neatness and industry I explained my plan. They only laughed the louder. I was bound then to show them what I could do, and rashly told them I was not going to a single place until everything I had begun was finished. I suppose I forgot how long my list was; but having said it, I stuck to it. It was hard at first, but there was a pleasure in crossing off the articles from the list as I completed them. The ten bags were an incentive, too. I found out how convenient it is to know where things are, and they looked so orderly when I opened my closet door that I often went there to admire them.

"For three long weeks my work was the steadiest and hardest I had ever done. I was nearing the end of my list when one of the girls invited me to a party. I believe yet that she gave it for the purpose of testing my resolution. I had two days in which to finish a fancy net tidy and the stork cushion. I did it, but I can't say the stork was a work of art. I shall never forget how surprised the girl looked when I went to the party.

"The story of the ten little bags was told to every one present. It was fortunate that I could bear teasing, for I heard enough about them afterward, I tell you. It did not trouble me, though, and I believe it served a good purpose in keeping me reminded of the benefits I received in those three weeks.

"The completion of that list of articles led me to write a resolution to finish one thing before beginning another. I have followed that to this day, and I think that is why I accomplish so much. I date my improvement and real happiness from the time I made the ten little bags."

Emily rose with an air of determination.

"I think we have some unbleached muslin in the house," she observed, "and I wonder if water colors won't do as well as the blue pencil."—*Florence Martin Eastland, in The Epworth Herald.*

CHURCH NEWS

JUST FROM GEORGIA

Easter was observed at the Rose Hill Christian church with appropriate exercises. The smaller children of the Sunday school rendered an impressive program. The children under the direction of a special committee, were well trained and each carried out his or her part well. The training was worth a great deal to the children. It is my opinion that more attention should be given our boys and girls. They should have constant and careful training along religious lines. The boys and girls of today will fix the manhood and womanhood of tomorrow. Civilization rises or falls as a result of early training.

Beginning with the first Sunday in April the writer will preach a series of sermons on "The Church with Bible-Centered Principles." Each of the fine principles of the Christian Church will be discussed in a sermon, giving the logical, basic and Biblical reasons for adhering to these principles. Too often our people are ignorant of what our Church stands for. Ask the heathen to give the story of his idol and he will charm and alarm you with the minutest details. Ask the members of the Christian Church to give the story of the principles of their Church and of Christ the only Head of the Church and nine out of ten will confess their inability to do so. And they are not wholly responsible either. It must be largely charged to the leaders. Too many of our ministers spend more time on "humanitarian uplift" than they spend on Bible and Church principles. This should not continue. It must not continue if we are to grow in keeping with our principles. People never rise higher than their leaders. Why has our Church not grown like other denominations? Some one is ready to say it is because we have not been a missionary people. That may be one reason. But it strikes me that we have been derelict in making known our principles. People do not subscribe to a thing that they do not understand. It seems to me that the issue has come to this: we must publish our principles or perish as a de-

nomination. If we love our principles let us make them known! If we are ashamed of them let us forsake them!

R. F. BROWN.

1020 Park Place, Columbus, Ga.

HOPEDALE CHURCH REPORT

Table with 2 columns: Name and Amount. Total raised and pledged \$1,633.67. Balance needed \$435.00.

Total raised and pledged \$1,633.67
Balance needed \$435.00
I would be glad to hear from Sunday schools and churches that would be willing to take a free will offering for the benefit of this work.

Yours in the work,

R. H. COBLE.

Burlington, N. C.

CONVENTION OF SUNDAY SCHOOL WORKERS, RALEIGH, APRIL 12-13-14

Under the auspices of the North Carolina Sunday School Association a convention for all Sunday school workers of all denominations of North Carolina is being arranged for Raleigh, April 12-13-14. Information has been secured and that the church people of Raleigh are making preparations to entertain a large crowd. Besides a number of prominent Sunday school and Church workers of the State who are on the program, the following out-of-state speakers have been secured: Dr. Wm. A. Brown of Chicago, Ill., of the staff of the International Sunday School Association; Dr. Joseph Broughton, Atlanta, Superintendent of the Tabernacle Baptist Sunday school; Dr. Gilbert Glass, Superintendent Department of Sunday Schools, Presbyter-

ian Committee of Publication: Prof. H. H. Harris, Professor of Religious Pedagogy, Candler School of Theology, Emory University; Mrs. Maud Junkin Baldwin, Chicago, Children's Division Superintendent of the International Sunday School Association.

The Sunday schools of the State are being requested by the program committee to send three delegates besides pastor and superintendents who are delegates by virtue of their office. No credentials are necessary. The Convention will be open to all. No registration fee is charged. Trains will be met by the Committee, and delegates so desiring, will be furnished lodging in the private homes of Raleigh, at the rate of \$1.00 per night.

Mr. Gilbert T. Stephenson of Winston-Salem, is president of this organization, Mr. Joseph Brown, Vice-President; Mr. E. B. Crow, Treasurer, both of Raleigh. The office of the Association is 210 Law Building, Raleigh, with Mr. D. W. Sims as State Superintendent.

Complete program and full particulars about the Convention will be mailed free to anyone making such request to the office of the Association as given above.

FORWARD MOVEMENTS CONFERENCE WITH ONE ANOTHER

Representatives of practically all the forward movements of the various denominations met in conference on Saturday, March 19, in New York, at the invitation of the Federal Council of the Churches of Christ in America, to consider their common problems and to learn from one another's experience.

- The program of the conference centered around the following five topics:
1. A report from each movement as to its origin and results and lessons learned from its experience.
2. A discussion of the methods by which the larger giving of the people, stimulated by these movements, may be made permanent.
3. Consideration of the various problems which have arisen and which are now before the movements for solution.
4. The question of the future of these movements and their relationship to the other agencies of their denominations.

5. How these movements can be most helpful to one another through future conference or in other appropriate ways.

A committee on findings was appointed to present an analysis of the present situation in the forward movements disclosed by the discussions of the day and to consider the whole question as to the desirability of future relationships to one another. This committee on findings is to report at another conference to be held sometime within the next few months.

The following organizations were represented at the conference at the office of the Federal Council:

The Committee on Conservation and Advance of the Council of the Boards of Benevolence of the Methodist Episcopal Church.

The Centenary Movement of the Methodist Episcopal Church, South.

The Congregational World Movement.

The New World Movement of the Northern Baptist Convention.

The New Era Movement of the Presbyterian Church in the U. S. A.

The Nation-Wide Campaign of the Protestant Episcopal Church.

The New World Movement of the United Presbyterian Church.

The Forward Movement of the Reformed Church in the United States.

The Progressive Campaign of the Reformed Church of America.

The Forward Movement of the Friends.

The United Enlistment Movement of the Church of the United Brethren.

The Larger Life Movement of the Moravian Church.

A PLEASANT SURPRISE

Last Saturday morning a Dendron groceryman sent his car well filled with good things to eat to our door. Wife protested that there must be a mistake as we had ordered no groceries. The situation was soon clear. We were apprised of the fact that the good people of the Dendron Christian church had given us an old fashioned pounding and this groceryman was simply sending it up.

Besides many good things to eat we found a nice purse of money. We are profoundly grateful.

W. D. HARWARD.

Dendron, Va., March 31, 1921.

PEOPLE'S CHURCH

The two weeks pre-Easter evangelistic campaign conducted at the People's Christian church of Dover, Delaware, came to a glorious close on Easter Sunday when seventy-four persons connected themselves with the church. Twenty children, ranging from 10 to 18 years of age, from the Sunday school; 38 men and women on confession of faith, and 16 by letter were the rich harvest of souls. Whole families were received into the communion. Many prominent young men and women were in the class.

The evangelistic services will be continued on Wednesday and Sunday evenings for the next two months, at the request of the membership, as the interest seems unabated. Men and women of the community are thinking as never before and many have expressed a desire that the services should go on.

The pastor, Roy C. Helfenstein, has done all the preaching and has been untiring in his efforts, his sermons being especially strong pleas for the better living. He was assisted by Melvin W. Lawton, a gospel singer from Philadelphia.

The membership has been greatly revived during the series and the attendance has been large. On Easter Sunday the church was crowded to the doors and the enthusiasm was great.

The interest in the Sunday school has also been awakened and there is a marked increase in attendance. We are going ahead under the able leadership of Dr. Helfenstein and great things are hoped for under his direction.

E. E. BENSON.

WAVERLY, VA., MEETING

Rev. Victor Lightbourne, Convention Evangelist, writes under date of March 28: "Have just closed at Waverly, Va., one of the most gratifying meetings of my experience. The meeting was a success and a glorious revelation of what God can and will do when His people are willing and ready to meet the conditions upon which He grants a great revival of religion. At least 600 took my hand either in reconsecration or in acceptance of Christ. Four hundred and sixty-five women attended the cottage

prayer meetings and of this number 460 took an active part. There were not fewer than 103 definite decisions and up to the present 100 of these have expressed their desire to join some church." We rejoice with Pastor Foster and his Waverly people over this great and good season of revival and refreshing.

J. O. ATKINSON.

SOLEMN VOWS

SANDERS-SCHWARZ

A wedding of much interest to Columbus and Camp Benning occurred Saturday evening, March 26 at 6:00 o'clock at the parsonage of the Rose Hill Christian church when Miss Clara Mabel Schwarz became the bride of Lieut. Robert C. Sanders. The writer officiated.

Miss Schwarz is an accomplished young lady with the exquisite charms of lovely womanhood. Her home is in Little Rock, Ark. Lieut. Sanders is a young man of great promise. His home is in Tobinport, Ind., but he is now in school at Camp Benning. He will probably be retained at Camp Benning when he is through with his special training.

The happy couple have the best wishes of a host of friends.

R. F. BROWN.

WALKER-FONVILLE

Married at the residence of Mr. W. J. Graham, March 29, 1921, Mr. Andrew Bruce Walker of Greensboro, N. C., and Miss Lucy Fonville of Burlington, N. C., R. F. D. No. 2.

The writer officiated using the impressive souvenir marriage ceremony. It was a beautiful home marriage witnessed by near relatives of the bride friends who wish for them a long, happy and prosperous life. Mrs. Sykes of Greensboro, N. C., presided at the piano.

The bridal party went by automobile to Greensboro where the bride and groom took a south bound pullman for Jacksonville, Florida, Key West, and other Southern cities.

Upon their return they will be at home on Gorrell Street, Greensboro, N. C.

P. H. FLEMING.

FOOSHE-HOLLAND

A pretty wedding took place Wednesday afternoon, March 30, 1921, at 3 o'clock, at the home of Mr. and Mrs. W. H. Holland, when their daughter, Miss Irma Cecil Holland became the bride of Mr. Stafford Fooshe, son of Mr. J. Frank Fooshe. The bride is a member of the Bethlehem Christian church; the groom, a member of the Methodist church in Suffolk, Va. The rooms were beautifully decorated for the occasion, and the ring ceremony, performed by the writer, took place before an improvised altar of ferns, roses and cathedral candles. The wedding music was rendered by Mrs. E. T. Cotten, who, just before the ceremony, sang "At Dawning."

The bride, who was given in marriage by her father, wore a stylish traveling suit of deep blue tricotine and a hat to match. Her flowers were a corsage bouquet of bride roses. Mrs. S. Wharton of Norfolk, Va., sister of the bride, was her matron of honor and only attendant. She wore an afternoon frock of changeable taffeta, and carried an arm bouquet of sweet peas. The bridegroom had as his best man Mr. Oscar D. King of Suffolk, Va. Immediately after the ceremony Mr. and Mrs. Fooshe left for a northern wedding trip, and on their return will reside in Suffolk, where Mr. Fooshe has a position as the Assistant Manager of the Virginia-Carolina Co-operative Peanut Exchange.

E. T. COTTEN.

CALLED HOME**OVERMAN**

Mary Virginia Dare Overman, infant daughter of Mr. and Mrs. W. E. Overman of Pleasant Hill Christian church was born March 26, 1920 and died March 27, 1921, aged one year and one day.

The funeral services were conducted from the church by the writer and the little one's body was laid to rest in the church cemetery.

A large audience attended the services and the many friends of Brother and Sister Overman deeply sympathize with them in the death of their baby.

I know of no better day in all the world to depart and be with God than an Easter day. A bright and happy little child has fallen asleep and awaits the resurrection. May the blessed Christ who arose from the dead comfort those who mourn.

P. H. FLEMING.

RESOLUTIONS of RESPECT—HARRELL

Whereas it hath pleased our Heavenly Father to call our beloved Brother, Elkanah Harrell, from labor to reward, on Sunday, February 6, 1921; and whereas, Brother Harrell was a faithful and consistent member of Liberty Spring Christian church, therefore be it Resolved:

First. That in the death of Brother Harrell this church has sustained a great loss. He was so faithful, so sincere, so modest, so true in every relation which he sustained, that his departure leaves a place hard to fill. His deep piety, his great love for his church, his loyalty to every good work made him a worthy example for others to imitate.

Second. That we bow in humble submission to the will of Him who doeth all things well, giving thanks for the high privilege of being associated with our brother in the cause of Christ during these years of delightful fellowship and service.

Third. That we extend to the bereaved family our sincere sympathy and prayers that this sad experience may bring to the a new consciousness of the Divine Presence to comfort and help in every time of need.

Fourth. That a copy of these resolutions be entered upon our church record, a copy sent to **The Christian Sun** for publication, and a copy sent to the bereaved family.

C. E. BYRD,

F. F. BRINKLEY,

MRS. Y. C. BYRD.

Committee.

EDWARDS

Mrs. Laura Edwards was born June 24 1898, and departed this life March 16, 1921, aged 22 years, 8 months and 22 days.

She professed faith in Christ in 1911 at Big Oak Christian church and united with the church. In 1917 she moved her membership to High Point Christian church where she was faithful unto the end.

She was married to Mr. Robert Edwards July 6, 1919, this writer officiating. To this union was born one child ten months of age the day his mother was buried.

She leaves to lament, a husband, one child, father and mother, three brothers, three half-brothers, three sisters, one half-sister, a number of relatives and a host of friends.

Her maiden name was Albright. Mrs. Edwards was industrious in the home, an affectionate wife, loyal to the Sunday school and church and died trusting a loving Savior.

Her funeral was held in her church and interment of the body was made in Prospect Methodist cemetery, about two miles from High Point.

May God comfort the bereaved.

L. L. WYRICK.

MARION

Mrs. Margaret Marion died at her home in Lanett, Ala., February 26, 1921, aged fifty-five years and eight months. She was married to Mr. J. E. Marion January 13, 1876. To this union were born seven children, two of whom preceded her to the glory world.

She joined the Christian Church about thirty years ago and was a faithful member until her death. Truly her husband has lost a good and faithful wife, the children a sweet and devoted mother. She will be greatly missed in the church and community, as she had a host of friends.

Sister Marion lived to see her husband and all the children members of the church. May God bless the family and help them to be faithful unto the end. They have the sympathy of the writer and their many friends. May we all live so as to meet those gone to that better home where no more parting comes and no more goodbys are spoken.

Funeral and interment at Concord church conducted by Rev. G. D. Hunt, assisted by the writer.

H. M. GRAY.

BROWN

Philepeanic Brown departed this life on March 25, 1921. She was married to J. A. Brown during the year 1844 and to this union were born nine children, eight sons and one daughter. Four of these passed to their reward before their mother did, leaving five to mourn their loss; Eli, Augustus, Rankin, John, and Joseph. She had sixty-six grandchildren, one hundred and two great-grandchildren and four great-great-grandchildren. The total descendants of this union are one hundred and sixty-two. Thus she lived to see her fourth generation "Aunt Penie," as we familiarly called her, was the last one of her generation. She was the daughter of Rosa and Jacob Klapp. Their ancestors came from Germany over two hundred years ago and the Christian name of their ancestors was then known as Klopp, and not as Klapp.

She was a member of the Christian Church from early womanhood; was a good and faithful mother and lived to see all her children members of the Church.

The funeral and burial took place at Apple's Chapel, March 27, 1921. Funeral and burial service by her nephew.

P. T. KLAPP.

INGLE

Sarah Malinda Ingle, widow of Rufus Washington Ingle, was born September 3, 1849, and died March 28, 1921. The deceased leaves four children, W. T., J. W., A. S. and E. C. Ingle.

In early life she united with the Christian church at Providence, and when Rev. J. W. Holt organized the Christian church at Burlington, she and her husband went there. After the death of her husband, she went to live with one of her sons and his family at the old homestead of her childhood, a mile or two from Burlington.

A large number of relatives and friends followed the remains of Mrs. Anthony, an older sister, to the cemetery at New Providence, near Graham, N. C., at 11:00 a. m., March 29. Mrs. Anthony died on March 28 about one hour before Mrs. Ingle did. At 3:00 p. m., March 29, the old homestead was crowded to listen to the funeral services of Mrs. Ingle. The tender prayer of Rev. J. W. Holt, and the sweet songs of the pastor of Friend's church at Graham, with his accomplished wife, appeared to be blessings of God to many hearts.

At the tomb, Rev. Donald McIver tenderly invoked the divine protection, guidance, and blessing for the children and grandchildren. Two noble Christian mothers in Israel have left us, for those shores where the angels gather. We will miss the sunshine of their smiles.

D. A. LONG,

BARRETT

On February 2, 1921, the death angel came into the home of Mr. and Mrs. Mills Barrett and took from their embrace the thirteen months old son, Melvin Woodrow. He was a great grandson of Rev. Mills Barrett. Services were held in Burton's Grove Christian church, where the parents are members, then the body of the little one was laid away in the church cemetery.

W. D. HARWARD.

COX

Augustus B. Cox was born in Surry Co., Va., November 6, 1844, and died at his home, Dendron, Va., March 5, 1921, aged 76 years, 3 months and 29 days. He was a member of Union (Surry) Christian church where the funeral service was held Sunday afternoon, March 6, at the regular hour for preaching. There was a large gathering of people present. After the service, interment was in the church cemetery.

He leaves one sister, Mrs. J. W. Williams, of Dendron, Va., who is the only surviving member of the immediate family.

W. D. HARWARD.

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)

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DR. J. H. BROOKS

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Foster Building Burlington, N. C.

REMEMBER THAT

April is Self-Denial Month. Let us make some real sacrifices this month in order to pay our pledges to Men and Millions.

Not what excuse can I make to avoid paying my pledges to my Church, but what sacrifices can I make in order to meet such pledges?, is the question the Christian put to himself.

Hundreds of your brethren and sisters are making the sacrifice, denying self, during April in order to meet their pledges to Men and Millions. Will you let them bear this burden for your Church and your Lord and you have no part or parcel in it?

No cross, no crown; no sacrifice, no joy; no crucifixion, no resurrection. Are you making the sacrifice in April to meet your pledge to Men and Millions? Then the joy of victory will come. It is not the easy things that we do, but the difficult ones that build character and bring joy. If it were easy for us to pay our pledges to Men and Millions there would be little joy in it. But because it is difficult, because it requires self-denial, it will bring victory and help to strengthen in the things that make for righteousness.

**PRAY
PAY**

Men ←The Kingdom Needs→ Millions

ESTABLISHED
1844

THE CHRISTIAN SUN

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VOLUME LXXIII

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Christ and the World

THE EDITOR

CHRIST loves the world but not the ways of the world. The spirit of the world is to fill life with ease, pleasure, and to appropriate for self. Christ's way is to suffer, if needs be, to save and to serve—to *give* and not to *get*.

Christ is trying to draw the world unto Himself, and the world is endeavoring to get possession of the good on earth that the Christ life has brought. It is possible for Christ to live without the world, but the world cannot endure without Christ. No nation has ever survived without being imbued with the life and teachings of Christ.

The progress of Christ's teachings depends upon those who profess His name. Christ longs for the world to accept Him and looks to His followers to lead the world to the Divine light.

Is Christ on trial in your heart? Are you for the world or for Christ? We are either for Him or against Him.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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EDITORIAL

All Christians are ambassadors for Christ

SPOILING LAYMEN

Conferences spoil a great many good laymen in attempting to make preachers of them. The thought is this: Very often men of middle life who are very loyal and active and devoted laymen decide that their place is in the pulpit, and so apply for license. The Conference grants such license, and in most cases the avenue of a more adequate preparation is closed. But the Conference has changed a layman into a preacher, and the public so regards it. The man is no longer looked upon as a *layman*, but as a *preacher*. His work and worth are no longer measured by the standard of a layman, but by the standard of a preacher. He has already achieved the distinction of being an active and foremost layman, but it is difficult for him to reach a place so as to become a foremost preacher.

There must be a reason for such instances and a reason why men in their anxiety and zealousness to do more for the Master apply for license to preach. Let us consider the case: There are certain things that man would like to do, but he knows that the restriction placed upon the laymen hinders him from such undertakings, and so he seeks to overcome this limitation by getting permission from his Conference. This is not exactly the way the average man reasons it out, but it is the way the situation results in the final analysis.

If this is the case, then the Church needs to put a greater premium upon the work and activity of our laymen and open up to them a larger avenue of service.

We, therefore, in view of these conditions offer the suggestion to the next session of our Convention that a definite program be passed upon that our laymen can execute. They are willing, loyal, and ready. But who can blame them for not doing more when so often they must force themselves into service?

A LAYMAN'S DAY

This is certainly a layman's day. Time has always been a layman's time, but laymen are just beginning to recognize the great opportunities which are theirs. "I enjoy the services of a good layman," remarked a modest Christian woman to us the other day, and she further expressed herself by saying that she regretted that there were no more active laymen to assist in general benevolent work.

This is a layman's day, because it is a day of action as well as education. The great tasks of the world can never be done without the help of the laymen.

This is a layman's day because it is a day of service. While the minister is a servant he is an educator, a comforter, a divine leader of his people. He serves in the avenue of divine guidance. The lay service touches humanity more in its every day life and in every walk of life.

This is a layman's day because it is a day of opportunity. Hundreds of calls on every hand give opportunity for real active Christian service. The layman's place is not always conspicuous, but his work may be the most important. His prayer for his pastor's success may mean the larger part of that success. The friendly touch at an opportune time may inspire the pastor to do more than he thinks he can do.

What minister is so short sighted as to be jealous of a layman's opportunity? What minister is so curbed in his thinking as to fear that some layman will surpass him in service? Each has a distinct place, and each place becomes more important as each performs his duty.

Occasionally there comes a voice of protest because some of our laymen are taking an active part. Away with such protests and uphold the hands of the willing, loyal, and consecrated laymen. Encourage them and use them. The Kingdom's work hath need of them.

A PLACE FOR EVERYONE

There is a place for all of us. Each has his work and happy is the man who finds his place.

There is a place in the Sunday school for each one in the community. There are teachers who should be pupils, and pupils who should be teachers. There are officers that cannot officiate, and committees that cannot commit. If your school lags and drags it may be because you have the belt on the wrong pulley, or the belt running cross-wise when it should be running otherwise. The lack of momentum and energy may be for the lack of assembling, to further our mechanical term, the machinery that you have. Diagnose your situation and you may find the trouble.

There is a place for every member of the church. There may be persons on the welcoming committee that could not extend an invitation without embarrassment. There may be persons on the visiting committee who have never visited their own next door neighbors. Find what a member can do, and desires to do, and give him that job. He may think a great deal of his job, and to some-

one he may leave the impression that he thinks a great deal of himself, but if that is the job that he can do, and wants to do and will do, let him do it.

Find your place in your community, in your Sunday school, in your church, and be used in that place.

PITITABLE CONDITIONS IN CHINA

Emigrants who fled the famine districts of North China at the beginning of the famine, having in most cases found the search for work and food futile, have returned to their homes and to more desperate conditions than they left behind them, according to advices received by the American Committee for China Famine Fund, from correspondents in the famine area.

A great part of the population of the villages and towns of northern China who have food have bought it with the proceeds from the sale of their clothing and house furnishings.

The proportion of families in the Ning Ching district, near Peking, destined to die unless immediate relief measures are taken, is eight in ten, according to estimates of a leading banker and business man of the place.

Two-thirds of the 390,000 people of Chi Chow Hsien district have now literally nothing to eat, it is further stated. One out of ten has migrated, most of them without money or food, destination or plan, and most of them destined to die.

The four hundred people comprising the present population of Hwang Lo, near Peking, are in the most acute stages of distress. The village is too poor for a majority of the people to eat even k'ong, or chaff, which costs one-tenth of a cent per pound.

Funds for the amelioration of these desperate conditions are being received by THE CHRISTIAN SUN, and forwarded through the channels of the Church to the proper place.

THE PROTESTANT INVASION OF EUROPE

Now that the bluster of war has quieted down in Europe, one can more clearly see some of the after-effects of the religious forces working below the surface of contending foes. The struggle apparently did not begin as a religious one, neither can it be said that it ended as such. America and England were both Protestant nations, and they helped to free France and Belgium, Catholic nations, from the oppression of Protestant Germany. The principles of liberty fought for were greater than the sectarian contentions of the two kinds of religion.

But the true Protestant could not fight in a Catholic country without having an influence. He himself gained from the contact and got a broader view of religious life, yet measuring in terms of the survey of the effects of the religious forces of the war in both instances made in

a recent number of the *Literary Digest*, the Protestant seems to have gained over the Catholic, in spite of the defeat suffered by Germany. The *Literary Digest* contends that: "While as yet European Catholicism has suffered little actual loss from these movements, the cumulative effect, especially upon the rising generation, we are assured is not to be ignored. Protestant organizations headed by the Federal Council of Churches in America have had an influence upon Catholics of the warring countries that is much greater than most Catholics or Protestants have realized or expressed."

The greatest results of the Federal Council of Churches were expressed by such organizations as the Red Cross, Y. M. C. A., and Y. W. C. A. Together with these were numerous other organizations conformed to local needs of France, Belgium and Italy. Contrasted with the more quiescent and ceremonial seclusion of Catholicism, these Protestant organizations are still thriving in the Latin lands of Europe. They emit a wholesome social atmosphere to their surroundings which is attracting many of the adherents of the faith of Rome.

A PASTOR'S PROGRAM

Rev. J. Vincent Knight, Raleigh, N. C., issues a Bulletin carrying his "Pastor's Program for April". Among the many items of general and commendable interest this is found, "Self-Denial Month". "Did you make a pledge to the Men and Millions fund? If so, please remember that April has been designated as Self-Denial Month for this work and all who made pledges are urged to pay them to May 1, 1921, even at personal sacrifice." We trust all our pastors are likewise urging their members to meet these pledges.

Pastor Knight also carries these items in his program:

Evangelism

1. One hundred new members added to the local church during the year.
2. Decision day observed in the Sunday school.
3. Special evangelistic meetings for at least fifteen days.

Missions

1. Every member contributing to the various enterprises of the church.
2. Our apportioned benevolences paid in full.
3. A mission study class at work for at least eight weeks during the year.
4. One hundred dollars raised for missions and orphanage through the Sunday school.

Finance

1. Every member contributing regularly to church benevolences.
2. Every bill paid by the end of every month.
3. Institution of a church building fund.

It is encouraging, refreshing and hopeful to find a pastor with a real, live, progressive program.

Attention is called to the display call on the back page of this issue. Read and heed. Remember the call and the challenge.

THE OBSERVATORY

J. E. MASSEY

WHICH FIRST: TAX RELIEF OR TARIFF REVISION?

According to our traditional governmental practice, a change of party has usually meant a change in tariff. Thus it happens that at the present period in the rule of the new Administration, the question arises: Shall the representative power be subservient to a time-worn tariff promise in order to satisfy a number of voters, or shall it give relief to the tax situation first? There is apparently a feeling in all parts of the country, expressed by both Democratic and Republican as well as non-partisan newspapers, that the United States should lessen the amount of taxes before it does anything in way of revising the tariff higher.

The reasons for such recommendation seems to be guided by a general feeling that the people are being taxed too much, in view of present conditions, and that our once-prolific European traders are in such a depressed condition that they will be unable to do any trading if higher duties are imposed upon their goods. The war is undisputedly the cause of higher taxation; and also the cause of depressed business conditions all over the world. It causes all governments to tax their subjects heavily. In order to meet our own situation, the *San Francisco Bulletin* urges Congress to "spread our war burdens over a longer period."

It is not fair to say that the *Bulletin's* viewpoint of the taxation problem is representative of all the other newspapers; it expresses its ideas in concrete and decisive language:

"The *Bulletin* believes that it would be sound business not to pay more than the flat rate of interest on the war-debt for the next ten years. The present generation has been seriously handicapped by war expenditures and the diversion of industrial to military energy. It is entitled to easier conditions, and it would be good business to reduce the tax burdens of the next ten years to the irreducible minimum by freeing capital for industry."

On the other hand there are arguments in favor of paying the war burdens off immediately, or within as short a time as possible. But considering the fact that the demand for a great quantity of American products depends upon the European power for purchasing them, the Government must prepare for a gradual scheme of paying war taxes by which the people will be able to meet their payments of taxes according to the amount they realize from the sale of their products. By this method panic will be more easily avoided.

In that event the tariff will not have to be raised to too high a level, since the European, when he has to pay high duties, will not be in a very ready position to accept our exports. The President has expressed the opinion that such a raise in tariff will have to result from a very careful study of the home industries which are suffering most from foreign competition.

OUR NEW FOREIGN POLICY

The United States is in the act of formulating a new foreign policy which, in the estimation of the *New York Times*, is "over-shadowing all other subjects of public interest in Washington." In substance this policy literally scraps the League of Nations Covenant as far as the United States is concerned. It abandons all adherence to the rest of the Versailles Treaty and it refuses to ally the United States with any particular foreign Government.

The policy is for the most part expressed by the leading Republican Senators. It is intended to keep the nation from entering any association of nations by whatever name such an association may be designated. In view of this aloof standing, however, it has been expressed that the United States would be placed on record as willing to interpose its influence whenever the peace of the world is again threatened, but that it would assume this position independent of all other nations.

One interpretation is that our new foreign policy in the making will be equivalent to a "Monroe Doctrine for all the world." It constitutes almost a "right about face" to the policy pursued by the Wilson Administration in that it is directly antagonistic to foreign compacts and agreements; but it is broader than the policies of the administrations previous to the Great War. Instead of having a doctrine for the Western Hemisphere, it has one for the whole world, which means that the United States will see to it that no nation shall menace the peace of the world wherever that nation may be.

The newspapers of our country find it rather difficult to make just criticisms of this newly expressed plan before it takes on more definite results. It seems that there is a certain degree of safety in "keeping aloof" from foreign affairs and intrigues. But at the same time one naturally asks: Will such a policy of the nation induce a sufficient cooperation of the part of the other powers of the world to establish a lasting world peace? or, Can there be any such thing as real safety by keeping aloof?

GENERAL INFORMATION

Lumberton, N. C. has carried a bond issue of \$50,000 to provide for the purchase of a site for a new high school and to pay for a "teachorage" already erected.

Notwithstanding an increase in farm work and activity in automobile plants, unemployment in the country showed an increase last month of 1.5 per cent.

Thomas E. Robertson, former president of the American Patent Law Association, has been appointed commissioner of patents in this country.

Mme. Adrienne Bolland, the famous Frenchwoman aviatrix flew across the Andes Mountains from Argentina to Chili, using a 1914 model biplane, and in doing so established the record of being the first woman to perform this feat.



CONTRIBUTIONS



OUR VIRGINIA LETTER

IT is time we were looking up and moving to the front in the work of our people. We have gone forward somewhat in recent years, but we are facing a backward step just now. The first year's collections on the Men and Millions pledges are now past due, or very nearly so, and many are holding back, not discharging that duty. Of course there may be some who simply cannot pay up because of some good reasons, but we are speaking to the individual who can, but does not pay up—that is the person who is holding back the progress of the cause. Now if you can do it, do not delay nor make excuses—just come forward and pay your part down.

* * *

What next? Well, it seems to me that about the most urgent thing now before us as a people is to get ourselves to become a praying and a Bible reading people. If we could keep ourselves imbued with the spirit of the prayer-life and our hearts and minds saturated with Bible teaching, then it would be an easy matter to go forward in the advancement of the kingdom of Christ. Even a train will not run when it has no power to make it go, and that is true of a Christian—when he or she has no power to move them, we are stayed in our going, and our labors come to nothing. Even our denominational enterprises come to nothing, or practically so, when we have not the spirit of prayer and are lacking in the study of the Bible. If our ministers and members will come together on these two points, viz.: Prayer and Bible Study, then we shall see our work move forward in a most encouraging way, and the Master's Kingdom will move forward proportionately.

* * *

Let us try to be sure of facts before we base our arguments on them. Catching at a fact and then having it shown to be not a fact, but a falsehood, is very humiliating indeed. I once knew a man who was very quick to catch up a new idea and proclaim it as truth. Again and again, I knew him to do such a thing, and then some one prove by high authority that he was mistaken—that what he regarded as truth turned out to be error. Better be sure of your facts before you proclaim them as truth. Especially is this true of public teachers and most surely of religious teachers. If you are going to teach a thing as truth, the first thing to do is to make sure that it is the truth, or if you cannot do that, then do not teach it at all. Not long ago I saw a case where a man of talent had spoken out, proclaiming it as truth. In a few weeks later we saw another article from him in which he taught practically the very opposite of what he had formerly taught and that on the same subject. Now he stands before the public as teaching near the same time and through the same medium opposite views on the same subject. It is a pity that even smart men cannot see more distinctly and teach more directly the truth

of God as established by the highest authority. Some people think some of us are too determined to present the truth. But do you know that the most precious thing in all the universe, in God's sight, is His truth, as championed by His Son Jesus Christ? It is no wonder that thousands of men have been willing to die for the truth, for they have seen that truth in the light of God, and thus seen it is no flashing butterfly, but the very essence of God Himself. A man who will not die for the truth, rather than forsake it, cannot be a martyr. If the Christian Church needs anything in the way of men and women, it needs men who will, if need be, die for the truth. The truth is priceless and is the highest ornament that can grace any life, so far as I know. Brethren, you may handle your money carelessly (though I do doubt the wisdom of such a thing) but I do entreat my readers not to handle the truth of God, as set forth in the Bible, carelessly. I am not pleading with the ministers of the gospel merely, but with every truth-lover to the ends of the earth. A careless handling of the truth is, spiritually speaking, a crime against God and the high destiny of human souls. I plead for a stand for the truth—do not handle the Word of God carelessly.

Holland, Va.

J. PRESSLY BARRETT.

A MESSAGE

To the Elementary Superintendents and Teachers of Eastern Virginia:

I suppose that most of you know I have accepted work as Editor of part of our Sunday school literature, and field Secretary of Sunday schools for the Christian Church. This work, has made it necessary for me to remove to our denominational headquarters at Dayton, O.

But my heart is still with you in the work, and I am very anxious to help you in any and every way I can. I have recently sent out leaflets on Children's Week to every Superintendent of Sunday schools, but as I do not have all your names, I cannot send them to you. If you will write me, I will be glad to send you copies of the leaflets on "Arrangements", and for ten cents to pay cost of postage, I can send you six leaflets which you will find suggestive and helpful in your work, not only for preparing your Children's Week program, but afterwards as well.


I am hoping that when our Convention comes, many of you will be able to report increased interest in Sunday school attendance, and an increased sense of responsibility for the religious education of children among the parents of your community caused by your observance of Children's Week.

If there is any way in which I can help you, please write me. I shall be only too glad to hear from you and to answer and aid in any way in my power.

MRS. FRED BULLOCK.

Elementary Superintendent Eastern Va. S. S.

SUFFOLK LETTER


HE Ladies' Benevolent and Social Union of the Suffolk Christian church conceived through their president, Mrs. John M. Butler, and executed, through helpers wisely chosen, a church social for April 6, 1921. The idea was to give a welcome to new members and old members, too; and to give an opportunity for all to mingle together in a social evening in the church. The Sunday school department was decorated by a group of women headed by Mrs. John W. Eley, and it was a scene of beauty. Tables, surrounded by chairs and fragrant with flowers, suggested natural grouping of the people who settled down to real social conversation, while Chandler's orchestra filled the room with enchanting music. A reception committee of deacons and their wives, Rev. L. L. Lassiter, preachers Johnson and Cotten, and their wives, the pastor and daughter, with Mayor McCleary, welcomed the throng as they entered. An army of girls served cake and cream to all, pinning a tiny bow of ribbon upon each one who had been served, so as to avoid repetition. Age and childhood mingled together like a family. There was no public speaking, no public entertainment, except the music.

One of the difficulties in a large church is to overcome the lack of acquaintanceship, the opportunity for social intercourse, and the unification of different peoples. For the time, at least, these difficulties were overcome by social contact without restraint or formalities. Modern life is overloaded with forms and ceremonies that require dress, formal introductions, select groups, and artificial manners. A church social is removed from those embarrassments that deter people from social contact and lets nature have her way for the time with grace and prompt each one an initial step in a good time under good conditions. The atmosphere of the House of God is wholesome, refining, uplifting. That is one thing a church does in a community. It creates an atmosphere that is health to all who breathe it. The more spiritual the congregation, the more intelligent the work of the congregation, the more of a spiritual tonic the atmosphere of that church becomes to all who breathe it. It is to the community what home is to the family. The rudest man behaves himself better in the home; the boisterous boy is more quiet in the home; there is something in mother's presence that stimulates better thoughts, better conduct, and a better spirit. It is even so in the church. The presence of the Holy Spirit in the House of God creates an atmosphere that tempers human feelings, human ideas, and human purposes. The social impulse is better directed and better satisfied under religious associations than by any other human contact. It is contact that gratifies and satisfies the social in human nature; and this contact may be provided for in social Christianity.

In this social it was estimated that *six hundred* enjoyed the evening. The best thing about a church social is that it is the best social at the least cost.

W. W. STALEY.

ELON LETTER

WENTY-TWO years ago Rev. Frank Samuel Child of Fairfield, Conn., arrived at Elon College on his initial visit, having been sent by that prince of Elon supporters, Francis Asbury Palmer as his personal representative, not to spy out the land, but to bring with him a check for \$10,000 for Elon's endowment fund, which he later increased to \$30,000. Since that visit Dr. Child has made nine other journeys to Elon, the ninth being from Tuesday of last week through Sunday.

It is safe to say he never visited Elon under more favorable circumstances as to weather. He has always come in February or early March before. This season he came in April, when nature is at least three weeks in advance of ordinary normal days. He has carried with him warm and grateful recollection of the balmy hours spent under the pines and along the highways. Dr. Child is a highwayman, not in the sinister sense, but as a lover of nature. This came very clearly to view in one of his lectures on "The Great South-west," in which he pictured in words the wondrous scenes of that rich luxuriant land of beauty and balminess. He is master of the descriptive art and can make an audience see the things he has seen, a rare gift, a priceless gift, and he can do it because he loves nature and carries with him in his communion with her an artist's keen discernment of tone, color, and proportion. He loves nature because he loves God.

Two of his lectures received the joint title, "Voices of Freedom." The first treated of Savanarola, the first free voice of Italy. The second was in regard to Joan of Arc, the matchless Maid of Orleans, the liberator of France in a moment of national crisis. He pictured both these great leaders first as the ideals of popular approval and then as execrated and condemned to death. The third act was the lifting of the curtain of the impartial verdict of the ages since, according to which they have received their just and righteous appraisal. The irresistible impression was, that to die for right is not martyrdom, but apotheosis.

But his greatest utterances came on Sunday morning at the regular hour of worship. His theme was, "Why Will Ye Die?" The only death the sincere Christian needs to fear, taught the great preacher in his discourse, is the death that inevitably ensues when the Christian undertakes to appropriate the blessings of salvation for himself. It was a choice hour and one long to be remembered by faculty and students.

Dr. Child has returned to his home, where now after a life-time given in devoted service to the First Church of Christ in that Old New England town, he is the honored pastor *emeritus*, giving himself to community service and to literary pursuits, serene and happy amid loved ones and friends, who rejoice to minister to the every need of one who so long and so self-forgetfully ministered to them.

W. A. HARPER.

“SELF-DENIAL MONTH”

Every loyal son and daughter of God puts his or her obligations to the Kingdom first. We feel obliged to pay our honest debts to our fellow men, and quickly respond in paying the bills that come from “the grocer, the baker, and the candle stick maker.” We pay our bills to the store, first, because they are our bills, and secondly, we pay as a means of possessing the future good will of the merchants. If we would refuse to pay our bills at the store because of financial shortage or inconvenience, we know what the merchant’s reaction would be—“no more accommodations for him.”

God may not withhold His favors for us simply because we refuse to pay our debts to His Kingdom. *And still He may.* However, we cannot maintain a sense of self-respect before God if we refuse to deny self in order to pay Him. We should pay our pledges to God’s work because they are our pledges. And we should pay them as a means of securing God’s blessings for us in the future.

To refuse to practice “self-denial” in order to pay our pledges to the Forward Movement of which the Men and Millions Movement is a part, may mean that in the future we would experience His denial of both material and spiritual blessings to us. These are the Lord’s days of testing the men and the women who will keep their promises to Him, who will pay their pledges to His Kingdom even though such should demand sacrifice and self-denial, will receive manifold blessings in return.

“Self-denial” is only another way the Christian has of saying “God’s acknowledgement.” Our pledges to the Forward Movement constitute an expression of our acknowledgement of our obligation to God. Some refused perchance to make a pledge, but their obligation is just as binding as if they had. And those who made a pledge should welcome the opportunity of denying self in order to pay their pledges in acknowledgement of God as the author of life and of the privilege of living in His world.

R. C. HELFENSTEIN.

Dover, Del.

THE VETERANS OF THE CROSS

Rev. A. D. Betts, D. D., a Methodist minister and one of my strong friends, but who passed away about a year ago, was a little older than I as a minister but not as old a man. He and myself were great friends. He was a retired minister but a hard worker.

Rev. J. D. Hufham, D. D., died the 27th day of March. He was a Baptist minister, and was another particular friend of mine. He was in his 88th year and had been preaching 62 years, but was retired from regular pastoral work. We three old friends had thought a great deal of each other, and Dr. Betts was arranging a date for us to meet at Elon for a day. We have all been active ministers in three denominations, but had retired from active pastorage. Dr. Hufham was popular and worked to the last, and his brothers use to pleasantly call him Bishop, but Dr. Betts died without fixing his date for our meeting. I was the oldest man of the three.

I am now in my 96th year, and have been preaching for 67 years. We have seen converted, and received thousands of members of the church, but some have gone ahead of me.

I have one more job of work that I hope to finish for the Master. It will be of great value to the Church. Then I will be the last one of the three to go up higher, and what a happy meeting it will be when we see the thousands that we have received into the church come home. Oh! Happy Day.

J. W. WELLONS.

CHARACTER

(James Hastings, D. D., in “The Doctrine of Prayer.”)

If prayer is what we believe it to be, intercourse with God, it must have a marked effect upon the development of character. It is noteworthy that whilst education alone by no means invariably develops personality, sometimes rather restricting it, cutting off individual expression, and compressing it to a pale copy of conventional ideas, men of prayer however rugged and uneducated, are always personalities. Surely if prayer is spiritual energy, its vigorous and sustained use must react upon the character of the user. Would not more attention to prayer, not simply as a habit of piety, but as a life-force, result in such development of character as would better equip any man for life? If life is given from God, the art of living is living as God meant life to be lived. That can come only from communion with Him and intimacy with His will, such as prayer affords. There has been many a personality which has not fulfilled its promise. One feels bound to ask whether it has fallen short because it has grown out of touch with the life-scheme for which God created it. The prayerful, prayer-directed life can hardly fail to find the straightest path to its goal. Modern religious psychology is rebuking Christianity for not utilizing its natural resources. Neither in the depth nor in the height lies our help. It is nigh unto us, in the heart and the mouth that will pray, and pray with understanding.

CHINESE RELIEF FUND

Previously Reported	\$477.07
Palm Street church, Greensboro	9.40
Young People’s Society (Fuller’s Chapel ch.) ..	7.40
Burlington Christian Sunday school	12.87
Total	\$506.74

ARMENIAN RELIEF FUND

Previously Reported	\$5.00
Burlington Christian Sunday school	5.00
Clemes Keek	3.25
Total	\$13.25

After a deliberation of more than twenty-eight hours the jury in the Federal court of Georgia returned the verdict of guilty on all five points of the indictment against 36 persons charged with conspiracy to rob the American Railway Express Company.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

OUR MOUNTAIN WORK

ON the evening of March 17, I started for Fancy Gap, Carroll Co., Va., where, under the supervision of Miss Iola Hedgepeth, we are doing an educational and religious work among the peoples in the mountains. Getting an early train out of Greensboro on the morning of the eighteenth, I reached Mt. Airy at noon, and after a hurried lunch with my friends, Mr. and Mrs. W. E. Lindsey, we started up the mountain on a Ford (Mr. Lindsey, driver, and myself) reaching the school at three fifteen. Such a hearty welcome one does not often get in his or her daily visits. Miss Hedgepeth and the children met us half way down the path which leads from the road to the school house. Mr. Lindsey talked to the men and looked over the farm and school grounds while I talked to the school children, making a few pictures, etc. Leaving the school grounds about four-thirty, Miss Hedgepeth and I walked to her boarding house about half a mile away. That evening was spent talking about the school work and its prospect. On Saturday morning we mounted our horses for the trip of the day amid one of the dense fogs which only such mountain sections as this have. The impressions that were made upon my mind that day will never be forgotten. We rode over the trails when at times we could not see fifteen feet ahead. I could but think of the light and sunshine behind this heavy fog, yet we could not see it. The light and sunshine of His love for these dear people if they only had the opportunity to learn and see. If we would only get the meaning of our Master when he said, "Go ye into all the world and teach" and again when He said, "I came not to be ministered unto, but to minister." I found the spirit of *Service* in every home I visited on this day (eighteen in number). If only they could do something for us, to show us how glad "we air to see youse", "we aire glad youse come", "con't youse stay all night?", "stay a week, won't youse?"

We were met in the most cordial manner. From every home we visited they met us at the "draw bars", took our horses, and at one place I remember there were nine who came to meet us at the bars, and when we left there were thirteen who went to the bars. Some walked from half a mile to a mile on the way with us. One time the fog was so dense we lost our trail and I must tell of the man who came and found us. He went on foot for about two and a half hours, over ploughed ground, rocks, creek, hills, marsh, sometimes running, sometimes walking, keeping pace with our horses, pulling draw bars, and seeking to aid and pilot us. This man had been convicted in the courts twenty-seven times, and had served six sentences in prison. He could not read or write his name and had never been to Sunday school or church. We invited him to come to our services on Sunday afternoon. He came and said, "he shore did like it and was comin' agin." Such responsive people it has been my privilege

to see. In one-room houses, twelve by fourteen feet, were from four to thirteen living. It would be impossible for me to explain how the kitchen, dining room, bed room, parlor, living room, guest chamber, laundry basket factory, and all other kinds of quarters you can imagine could be gotten into this twelve by fourteen room. Can you conceive how six, eight, ten, and even twelve of them can live in these windowless houses, cracks, inches wide in the floor, no rug or carpets of any kind, the occupants with very little clothing, shabby shoes, bare feet, no underclothes, sleeping with the same garments on they wear all day, without any change of any kind for weeks, you wonder if people in such conditions are capable of earning or learning? I say *Yes*—if given an opportunity. You will find some *Blue Bloods* if you will only trace the lineage of these people. They are illiterates and in this condition now not of their own choice. If you could see how eager they are for "larning" you would not stop to question but give those bright (and should be happy) children a chance. One little girl, six years old, who had been to Miss Hedgepeth's school only two days, counted twenty-five for me, knew the alphabet, and could write her name, and repeat several sentences learned on these two days. A more beautiful and innocent little face I have never seen. She wants to go to school more if she can get some clothes to wear. This, dear friends, is the trouble in nearly every home we visited. These people live some of them on rented farms, some without either horse, mule, or ox, but simply dependent upon the hoe, in this rocky soil to support a large family, growing corn and cabbage and getting \$4.00 a load for cabbages. One man made just enough the whole year to buy each member of the family a pair of coarse shoes. Work! I should say they do. If you could see the children from three years old and up to old women of eighty, piling rocks, your heart would be moved with compassion. One woman, ninety years old, told me she made erop enough last year with the hoe to keep her, and two grandchildren. Three or four other women over seventy years of age told me a similar story. Several boys and girls who started to our school five months ago, and who had never been in a school house before are now doing third grade work. Think of it; did you ever have such results in any school you ever taught or witnessed? Some of these bright children are so anxious to know something and to do something worth while, for themselves and for their fellowman!

The hour for Sunday school was 2:00 p. m. At 12:00 o'clock children and grown people were there waiting, and some had come for miles over the mountains. At the hour for service every seat was taken, all standing room with many on the outside. I counted about seventy-five men, women, and children in this fourteen by fifteen room. I took the children twenty-seven in number, out on the yard and there under God's blue sky taught them the lesson and told them Bible stories. We learned in a few minutes the song all children love to sing, "Jesus Loves Me". Then as we went back into the school room and I tried as best I could to talk to these people, I don't think I ever felt the presence of the Spirit more than on that day. While not in the Sunday school we were visiting in the homes singing for them and trying to tell

them of the love of Jesus, in ways suited to each one's peculiar needs, for I find the mountain folks are like all others—they have their own individuality.

Monday a. m. we started again on horseback to visit more homes in the range of our school, this day, visiting thirteen families. I shall never forget just at sunset as we visited a woman over eighty years old, who had been crippled with rheumatism and in bed for years. Her condition and her suffering are beyond description. There we sang and prayed with this dear old woman of eighty (and in all probability it was the first prayer she had ever heard). We tried to tell her of the great love of our Savior. I could not help but think of those words which came so often to me, "*Carest Thou Not That We Perish?*" The call comes long and loud to us from mountain top to mountain top. "Come over and help us". Are we going to heed the call?

Tuesday morning we spent visiting, until the Ford came for me, and in this time I had visited forty homes, come in contact with three hundred and eighty-five people (one hundred and twenty-five we could have in our school if we had the room and teachers.) Out of this number (385) when Miss Hedgepeth went there, not more than half dozen could read and write their own names. When we selected Miss Iola Hedgepeth to take up this work it was the right person in the right place, for she has won the love and respect of every family, not only of her territory but of the surrounding country, and all sing her praise. To date she has enrolled eighty-two in her school, and the house is altogether inadequate, a sorry shack in fact, weather worn and exceedingly dilapidated.

These people are just at the dawn of a new day for them, and I wish every member of the Christian Church north and south, could see the opportunity as I see it, of doing the Master's work here along educational and religious lines among our mountain people. As I see it, it is one of the greatest challenges that has ever come to us, along missionary lines. If you, dear friends, could have heard the stories of these people, men who had "stopped gambling", boys who had "quit the cigarettes", and many who had given up the immoral lives, which they had never heard was wrong before our dear Miss Hedgepeth told them, we would say "*We cannot and we must not*" be willing to stop where we are, but go forward with the work. As it is now, the only pledged support to this work from our Mission Board is through the Young People's organizations of the Southern Christian Convention and as Superintendent of our Young People's Work, I feel that our means are so *very limited* that we must put forth unusual effort and make unusual sacrifices in order to meet our *great opportunity*.

We need, dear co-workers, the three great missionary "P's" in this work, *Presence, Purse and Prayer*. Our Southern Board is calling upon our young people in our Sunday schools and in our Missionary Societies to rally to this work and meet the demands upon us. Shall we not do so, and gladly? I believe we will.

BESSIE I. HOLT,

Burlington, N. C.

Supt. Y. P. W. S. C. C.

A MODERN MIRACLE WROUGHT BY TITHING

"West End has been for more than twenty years a small mission charge in the city of Houston, Tex. The church, with less than three hundred members, is made up largely of working people. No one in the congregation draws a salary above \$250.00 per month. In October, 1918 a Stewardship and Tithing campaign was conducted in the church, and as a result of these special efforts the Church was placed on a partial tithing basis, which later developed into practically the entire church coming to the practice of tithing.

"This congregation at this period in 1918 stood face to face with financial failure for their year's efforts. They were behind with both their pastor's salary and Conference collections. The inspiration which they received by reason of the campaign and their immediate endeavor enabled them to pay all their obligations in full for that year. Starting in for 1919, they raised the pastor's salary from \$1,000 to \$1,500 paying this monthly. Their Conference collections were also advanced, these being paid in full. They went 'over the top' in the Centenary, subscribing an amount considerably over their quota, and in the face of it all launched a building campaign, and early in the spring of 1920 they moved into their new house which is valued conservatively at \$15,000. All of this is the achievement in about eighteen months of a small but heroic congregation. The spiritual results are on the increase in all departments, and there is a more religious atmosphere and a determined spirit undaunted in all their undertakings."

IT IS OF THE LORD

We are commanded of the Lord, through His servant, John, to "believe not every spirit, but try the spirits whether they are of God." One spirit has been tried both by individuals and by churches, and this writer has yet to find any other testimony concerning it by any who have tried it than the declaration "it is of the Lord". I refer to the spirit of Stewardship and tithing as taught in the Bible and approved of our Lord. I have never yet heard anybody argue against tithing except those who have never tried it. May I give here the statement of Rev. H. K. Morehead, pastor, as indicating the experience of hundreds of others:

"In the spring of 1918 Roberts Avenue Methodist church, of Beaumont, Tex., began tithing as a church. The results have been so wonderful that we can recommend a plan to any church that will try it out in a religious way. This church had always had trouble raising money. Like so many other churches, it is made up of poor people who thought they were not able to do the work that seemed necessary. At the close of each Conference year the salaries of preacher and presiding elder were always behind, and there was scarcely anything paid on the Conference collections. So about two weeks before Conference a big campaign would be inaugurated and by a tug of war the deficit would be raised, so the pastor could go to Conference and report: 'Everything in full'. Nothing was said, however, about *how* the mon-

ey was raised. And in this method we were only duplicating the experience of hundreds of churches that have the same hard pull every year to wind up for Conference.

“After going through a very successful meeting last spring, we decided that as a church we would try the tithing plan taught in God’s Word and see if we would not get along better. We read where the Lord said: ‘Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.’ We reasoned: ‘This is God’s promise. We will try it and trust Him for the results.’

“We secured a tithe and offering box and placed it in the vestibule of the church. We eliminated the collections in all the departments of the church and asked the members to place their tithes and offerings in the boxes prepared for that purpose. We stopped the various schemes that had been used to get money for the church and determined that for once we would give the Lord’s plan a thorough test. We had felt all along that he expected his church to do its work without having to depend on begging and suppers to finance it.

“After four months’ trial of the tithing plan, we have found that it is certainly of the Lord. Our church is in the best of condition in its history. Every expense is paid up to date, the general collections all paid for the year, our full quota for the Texas Conference Superannuate Endowment Fund is taken care of an auto has been purchased for the use of the pastor, and there is something like six hundred dollars in the treasury. There is scarcely a service at which we do not have additions to the church, and the attendance has been better than ever before. We would not change to any other plan for any consideration.

“We feel that as a church we have never done anything that has meant so much to us as the adoption of this tithing plan, and we earnestly recommend it to all churches everywhere. It will make the membership more religious and will solve every financial problem in connection with any church.”

The sixty-seventh session of American Congress convened at noon on Monday, April 11, in accordance with the call of President Harding a few weeks ago. A solution of the railroad problem and tariff and tax questions are expected as a result of the extraordinary session. President Harding has continued his conferences with railroad labor heads, and while none of the results of these conferences are known, a generally improved feeling concerning the railroads has been created. Reports are that Representative Wright of Georgia will offer a bill providing that the railroads restore freight and passenger rates as before the Esch-Cummins act became effective, which would set aside the 25 to 30 percent increase made by the commission during last fall.

JESUS’ CREED AND YOURS

We all have creeds. They may not be very clearly defined in our thoughts, but we have them. One’s creed is what one believes firmly; and is also what controls and governs one.

Dr. Charles M. Sheldon is last week’s *Christian Herald* gives what he considers the ten points in the creed of Jesus. If we can accept this as the creed of Jesus then we must be missionary in spirit and in activity, for it was the binding chord in His creed, the base on which His creed rested and out of which it was built up.

The Creed of Jesus

1. He believed in God so naturally that He never tried to prove His existence but took it for granted like the air He breathed or the food He ate.
2. He believed in His own mission, which was to give men life abundantly.
3. He believed in the fact of sin and man’s redemption from it by repentance and faith.
4. He believed in heaven and hell and taught that men make their choice of either right or wrong.
5. He believed in the possibility of a Human Brotherhood based on the oneness of human need and dependence.
6. He believed in the capacity of mankind to learn and accept the greatness of the abundant life.
7. He believed in the fact of immortality and took it for granted, as He did the existence of God, never arguing about it.
8. He believed in the seriousness of life without being gloomy or ascetic. And He taught that life should be measured, not by pleasure, but by its joy in service.
9. He believed that prayer is a necessity for a full grown life and taught the need of it without arguing about its meaning.
10. He believed in His own teaching so much that He commanded it to be taught to every nation and laid upon the Church as a last and biding commission.

The annual convention of the North Carolina Baraca-Philathea union will be held in Henderson, N. C., on April 21-24, inclusive. Plans have been completed by the several committees, and the housing committee reports homes secured for at least five hundred visitors.. Numerous social features have been arranged for the delegates, and many of the state’s chief educational and religious workers are scheduled for addresses.

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THE BULLETIN

Dr. Frank S. Child, Fairfield, Conn., gave his annual lectures at Elon College last week. THE SUN office enjoyed a visit by Dr. Child and we are glad to note that his health is better and that he looks vigorous and strong.

THE SUN's Editor is scheduled to speak at the following places: New Elam, April 17; Webb Avenue Methodist church, Burlington, May 1 (8:00 P. M.); Union (Alamance County), May 8; Hopedale, May 15; Apple's Chapel, May 22. Other engagements will be announced next week.

Rev. B. J. Earp, Milton, N. C., has accepted the work at Danville, Va., and is to enter upon the work there at once. Brother Earp will also, for the time being, preach once a month for the congregation at Damascus, Gates county, N. C., and give one Sunday to the work at Mt. Olivet in the Virginia Valley Conference.

As stated in THE SUN some weeks ago, Rev. W. C. Hook has resigned the Pleasant Grove-Ingram pastorate and accepted the Berea-Rosemont pastorate. He will enter upon his duties there June 1. Rev. J. E. McCauley succeeds Brother Hook in the Pleasant Grove-Ingram pastorate.

The annual Educational Day was held in Alamance county, Friday, April 8. The schools of the county gathered in Burlington and began the exercises of the day by a parade, which formed one of the longest lines of school children that we have ever witnessed. Honorable Josephus Daniels was the speaker of the occasion, and was introduced by President Harper, a member of the Board of Education of the county.

Some months ago the *North Carolina Christian Advocate* (Methodist), Greensboro, N. C., and the *Biblical Recorder* (Baptist), Raleigh, N. C., entered a subscription contest to be conducted during the month of March. *The Recorder* secured 3,885 new subscribers, with 3,314 renewals, making a total of 7,199. *The Advocate* enrolled 5,438 new subscribers, and received 4,601 renewals, making a total of 10,039. THE SUN congratulates both papers and decides that both are winners.

We have received the following announcement which will be of interest to a wide circle of THE CHRISTIAN SUN readers: "Mrs. and Mrs. Junius John Benton announce the marriage of their daughter, Minnie Pearle, to Rev. Walter Bennett Fuller, on Wednesday, April sixth, nineteen hundred and twenty-one at their home in Savage, North Carolina. At home after April the fifteenth, Ivor, Virginia." THE SUN extends best wishes and congratulations to Brother Fuller and his companion and wishes for them a long and happy life in Kingdom service.

Rev. J. C. Barrett of Harrisonburg, pastor of the Christian church, delivered an excellent sermon, appropriate to the Easter season, Sunday morning. A large congregation was present and special Easter music, which proved a feature of the occasion, was well rendered by the choir. Immediately after the services an invitation was extended to those who wished to unite with the church and twenty persons were received into its membership and received the rites of baptism.—*Daily News Record*, (Harrisonburg, Va.)

Friends have received the following invitation: "Mr. and Mrs. Charles Henry Stephenson request the honor of your presence at the marriage of their daughter, Maye, to Mr. Roy Orlander Caveness on Saturday, the sixteenth of April at high noon, First Christian church, Raleigh, North Carolina." Miss Stephenson is a member of the Raleigh church and a daughter of Brother C. H. Stephenson, enthusiastic Sunday school worker of the North Carolina Convention. Miss Maye is a talented young woman and we congratulate the young man who is to be her husband.

Our good friend, L. Gaston Andrews, of the Pleasant Hill church reports that conditions in his family are much improved. Now as a matter of explanation, to be brief and specific, the situation is this: About two months ago Brother Andrews discontinued his subscription to THE CHRISTIAN SUN, feeling that hard times were sure to get him in spite of his handsome and prolific farm. He came to Burlington the other day reporting that there has been no peace in his family since discontinuing his paper, and in order to sufficiently repent of his unthoughted act in stopping his paper, and further that peace and harmony should continue in his household, he had decided to renew, and modestly revealed all this to us in the presence of his good wife, who, with her husband, loves her home, her family, and her church. Who will be next?

NEW PASTOR AT CHRISTIAN CHURCH

(Burlington News April 5, 1921)

Rev. G. O. Lankford, the new pastor of the Christian church, preached his first sermon at that church on last Sunday to a large congregation. Those who heard him were delighted with him. His subject was "Quest of the Kingdom," and his text was taken from that passage of scripture which reads, "Seek ye first the Kingdom of Heaven," etc. Mr. Lankford preached exactly 21 minutes and every word counted. He has a splendid voice and delivery; he is a logical thinker, a deep reasoner and holds his congregation with him from the time he announces his text to the minute he closes.

We feel that the members of the Christian church are very fortunate in securing this man as pastor, and we feel that he is fortunate in being the pastor of such a live progressive people.

Readers will note the Elon Letter by President Harper. This Letter is to appear weekly. We welcome it to THE SUN's columns.

"Tell Me a Story"

THE BLUE DAY

Freddie glanced up into his mother's face as she came down the stairs and he saw that her eyes were tired and that she looked hot and weary.

"Father is so ill, dear," she said, "and I have so much to do. Could you take this prescription down town for me? Oh, dear, it is such a blue day!"

"What is a blue day, mother?" asked Freddie.

"A blue day, dear, is one when everything goes wrong and it seems as if they would never be right again, and when you are tired and when—oh, when everything is topsy-turvy, as it is here just now!"

"But, mother dear, the sun is out and the birds are singing and the sky is so blue—not that kind of a blue at all—so why should you be blue?"

"Why, indeed!" said his mother as she looked down into his merry face where the dimples in his cheeks were playing hide and seek with each other.

After he had brought home the prescription Freddie went to school. He carried a rosy-cheeked apple in his pocket which he thought he would eat at recess, but when the time came he noticed that the teacher leaned her head wearily against her hand as if she were very tired, so he went up quietly and laid the apple on her desk with a beaming smile.

"Oh, thank you, dear," she said, and as she ate it her face brightened.

"Is it a very blue day?" Freddie asked.

Smiling back into his eyes she said: "It was—but it isn't now."

Skipping out into the yard he remembered the lolly-pop that his father had given him because he had helped pick up the apples, so he took it out and sucked it happily until he spied little lame Peter standing all by himself in a corner of the yard watching the other boys play marbles. Freddie ran over to him.

"Want a lick?" he said, holding out the lolly-pop.

Peter's eyes sparkled as he took several good licks and then handed it back to Freddie.

"Good, isn't it?" said Freddie; "it's peppermint."

"Thank you," said Peter. "I haven't tasted a lolly-pop in a long time."

"Haven't you?" asked Freddie. "Well, we'll take turns. You take a lick and then I will."

When they had finished and there was nothing but the stick left, he said:

"Does your leg hurt you very much today?"

"It did," said Peter, "but it doesn't seem to now."

When Freddie was on his way home from school one of the big boys passed him running.

"Better hurry, Fred—it's going to rain," he said.

Freddie laughed as he replied: "Why, that's funny, I thought the sun was shining!" and he hurried home to get there before the storm.

When he reached home he saw his mother sitting quietly on the porch sewing.

"Father is better," she said, "and the work is all done, and it's been such a nice day after all—so bright and sunshiny and pleasant."

"Why, mother," said Freddie, laughing, "don't you know that it is raining right now?"

"Why, so it is!" she replied, as she hugged Freddie up close; "but look! See that beautiful rainbow over there?"

"There is always a rainbow when there is sunshine in our hearts, Freddie," she added—*The Christian Work*.

The small son of a well-known electrical engineer one day picked up a hornet. When his father hurried out to discover the cause of the commotion, the little lad was ruefully sucking his thumb, while tears streamed down his face.

"Why, what's the trouble?" asked the father.

"It was that bug," explained the boy between sobs. "I think his wirin' is defective. I touched him, and he wasn't insulated at all."—*Canadian Presbyterian*.

Two friends returning home from a late evening gathering noticed through the window a Chinaman in the dimly lighted rear shop. "I wonder what that Chinaman is doing up so late?" said one. "Shirts, I suppose," came the answer.—*Harper's Magazine*.

WOMEN AND THE KINGDOM

OUR WOMEN TO RALLY

The dates and places decided upon for our Woman's District Missionary Rallies are as follows:

Vance and Warren Counties District, at Liberty church, Vance Co., Saturday, April 30, Mrs. R. L. Wilkerson, Henderson, N. C., Superintendent.

Franklin County District at Oak Level, Sunday, May 1, Mrs. W. H. Hudson, Youngsville, and Mrs. Cary Whitaker, Kittrell, N. C., Superintendents.

Alamance District at Burlington church, Tuesday, May 3, Miss Bessie Holt, Burlington, N. C., Superintendent.

Guilford District at Greensboro First church, Wednesday, May 4, Mrs. M. F. Cook, Greensboro, N. C., Superintendent.

Lee County District at Sanford church, Thursday, May 5, Miss May Gunter, Jonesboro, N. C., Superintendent.

Chatham County District at New Elam church, Friday, May 6, Mrs. S. V. Holt, Monrore, N. C., Superintendent.

Randolph, Moore, Montgomery, Hoke District at Shiloh church, Sunday May 8, Mrs. G. R. Underwood, Bennett, N. C., Superintendent.

W. Star, Va. District at Pleasant Grove church, Sunday, May 15, Mrs. W. J. Pierce, News Ferry, Va., Superintendent.

Rockingham District at New Lebanon church, Tuesday, May 17, Miss Florence Sharpe, Wentworth, N. C., Superintendent.

Durham and Orange County District at Chapel Hill church, Thursday, May 19, Miss Lillian Long, Chapel Hill, N. C., Superintendent.

Wake, Johnson, Harnett District at Catawba Springs or Wake Chapel, Friday, May 20, Superintendent to be designated.

The Superintendents, save one, have been secured and are at work. We are exceedingly anxious to have every church in every district represented and to do this we will have to depend upon our pastors—especially in those churches that have no Woman's Societies. We are simply trying by these rallies to stimulate interest in Missionary Societies and to try to organize Woman's Missionary Societies in churches that do not now have them. Will our pastors please by public announcement and persuasion and in every way possible help us in securing delegation of women from all their churches.

And then will not at least two or three or four women from each of our churches begin planning now to attend the Rally in their district. We want to be of service to all; but we cannot help those who stay away. Come to your Missionary Rally, dear sister, and let us see if we cannot be of mutual profit and helpfulness in our great and good work for the Master. And then may it be said of us, as our Lord said of a faithful one long ago "She hath done what she could."

MRS. W. H. CARROLL.

President N. C. Woman's Conference.

Burlington, N. C.

OUR ORPHANAGE

EASTER OFFERING COMING IN

Our Easter Offering has been coming in nicely this week. Nearly one thousand dollars received. The Lord is good to us and we are happy. When we commenced to build our Children's Home we started the work on faith. We had faith enough in our people to believe they would see that the work was finished and that the little children should have a home. In a few more weeks this great undertaking will be complete. We have been able to keep the work moving without borrowing any money. It is our hope and dream to finish the work and have every dollar paid when the work is finished. We have faith enough in our friends to believe this will be done. They have never failed us when they understood the need. I know they will not fail me now. Let us finish the building and pay for it the day it is complete.

I will thank all the Ladies' Aid Societies to let me know by the first day of May how many beds they want to furnish and if they want to furnish a room. Three matrons' rooms yet not taken. We are depending upon the good women in our Convention to furnish this building. I know they will for they have always been my loyal friends in this work.

Mrs. C. V. Dunn sent two dozen cans fruit and Mrs. W. B. Wyrick sent a nice quilt. Mr. W. B. Wyrick brought the quilt and also rodea his Ford with five bushels wheat and brought that along, too.

It is a joy to have such warm friends who are willing and anxious to help us in this work.

We are grateful indeed.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR APRIL 13, 1921

Amount Brought Forward\$4,532.03

Children's Offerings

Katie Harraway, Danville, Va., \$1.12.

Sunday School Monthly Offering

(North Carolina Conference)

New Elam, \$0.80; Randleman, 3.25; Shallow Well, 1.29; Morrisville, 4.00; Mt. Pleasant, 2.00.

(Eastern Virginia Conference)

Third church and Sunday school, Norfolk, (Jan. Feb. and Birthday Offerings), 35.28; Isle of Wight, 2.50; Franklin, (Jan. Feb. and March), 15.00; Third Ave. church Danville, 6.01; New Lebanon, 6.00.

(Valley Virginia Conference)

Timber Ridge, \$1.25; Linville, 1.00; Dry Run, 3.22 Leaksville, 2.40.

(Georgia and Alabama Conference)

Bethany, \$1.88; McGuire's Chapel, .89; Oak Grove, 1.50; People's church, Dover, Del., 9.28; Rockstand, .90; Noon Day, 1.65. Total, \$100.10.

Special Offering

Rents \$12.50; Sale of Cow, 50.00; Home Mission Dept. Dayton, O., 17.75; Miss Brothers (For Jr. Mission Society of First church, Norfolk,) 6.00. Total \$86.25.

Easter Offering.

Miss Margaret Wilkins, \$2.50; Suffolk church, 100.00; Below' Creek, 4.25; Maggie M. and Myrtle L. Grove, Sparks, N. Y., 10.00; Bethlehem, (Val. Va.) 8.50; Bethlehem, (E. Va.), 12.01; Wake Chapel, 13.10; Oakland, 13.09; Burlington church, 100.08; Burlington Sunday school, 123.58; Ambrose, 4.18; Mt. Auburn, 19.80; Memorial Christian Temple, Norfolk, 50.40; Pleasant Ridge, 9.90; The Girls' Jr. Class, Isle of Wight, 3.00; High Point, 5.20; Industry church, Ill., 4.60; Youngsville, 8.30; Youngsville Sunday school, 10.00; Union (A) 24.30; Bethlehem, (A) 14.30; Ladies Aid Society, Bethlehem, (A) 6.00; Mt. Pleasant Sunday school, 9.00; Rev. J. F. Apple and wife, 10.00; Ramscor, 12.66; Morrisville, 14.00; Henderson, 72.68; Good Hope, 2.27; Long's Chapel, 14.00; Six Perks, 6.72; Ebenezer, 14.91; Windsor, 19.53; Timber Ridge, 11.48; Linville, 26.50; Catawba Springs, 12.62; Pleasant Ridge, 8.38; Mrs. A. M. Johnson, Norfolk, Va., 10.00; "A Friend" Washington, D. C., 10.00; New Lebanon, 4.00; Rev. and Mrs. L. L. Wyrick, 4.00; Bethel, 10.27; New Providence, Graham, 21.91; LaGrange, Ga., 3.38; Spoon's Chapel, 3.00; Mt. Carmel, 16.60; Barrett's, 3.71. Total \$878.00.

Total for the week, \$1,066.08. Grand total, \$5,598.11.

Nearly three hundred people in North Carolina met their death last year by fire, the total being barely below the record for the previous year. In 1920 there were eighteen lives lost in conflagrations, while 279 died from other burns. The total was 297. For 1919 there were 24 lives lost in conflagrations, and 276 from other burns. The total was 501, just four more than for the last year.

A new low rate for deaths from tuberculosis in North Carolina was established in 1920 according to statistics just compiled by the State Board of Health. The total number of deaths from this cause for the past year was 2,865 as against a total of 3,005 for the previous year. The reduction in deaths from tuberculosis was one of the important items in enabling the state to achieve a remarkably low death rate as a whole, the rate for all diseases having been 12.9 per thousand.

CHURCH NEWS

HARRISONBURG AND WINCHESTER

On the evening of March 22, it was the writer's privilege to be with Rev. J. C. Barrett in a "Get-Together-Meeting" in Harrisonburg. Brother Barrett is pastor of five country churches around the town and had just completed an every member canvass at his churches and had called them together in this service to consider the proposition of a parsonage. A goodly number were present, representing the strongest churches of the pastorate. Rev. C. A. McDaniel of Winchester and the writer made short addresses and were followed by pointed and encouraging remarks by the following Harrisonburg ministers: Rev. Saylor Garrison, Reformed; Rev. Mr. Parsons, Baptist; Rev. Mr. Williams, Episcopal; Dr. Wilson, Presbyterian; Rev. Mr. Coffman, Brethren; and Rev. A. W. Andes. In addition to this, a letter was read from the pastor of the United Brethren church, expressing his regret at not being able to be present. The meeting was held in the Methodist church, which is one of the best in the city. The deep interest taken by the ministers of the city was an expression of their appreciation of Brother Barrett and his work. At the close of the meeting, those present passed a resolution endorsing the movement for a parsonage, without a dissenting vote. Unless all signs fail, the meeting will prove an epoch making one in the history and activity of the churches concerned.

Brother Barrett is well liked and is doing a great work in his field. It was a real pleasure to spend a few hours in his hospitable home.

On the evening of March 23, we had the pleasure of being with Bro. C. A. McDaniels in his prayer meeting service in the Winchester church. The attendance was good and much interest was manifested in the service. The meeting was a preparatory service for Easter when Brother McDaniel expected to receive a number into church fellowship. I heard good words on all sides for Brother McDaniel and his work. The church is cooperating with him splendidly.

W. T. WALTERS.

Richmond, Va.

RICHMOND, VA.

Sunday April 3 was a great day for the First Christian church here. It was our first anniversary. Dr. Atkinson, Mission Field Secretary, was with us and gave us two soul-stirring sermons. The congregations were above the average and our members were enthusiastic. We had set for our goal 100 members; 86 were on the roll, leaving us 14 more to secure; we had twelve of them at the close of the morning service, one more was secured in the evening making our total 99. About 10:30 that night, a brother called us on the phone and said he wanted to transfer his membership to our church. That completed the one hundred and we went to bed happy.

At a business meeting held Wednesday night, March 30, the following financial reports were made for the past year:

Church	\$2,778.90
Sunday school	449.19
Ladies Aid Society	207.42
Christian Endeavor Society	40.27
Total	\$3,475.78

Both of these items far exceeded our highest expectations when we entered upon the work March 1, 1920. The church was organized April 4, 1920, with 40 members. The advancement made has been due to the prayers, the interest and the activities of the faithful band, who believe in the principles of the Christian Church and who have had faith in the movement. The task of the pastor has not been easy, but it has been lightened by the loyal, consecrated members, who have toiled and sacrificed with him in the establishment of the church. We thank God for past results and with fresh courage we shall press on to the wider field and larger opportunity before us.

The Sunday school is building up under the leadership of Superintendent J. W. Price. The Ladies Aid Society is active and aggressive. Miss Mildred Atkinson is president.

We are anxious to get the names of all members of the Christian Church in the city. There is a fine opening in the city of Richmond for one or more strong Christian churches and with the Mission Board behind us and

with the cooperation of the brotherhood, we believe the church can be firmly planted in the city within the next few years.

Do not forget to send us the names of all members of the Church from your community, who are in the city.

W. T. WALTERS.
2023 W. Grace St. Richmond, Va.

RICHMOND

The writer had the privilege of being with Rev. W. T. Walters, pastor, in his Sunday school and two church services in Richmond, Va., Sunday April 3. This closed the first year of organization as a church in that city. The results seem to be gratifying. With the eight additions last Sunday the membership now totals one hundred. That a hundred of our people have been found in Richmond and, have signified their loyalty and devotion to the Church by coming into a new organization to undertake a great task, is we think, a sufficient indication that the Lord is leading in this work.

The members thus brought together have contributed \$3,475.00 for all purposes during the first year, and have purchased a beautiful lot on which they hope to build. Dr. W. T. Walters and his faithful wife are laboring day and night for the success of this work, and hundreds are praying for its progress and permanency.

There is a live and up-to-date Sunday school, Ladies' Aid, Christian Endeavor and other auxiliaries, and the infant church gives every promise of vigor and stability. At the morning service last Sunday, Prof. P. J. Kernodle read a comprehensive history, and one much enjoyed by all, of the beginning in Richmond and of the progress through the year. It was inspiring and valuable.

We met many acquaintances and good friends of other days from Mt. Auburn, Pleasant Grove, Durham, Franklin, Va., Suffolk and other churches from which they had gone to live in Richmond.

We must build in Richmond in order to save our own and do our duty to those whom the Lord has given us.

J. O. ATKINSON.

A GREAT MEETING AND A GOOD MEETING AT WAVERLY VIRGINIA CHRISTIAN CHURCH

Rev. A. Victor Lightbourne of Norfolk, Va., began an evangelistic meeting at Waverly Christian church, March 13 and continued through March 27. This was his third meeting held in Waverly—the first was begun first 46 days after Bro. Lightbourne's conversion.

The house was full at first service, and many times packed—a few over 500 seats—and standing room in vestibule—and then many were turned away. At a 3:00 p. m. Sunday service for "men only" the house was full, the largest number of men ever known in this section to attend a meeting. There were counted at this service 57 automobiles, some from 15 to 25 miles away.

Bro. Lightbourne caught the people from the very first service. He was in fine physical condition. Mentally, he was keen and powerful, gathering from all fields of truth and beautifully and forcefully applying in argument and illustration for the conviction of the sinner and the uplift of the saint. The growth of this young evangelists' knowledge in Biblical truth and religious experience is simply marvelous. He teaches the sinner—shows him the truth, and quickly leads to a decision for Christ. His sermons were deep, broad, practical, and very logical. His splendid personality and his clear delivery of the truth, and the beauty of his thought, make him a man of power.

The four denominations of the town heartily cooperated. The Episcopal and the Baptist through their members (their pastors not being in town). The Methodist through Rev. A. V. Lewis, pastor and his people, and the Christians with whom the meeting was held. Rev. Mr. Lewis publicly endorsed and expressed his deep appreciation of the meeting.

The writer has checked results as follows—there may be some discrepancies.

Professions, 122; number expressing preference 106—divided as follows: Episcopal 6; Baptist 17; M. E. Church, South, 35; Christians 48. At this meeting 31 have joined the Christian Church with 26 baptisms, and 21 have joined the Methodist Church.

The Baptist and Episcopal will receive later. Others will join the different churches.

The business men closed their stores for the 3:00 p. m. service. There were delegations from all departments of business interests. Many classes from all the Sunday schools attended in a body. The Masons and the Farmers' Union with large delegations. These delegations and classes gave a strong backing to the meeting.

It has been variously estimated at the number of reconsecrations from 500 to 1000 persons. If the church had had the capacity we could easily have had from 1000 to 1500 people present.

It seems to the writer that if those who are in charge of the evangelistic program would secure a large tent for the Lightbourne meetings, it would enable him to reach thousands more.

Too much cannot be said in praise and appreciation of Mr. Samuel Davis, the blind pianist. His gospel in music is wonderful. The people not only went to hear him play but went to see *him play*. His interpretation of the gospel in song is marvelous.

Mrs. Lightbourne spent a few days near the close of the meeting and delighted all who heard her in beautiful song. "Tell Mother I'll Be There", and "Oh Where is My Wandering Boy Tonight" were rendered to a "Men's Meeting" with great effect. Our people were delighted with this stay with us and shall welcome them again. May the Lord bless Bro. and Sister Lightbourne and Bro. Davis.

J. L. FOSTER.

SOLEMN VOWS

SPIVEY-TURNER

Mr. Alfred B. Spivey and Miss Eua May Turner, both of Walters, Va., were quietly married in Suffolk, Va., on March 24, 1921, the writer officiating. The young and happy couple have the congratulations and good wishes of their many friends.

H. H. BUTLER.

MANNING-SCOTT

Mr. Arthur W. Manning of Newport News, Va., and Miss Josie Emma Scott of Smithfield, Va., were married March 27, 1921 at the home of

the writer in Suffolk, Va. These young people have the good wishes of their many friends for a long and happy life.

H. H. BUTLER.

CALLED HOME

McCAULEY

Mrs Mary McCauley, relict of David C. McCauley died at her home in Chapel Hill, N. C., March 21, 1921 in her 78th year. Her husband died in 1911. Sister McCauley was a member of the M. E. Church, and a most devoted Christian, a fond mother, a good wife and neighbor. She leaves one daughter, Mrs. C. L. Lindsey of Chapel Hill and many friends to mourn their loss.

She was buried at Damascus Christian church. Funeral by Dr. E. McWhorter and the writer.

W. S. LONG.

MARTIN

Lottie Lee Martin, daughter of Mrs. J. T. Landing, died at a local hospital in Suffolk, Va., on Saturday, March 19, 1921, aged thirteen years, five months and four days.

She was bright and intelligent for her age and will be missed by those who knew and loved her. She was the leader of the Willing Workers at our Antioch Sunday school, and her loss will be felt in her Sunday school and church as well as in her home. She leaves a devoted mother, a stepfather, J. T. Landing, two brothers, four half-sisters, together with many friends. A large number attended her funeral services, which took place on Sunday afternoon, March 20, 1921, at Antioch church. Funeral services were conducted by her pastor (the writer) and her remains were laid to rest in the church cemetery.

"Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven."

H. H. BUTLER.

UZZELL

Mrs. Ayy Anna Uzzell, widow of the late W. H. Uzzell, departed this life Thursday, March 17, 1921 at her home near Antioch Christian church, Isle of Wight Co., Va., aged sixty-three years eight months, and eighteen days.

She was a true and faithful member of Antioch Christian church from her childhood and will be greatly missed in her home, community, and church. All who knew her loved her because of her many amiable traits of character. She has gone now to be with her loved ones in Heaven.

She leaves one daughter, Mrs. W. E. Garrison, one grandson, William E. Garrison, one niece, Mrs. P. C. Bradshaw, one nephew W. E. Gray, and one brother, James E. Gray, together with many friends.

The funeral services were conducted at her church by her pastor and her remains were laid to rest in the church cemetery. May God bless and comfort the bereaved ones.

H. H. BUTLER.

SPARKMAN

Sister Mary J. Sparkman, died February 18, 1921 in her 81st year. She was a member of Eure's church, and was one of its charter members. A true mother, friend, and Christian has fallen.

Surviving are two sons, W. M. and Casco Sparkman, both of Eure, N. C., also by three grandchildren. The funeral was conducted from Eure's church, on February 19 in the presence of a large number of friends and relatives. The body was laid at rest in the family burying-ground. The flowers were abundant and beautiful.

J. M. ROBERTS.

THE CHRISTIAN SUN

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"There's a story in this paper of a woman that used a telephone for the first time in eighty-three years."

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Notre Dame Juggler.

ECHOES

"THE DAY OF PAYING IS GREATER THAN
THE DAY OF PLEDGING."

"WE CANNOT SPEND OUR MONEY FOR SELF
AND MAKE A SATISFACTORY ANSWER TO
GOD."

"NOT BY MIGHT NOR BY POWER, BUT BY
THE SPIRIT," SAITH THE LORD OF HOSTS.

"WE CANNOT DISHONOR OUR PLEDGES AND
EXPECT GOD TO BLESS US."

"LOYALTY IS THE TEST OF STEWARDSHIP
IN A GREAT CRISIS."

*Remember April as the month in
which all of us are asked to deny
self of something that God's cause
may be benefitted.*

**Men and Millions Forward
Movement of the Southern
Christian Convention.**

(This space donated by THE CHRISTIAN SUN)

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

BURLINGTON, N. C., APRIL 20, 1921

NUMBER 16

Community Development

THE EDITOR

COMMUNITY development is not material. It may appear to be material, but behind all development is *thought* and *action*. The material part is only the conditions organized through *thought* and *action*. Lands, bonds, gold, and physical gain do not develop; they are only good securities of development.

A well developed community must be a church community. A well developed community must be a school community. There can be no progressive church where there is no progressive school. There can be no forward-looking school where there is no forward-looking church. They go hand in hand, and it takes both—the thought and action of both to develop the community.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY



CONTRIBUTIONS



OUR VIRGINIA LETTER

It is said that the cost of one battleship would save the life of three and one-half million starving children, and yet a so-called Christian nation goes on building battleships while the little children are dying for the lack of bread. Isn't that a queer piece of procedure? When shall we learn to do things in right proportion?

* * *

The statistics tell us that there are 12,000,000 of the colored people in the United States. They constitute one-seventh of the working force of our country. They are making wonderful strides in the industrial world. In some parts of Virginia they are developing as farmers wonderfully and many of them already own their homes and farms, and they are moving forward in a surprising way.

* * *

After many years of decline in the birth rate in France, at last the birth rate in that country exceeds the death rate. That seems to indicate that France has learned a lesson—she cannot get along without some real increase in her population. In many parts of the world the birth rate is very low. In twenty years from now if the country should have an unexpected call for men, after years of a declining in birth rate, it would puzzle them to know how to meet the demand.

* * *

It is hard for many people, even some Christian people, to learn a much-needed lesson as to the use of tobacco. A great many people are using great quantities of tobacco, and in doing so they are consuming much besides tobacco. They are burning out their own lives and burning out the money which ought to be in their own pockets. Tobacco is hastening the day of a weakened nation, physically. The man who persistently uses tobacco must be a very strong man, or he will weaken under the force of its effects on his system. Few men seem to have any idea to what extent this curse is carrying them to a life of physical weakness, to say nothing of its effect on morals and Christian experience.

* * *

The wickedness of man is great. Who can know its depths? In Denver, English walnuts are selling for three dollars each, and on examination they were found to contain a small capsule of morphine and cocaine instead of nut meats. It is a marvel how some people do forget their origin, the great handiwork of God, and yet they seem to find delight in the depths of wickedness. When will man learn to regard himself as an exalted being, having been made in the likeness of God? Alas, for the love of darkness rather than light. Cocaine and morphine are rank poisons, it being unlawful to have these drugs about you as they are dangerous to life, and yet some people prefer to live in the grasp of dangers. Do let us learn to be sensible in handling dangerous things.

Remember "April is Self-Denial Month," and the month will soon be gone. If we are to deny ourselves of anything for the cause of Christ, we ought to be at it in earnest. By the way, how many of us really do deny ourselves in the interest of the cause of Christ? It seems to me that the day is here when the people of God must do more to help spread the gospel that the people in remotest lands may know of Christ and salvation which we are expecting to make the world *new*. If it is to help the people of this generation, it is high time we were trying to bring it to pass. The time is short. The day is far spent and the night comes on, when our work must cease so far as the winning of the world to Christ. Do your part and be quick about it, or you may lose the chance to do it at all.

* * *

Nebraska has some good laws on the marriage question. That is to say, Nebraska has some laws which make people more thoughtful as to getting married in a hurry and then weeping a long time because of a hasty marriage. Applications for marriage license must be made at least fifteen days before the time of the marriage, and parents and guardians must be notified by registered letter.

J. PRESSLEY BARRETT.

Holland, Va.

ELON LETTER

This is Elon's 31st year and by coincidence thirty-one seniors elected to speak essays or orations rather than write theses for graduation. The class numbers thirty-five in all. Wake Forest has forty-nine seniors this year. Considering the age of our College and the numerical strength of our constituency, we have good reason to feel proud of our class of 1921.

But we have reason too to be proud of them by reason of their essays and orations, delivered before three audiences, covering in all six hours of speaking. It is a pity there is not time at Commencement for all to speak. Only six out of thirty-one will appear. The faculty had a hard time to select the six, and on the first ballot sixteen were voted for. The six who were chosen will represent their class and the College well at Commencement and Governor Morrison will have to do well to surpass them.

The complete program rendered was as follows:

Be Something	Miss Lizzie Lewis
The Unconquerable Soul	Mr. L. B. Ezell
The Invisible Assets	Mr. J. W. Fix
The Paradox of Freedom	Mr. F. H. Hunter
Impossible is Un-American	Mr. W. D. Lambeth
Our National Status	Mr. C. R. Hutchinson
The Eyes of the Mind	Mr. H. W. Johnson
The By-Products of Life	Miss Maude Sharpe
Our Most Belated Art	Miss Pearle Reynolds
Education for Citizenship	Miss Louise Alcorn
The Master Key to Life's Problems ..	Miss Marcia Faust

Training for EfficiencyMiss Nettie Tuck
 The Ministry of MusicMiss Essie Mae Truitt
 The Future of Latin AmericaMr. J. B. Newman
 The New SpiritMr. K. R. MacCalman
 The Church and SocietyMr. W. C. Hook
 The Changing Status of Woman..Miss Vera Mae Parker
 What Is Your Life?Miss Rosa Lee Brannoek
 Not To Thyself AloneMiss Marie Burgess
 Lost OpportunitiesMr. C. M. Miller
 The Ennobling Effect of Beauty...Mr. J. E. McCauley
 The Challenge of an IdealMiss Luey M. Eldredge
 The Torch-BearerMiss Bertha Paseha!!
 Why?Mr. L. M. Cannon
 AmericanismMiss Jessie Sharpe
 The Unwavering AimMiss Vada McMurry
 An Ideal ReconstructionMr. J. F. Raper
 Unbeaten PathsMiss Pauline Nicholson
 A Casualty of the WarMr. C. M. Cannon
 Love's TriangleMiss Janice Fulghum
 The Fathomless ScienceMr. B. B. Johnson

The persons elected to speak at Commencement are Misses Louise Aleorn, Essie Mae Truitt, Luey M. Eldredge, and Jessie Sharpe, and Messrs. C. M. Miller and C. M. Cannon.

W. A. HARPER.

SUFFOLK LETTER

There are two sorts of critics as there seem to be two sorts of almost everything. There are good critics and there are bad critics. The good critic is good in two respects; fully competent to examine and to correct faults. There are all sorts of this kind. The teacher who examines the work of pupils; the art critic; the mechanic who passes upon finished work; the editor who passes upon matter for publication; the voice-teacher and a thousand others in every field of endeavor. God Himself is a critic of perfect knowledge and perfect love. He discovers to human beings their sins and shows them the way of righteousness and helps them into the new life. He takes no delight in finding the faults of men—the sin of man broke His heart. It was the faults of men that pierced the divine heart. The "Lamb was slain from the foundation of the world." God never tells the faults of people to *other* people. He tells them to themselves. "Thou art the man" is the divine method. God has never told *your* faults to *others*; but He has revealed them unto *you*, that is the quality of the good critic.

True preaching is of that type. It reveals sin to the sinner, in the midst of the congregation, without disclosing it to those around him. This individual revelation and conviction is the work of the Holy Spirit who "takes the things of Christ and shows them unto us." The good mother uses this method in correcting her children. She talks to the child and not to others. Fault-finding is good, as the *fault-finder*, a mechanical device to find the faults in an electric current. The good critic is a contributor to the progress of mankind. He adds to the efficiency of the utilities of the world. Railroads, steamboats, agriculture, schools, medicine, house-keeping, factories, temperance, religion; yea, all im-

provements are made by finding the faults and correcting them. The detective is a fault finder, but the motive is correction.

The bad critic is just as active. He finds the faults, but corrects none. He tells them to *others*. He sees the faults in others without mending his own. The church critic knows the faults of the members and the pastor and circulates them. He really enjoys telling the faults of others. That is *one* difference between the good and the bad critic; it pains the good critic to find the fault; it does the bad critic good. Another difference is the good critic is optimistic; the bad critic is pessimistic. Angelo sees an angel in marble; God sees a saint in a sinner; but the devil sees a sinner in a saint. The Lord called Job "a perfect and an upright man"; Satan said, "Doth Job fear God for naught?" The member who goes about telling the faults of members never sees a hopeful outlook for the church. Criticism is really the output of self. The art-critic simply expresses the self-artistic gift or talent. The faultfinder with no capacity or motive to help is simply revealing a faulty life. The faultfinder is the moral vulture of society. Bees find flowers—vultures find carrion. One of the most common faults is tattling; telling the faults of others with delight. "Out of the abundance of the heart, the mouth speaketh." Mature Christians are liable to fall into this unfortunate habit. Things they have quit look so bad in others, like people who prosper despise the condition of others less fortunate; they condemn behavior which was once their best, and think young people are going *down* because they do not *think* and *do* as they *do*. All criticism is bad that is not intelligent, helpful, and in love.

W. W. STALEY.

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

It will be a delight to our people to know that we have been able to secure the attendance of Mr. Marion Lawrance, General Secretary International Sunday School Association at our Seaside Chautauqua this summer. He will deliver two addresses at least. This will be our opportunity for many of our folks who have never seen or heard this man of world-wide renown. He is one of the great Christian leaders. He was converted and baptized in the Christian church at Yellow Springs, Ohio. All the boys and girls of our churches should have the chance to see this great man, who has given his life to the Christian cause. Do not miss Marion Lawrance at Virginia Beach. Plan now to attend throughout. It opens Monday night, July 18, and closes Sunday night July 24.

WARREN H. DENISON.

Chairman Program Committee.

C. H. ROWLAND, *President*.

Nearly one hundred women delegates from North Carolina Home and Foreign Missionary Societies of the Methodist Protestant Church met in High Point, N. C., on April 12, for a session of three days. Delegates attended from practically every part of the State.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

THE SUNDAY SCHOOL AND MISSIONS

"The Sunday school has an army of fifteen million scholars. If only one out of every thousand of these scholars would go as a missionary we would have fifteen thousand additional missionaries, enough we are told, with native helpers and present forces, to evangelize the entire non-Christian world." And if every member of the school were trained to give two cents a week—the price of a postage stamp—to missions, it would produce an income of fifteen million dollars annually, and the financial proposition would be solved. So reasons Sue Reynolds Staley in her "How to Interest Your Sunday School in Missions" a book which tells how it can be done, if *only* our Sunday school teachers and workers would read and adopt. The pivotal point of missionary interest and missionary power is the Sunday school. And the reason why our Christian Church today is as unconcerned about missions and as indifferent to missionary needs and opportunities as it is, is because we have not made, have not sought to make, our Sunday schools missionary in teaching, training and activity. We have so far largely neglected the most fruitful field of missionary possibility and activity that we have anywhere in reach. Before our Church comes to be a missionary power and force in the world it will have to beget in its Sunday schools missionary zeal, interest and enthusiasm. And this will come as a result of proper missionary instruction, which instruction is to be found in every Sunday school lesson of every Sunday of the year—if only the teacher would look for, find and apply it.

There are three among many reasons why one is safe in declaring that the Sunday school is the pivotal point of missionary interest and power.

1. The Sunday school is already an organization—the biggest organization of the Church—which has the confidence, cooperation and support of all classes, kinds, and ages of Christians. Reach the Sunday school for missions and you have touched every time and temperament and mood of life from the cradle to the grave. The Sunday school is the church teaching and learning, and there is nothing that strengthens the missionary cause and spirit like knowledge of needs and conditions in mission lands.

2. Among the scholars in the Sunday schools today are the missionaries of tomorrow. On this account, says, William A. Brown, "the evangelization of the world waits alone upon the willingness of the workers in the Sunday school."

How true this statement is will be the more apparent when it is called to mind that billions of wealth now being created, and to be created, will be possessed or controlled by those now in our Sunday schools. These youths, taught in the Sunday school the lessons of morality, thrift, economy and usefulness will be in very large measure the men and women who in a few years will be controlling industry, producing the bulk of wealth, and

directing the affairs of the Church, state and nation. Reach the Sunday schools for missions and you have opened up channels through which ever increasing streams of living waters will flow to the enrichment of the Church at home and abroad.

I wish it were possible to bring home to the hearts of every Sunday school officer and pupil the flaming words of George H. Trull, who never spoke truer than when he declared, "*In the hands of Sunday school superintendents and teachers lies the real solution of the missionary problem. They hold the key to the whole situation, and if they improve their opportunities, within a generation there will be a Church whose intelligence about missions and zeal for them have never been equaled in the world's history.*" How true these words are may be realized in recalling the indisputable fact that the Sunday school is both the teaching force and training center of the Church, and that the Church is the greatest institution on this earth for righteousness, and for salvation. "The Church is the greatest institution in the world; the Sunday school is the greatest organization of the Church; and the missionary enterprise is the greatest movement, as well as the chief business of the Church and Sunday school."

The third reason for declaring the Sunday school to be the pivotal point in missionary interest and power is because it has been proven in undeniable facts and demonstrated in actual experience.

Some fifty years ago a sister denomination caught the idea, and literally organized its Sunday schools, all of them, into missionary societies. As a result of that decision hundreds of its brightest and best pupils have gone out as missionaries, missionary gifts of the Sunday schools of this Church are larger than those of any other denomination, and this denomination today has missionaries in more parts of the earth than any other Church, and instead of hurting it has wonderfully helped the Sunday schools of the denomination.

In our Sunday schools is the future Church. The denomination that is able to see and willing to recognize that fact, and then act upon the sure foundation that the Church must be missionary if it is to grow and prosper in our earth, will find itself in the grip of a new power, and making progress at an ever increasing pace.

Some of our Sunday schools are taking missionary offerings, and are seeking to teach and study missions. As sure as the Bible is God's revealed Word, so sure will these schools go forward, make progress and come to real power in the world.

FROM MISS TOSHIO

An appreciative letter comes under recent date from our devoted and efficient missionary, Miss Toshio Sato who graduated from Elon last May and has returned to Japan to work among her own people to make known to them the Gospel of our Christ. "I am now teaching in our Christian Girls' School here in Utsunomiya. I am finding it hard to teach so many things I did not especially study while at Elon, but as the other teachers have their hands full I am trying to follow the fine example by doing my very best. Besides teaching I am doing the

matron's work. The dormitory is now filled with eighteen girls and it is being run something like the Ladies' Hall at Elon. Mrs. Fry is working harder than ever now. I can appreciate her work far more than I used to. I hope it will not be long before she can return to the States to visit our people there and to enjoy a much needed vacation.

"The money you sent for me sometime ago was received the other day. It was more than I expected and I wish to thank all who had a part in it." (The money referred to was three months' pay at \$30.00 a month and was furnished by Third church, Norfolk. She wanted to work for \$15.00 per month, but it was thought that twice that amount would be used to advantage and it is as Miss Toshio is helping support her mother and educate a near relative—all out of \$30.00 a month.—J. O. A.) "It is my desire to write, if possible, every once in a while, to every one of my Southern friends; but on account of my work which keeps me busy from morning until late in the night I am not able to do so. Therefore, when you can find a few spare moments during your visits to the various churches please remember me kindly and give them my love." Should any SUN reader wish to write to Miss Toshio her address is care Christian Girls' School, Utsunomiya, Japan. Mrs. Fry, the principal of the school, writes that Miss Toshio is a wonder as Christian worker and teacher and that she is doing the work of two women.

THE NUMBER GROWS

"You will find enclosed money order for \$5.00 from Berea (Norfolk) Sunday school. We are going to give one Sunday in every month for missions. This was our March offering." Thank you Sister Hodge. It is good to find our Sunday schools gradually falling in line with the plan and decision of the Southern Christian Convention and also that of all our Sunday School Conventions. We hear that many other schools have voted to adopt this plan and will begin sending in their monthly offerings soon. We have got to carry the missionary idea, interest and message into the Sunday school before our Church becomes missionary.

OUT OF HER LIVING

"For all they did cast in of their abundance; but she of her want did cast in." So remarked our Savior of her who cast in "even all her living."

And to most who cast in now of their funds for the Lord's use this same message comes. The writer received this line from a good friend today: "Dear Friend: I know you think I am very indifferent about paying my pledge to missions but I am not. I am short of funds to do so. However, I am sending check to cover same with interest since it became due." This pledge had been due a few months and this friend felt that as he had not been able to pay till now some interest should be paid. Out of his want and real need he had cast this into the Lord's treasury. It is not easy now to pay our pledges. It is not out of our abundance, but out of our want we must cast in. But therein was the secret of the sacrifice that brought forth the Master's commendation.

LEFT WITHOUT EXCUSE

If any churches, women in the churches, or pastors, in our Southern Convention desire now to organize a Missionary Society of any kind, they are left without excuse for not doing so, so far as instructions how, and programs for, meetings are concerned. By joint cooperation and efforts of the Eastern Virginia and the North Carolina Woman's Conferences we now have for free distribution to any church pastor requesting it all the needed information about how to organize and carry on and also the entire program and literature for one year, both for Woman's, Young People's, and Willing Workers Missionary Societies. These programs are plain and simple and are arranged so as to stimulate interest in missions in those churches and societies where now there is little or no interest.

Why should some interested woman in every one of our churches now without a Missionary Society not send in a request for one of these programs with information, and seek to organize either the women, the young people, or the juniors into a Missionary Society? There is nothing that helps a church so much, in keeping alive and growing, as an active Missionary Society. Try it, dear friends, and see for yourself. Send your request to The Mission Office, Burlington, N. C., and get a program with a package of real missionary literature and all instructions about how to organize and stay organized.

Yours for more and better missionary societies,

BESSIE I. HOLT.

Secy. of Program Committee.

PAGEANTS AND MISSIONARY PLAYS

Does your Missionary Society need either of the following pageants?: The House of Brotherhood, 25c; Christ in America, 15c; The Striking of America's Hour, 15c; The Happiest Plan, 10c; The Rainbow Pageant, 10c; We Never Knew, 35c; Women for Whom Christ Died, 5c; Broken Chains, 25c; Kosiki or a Korean Village, 15c; Children of Many Lands, 25c; In-As-Much, 15c; America in the New Era, 3c; The Clinic of a Missionary Specialist, 10c; Lovest Thou Me?, 20c; A Living Dream, 3c; Illustrated Hymn—It Came Upon The Midnight Clear, 40c.

I will be pleased to furnish these, or any others desired, at prices named either for use in Women's, Young People's or Willing Workers Societies. There is no better way to impress a real missionary truth than to give one of these programs, for what we learn through the eye gate, is more impressive than through the ear gate. I recommend that every society give a play or pageant occasionally.

BESSIE I. HOLT, *Supt. Y. P. W., S. C. C.*
Burlington, N. C.

The fire loss in North Carolina for the month of March was nearly twice that for February. However, the fire loss for the first three months of 1921 shows an improvement over the record for the first three months of 1920. Fire loss for the first quarter of 1920 was \$2,940,000 against \$1,767,155 for the first quarter of 1921.

THE HOUR OF WORSHIP

OUR SENSE OF GOD

By Rev. Ernest D. Gilbert.

I

IT requires but little argument to show that God continues but a little more than a vague idea, when measured by the average concern and interest of the day. Account as we may for the present religious lethargy, we are forced at least to face the fact that though we refer to God as the "First Cause" and as a "Creative Genius", too few of us can talk in the language of deeper experience when we have found Him near. Jesus thought of the Infinite as "Father" may appeal to us strangely, and we may so state our faith in "Him", yet we may fail to sense this as reality in our careers. It was the custom of Jesus to counsel Him as many a quiet hill-side and many lonely nights would tell us if these had a language we could understand. It is said that Enoch walked with God. Then too have we found those lives that seem to tell us that "here is some one who has been in the sacred presence". It is this fellowship with God that is our need. Not that we may have something to parade. I believe that there is an innumerable host of hungering hearts in this world and in this our day that primarily need the touch of ordinary human evidence and confidence in the reality of God.

Our own heart listens to Faith Wells:

"I asked for just a crumb of bread
Within His banquet-hall He spread
A bounteous feast on every side
My hungry soul was satisfied.

I asked for just a ray of light
To guide me through the gloomy night,
And lo, there shone along my way
The noon-tide glory of the day.

I asked for just a little aid
As I stood trembling and afraid,
With strength I had not known before
He made me more than conqueror.

And God has done this for all of us. We haven't been deep enough to see it; or we have been too unappreciative to tell it. *Man needs to get a new grip on God.*

II

And it is needful that God get a new grip on man. This following the other consideration, is almost axiomatic. So, much so, that probably the less said on it the better. Yet one or two hurried surveys may assist in establishing it more clearly in our minds for later personal thought. We note the sway of present ungoverned human spirit. In the attitude of mass and class mind as it deals with and interprets issues under the impulse of selfish interest, there is sad want of a widely balanced idealism, and spiritual incentive. Our newly born collective forces are pursuing dreams released in smoke

filled chambers, rather than visions that come where the air is free and man can look into far and blue clear sky. The tongue of the orator on the one side and the cheers of the crowd on the other side are so overwhelming that it is frequently next to impossible for the average man to be highly governed by his sense of superlative values.

It is not fitting that we be-moan these new expressions of group potentials. They are incident with developing democracy. Christianize them with the spiritualized humanities and they may become new psychic engines for the projection of good. Here is the modern challenge. The Christian may today help make the unique contribution of the grip of God on the soul of our present world life. It may take modern daring to cultivate the spiritual element of our group. To bring the influence of the great friendly compassionate Christ into the thinking of our fellows may not be an easy task, but it is certainly about the most tangible way of a solution to the modern problem. And from on high it may come in words likened unto this "Blessed is he who believes" and who can say "I can do all things through Christ who is my strength."

It is not a sacrilege to say that we need a twentieth century sense of God. The Scriptures represent as well as they contain a growing human estimate of the Almighty. Not infrequently did a new realization of the Infinite leap into our language and experience by one who had breathed deeply the fine air of the hills. Those who wrote had no paved walks or roads; they had no snug dwellings nor enclosed cars. Nor did they write about the fogs, the mists, the mud, nor winter's cold nor summer's heat, but they saw the hills of God, and the vision made them sing. My help cometh from Jehovah.

Would that such a fresh confidence would leap into our hearts this day.

Fall River, Mass.

TOO MUCH MONEY AND TOO MUCH WORLDLY PLEASURES

Just think of base ball, golf, and joy rides nearly every day, and "Sunday, too!" We are drifting away from our old fashioned homes. Fathers and mothers have grown too busy "making money" to give very much attention to their children. They appear, too often, to be trying to delegate their God-given responsibility to others. They do not know what kind of pictures their children see in the movies. They do not study the Sunday school lessons. They leave that to the Sunday school teachers. The great need of our people, North and South, is homes where Christ is honored, where God is loved, and where the Bible is studied, and obeyed, where mob law is execrated, father and mother honored, and every boy and girl learns to make an honest living, by honest, hard work. Where the boys and girls get up early, kindle the fires, feed the stock, and prepare the breakfast for father and mother. The simple lessons of home should be impressed upon the hearts of our children that should last forever.

D. A. LONG.

A PETITION TO ALL CHRISTIANS BY THE RELIGIOUS SOCIETY OF FRIENDS

To our fellow Christians in the United States:

The Philadelphia Yearly Meeting of the Religious Society of Friends in session from Third Month 28th to Fourth Month 1st, 1921, makes a solemn appeal to all Christians of the United States to do their utmost at the present time to bring about disarmament. We urge as an act of loyalty to Christ that Christians individually and through their Churches and other corporate bodies, bring all possible influence to bear upon the President of the United States and his Cabinet to call without delay, an International Conference for the Limitation of Armaments, and also upon Senators and Congressmen to postpone consideration of military and naval appropriations, and to make disarmament and the establishment of world peace the most vital issue of the new Congress.

Since the Armistice our Government has spent largely for war costs, almost \$1,000 for every family in the United States. More than four billion dollars have been appropriated for this year. Of this amount 69 per cent pays the expenses of past wars, 20 prepares for future wars, and 12 per cent for constructive work.

General Pershing said in New York Twelfth Month 29, 1920: "The world does not seem to learn from experience. It would appear that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth."

Republican Floor Leader Mondell recently told the Committee on Naval affairs: "If an agreement is not reached for the limitation of armaments and warlike expenditures, in the near future the fault will be that of America, as in former days the fault was that of Germany."

Says Herbert Hoover: "There is no more inconceivable folly than this continued riot of expenditure on battleships at a time when great masses of humanity are dying of starvation."

The war is over. During that period of darkness men saw their duty in many different ways. But now the duty of all is clear. From the travail of the war there has come to millions, a loathing of the brutality, and the futility of the whole war system; yet we go on perpetuating it. Another war seems inevitable unless men of good will the world over, take steps to prevent it.

Has not the time fully come for Christians everywhere to unite on the platform that Peace is not a loose garment for them to put off or on as governmental policies and complications dictate, but that it is a vital, essential teaching of Christ to be lived out by His followers in all their human relations? To acquiesce in an international policy based on competitive armaments is to deny the Master whom we claim to be the way, the truth and the life.

The building up of huge armaments mean two things: That we regard other nations as potential enemies, and that we expect to train the youth of this and coming generations to destroy their fellowmen. These ends cannot be reconciled with the Spirit, the life or the teaching of Jesus. If we were blind to the international situa-

tions and tendencies that brought on the great war, our eyes should be wide open now for the present and the future. If we Christians do not walk by the light given us, the responsibility for the failure of Christian ideals rests upon us. On one hand lies the road to international suspicion, antagonism, warfare, and ruin; on the other to mutual interest, good-will and cooperation. The emergency is upon us. It must not be evaded. No more real and pressing enterprise challenges the loyalty of the Church of Christ.

In the love of Christ that "Is full of trust, full of hope, full of patient endurance," and that never fails those who really practice it, the Society of Friends would unite with their fellow Christians everywhere in accepting the challenge of the present world need, and in establishing without delay a national policy that recognizes God as our Father, and all men as our brothers.

By direction and on behalf of the Yearly Meeting,

DAVIS H. FORSYTHE,

ANNA RHODES LAMB.

Clerks

WM. B. HARVEY, *Correspondent*

THE PHILOSOPHY OF EDUCATION

Nearly everybody has a definition of education. The question arises, Has anybody ever been able to give a full and accurate definition of the philosophy of education? *Not one.* Why? Because a philosophy of education is founded on three sciences: The science of physiology, or the science of the body; the science of psychology, or the science of the soul; and ethics, or the science of the human duty, and these sciences are not yet out of swaddling bands. It would require the wisdom of God to tell us all about the soul and, if we were told, our finite minds could never grasp the subject in all its proportions. As man is a progressive being his education will improve as he follows the gleam, and learns at the feet of the world's greatest Teacher.

D. A. LONG.

THE CHRISTIAN HOME

Our country has colleges and universities known throughout the civilized world. The educational journals of our land are filled with able articles about the higher education. And what is the highest education that can be had? It is found in the lofty lessons of self-control and self-sacrifice and sublime faith and splendid trust which Christian home life has such marvelous power to teach? The home is the foundation stone of Christian civilization and the God appointed educator of mankind. Your sons and daughters are fortunate if they can attend colleges and universities, but you, gentlemen, should never forget that there is no training to be had in Sunday school, high school, college, or university, or anywhere in the world, which can take the place of the discipline of home. The highest education to be obtained in the world is gotten in the university of hard knocks in the true Christian home.

D. A. LONG.

EDITORIAL

THE HERALD'S ANSWER

In a recent issue of THE SUN, figures were given to show that the numerical loss in our denomination was in the bounds of the American Christian Convention, and not in the Southern Convention. THE SUN referred the matter to *The Herald of Gospel Liberty*, and *The Herald* gives its reply in its issue of April 14, advanced proof of which gives us opportunity to review the reply in this issue of THE SUN.

The Herald states that it called to its assistance Dr. J. F. Burnett, and Dr. Burnett reveals the fact that the statistics were "far from complete, and thus unreliable for comparative purposes." *The Herald* adds: "Many of the churches have not reported and even entire Conferences at times failed to report. The report for the Afro Christian Convention for 1920 was not received. So that all in all, the figures given were so incomplete that a small margin like 920 is of little significance, no matter whether it should appear as a *loss* or as a *gain*."

It is very unfortunate that even a local church should fail to report—and the idea of a whole Conference not reporting leads us to think that something in the organization must be wrong somewhere. The trouble may be with the Conference officers, or it may be elsewhere. A little investigation into why a Conference does not make report to the official department of the denomination is worthy of very serious consideration.

The Herald further says: "A second thing is one we need to study carefully because it involves our whole Church polity. Formerly there has been altogether too much of a tendency in the Christian Church to try to spread itself over more territory than it could properly man. The result has been a far-extended border of weak and widely-separated Conferences and churches

* * * * We should expand only as we have men and forces to conserve our gains and steadily build up Conferences that can meet the demands of these new days. What we need now is a united effort to revise and make permanent our weaker Conferences by a carefully planned home mission and church extension policy
* * * * Unless our Church will do this and will furnish the men and the money with which to do it, it is inevitable that we will suffer further losses in our outlying borders."

As further touching this point this paragraph is taken from *The Herald*: "The Southern Christian Convention illustrates the obverse truth. Its advantages over the Church North has been its compactness. It is confined to three or four States, and even to a small part of those States. As it reaches further away from the closely-built organizations of which Elon College has been the heart and driving force, it finds itself confronted with difficulties kindred to our own here in the North. This is shown by the fact that its Georgia and

Alabama Conference suffered a loss of 190 members in the report for this year—which contributed to the total loss of the denomination just as did the decrease of any other Conference. In the North, we are stretched from coast to coast and from Maine to the far Southwest. It has been a mistaken policy that has cost us much money and many disappointed hopes."

This quotation also from *The Herald* bears directly upon the situation and is worthy of very serious consideration: "Another fact which needs continual renewal in our minds is that we have failed as a denomination to enter the cities in such a way as to take care of our church membership which is continually leaving the rural neighborhoods and moving to the centers of population. We have lost thousands of church members in this way. And here, too, our Church has suffered more in the North than it has in the South. For the South has not yet been so seriously affected by the migration of its people as has the North and East."

It is very true that we need to give attention to the weaker places in our Convention and to connect every local church with its Conference, and every Conference with its Convention, and the Convention officers with every activity of the denomination. Our Forward Movement, it seems to us, has opened the way to remedy some of these defects, and THE SUN is delighted to see that they are being remedied. The problem of one section of the Church is of interest to every other section, and hence a close cooperation.

Let us have a unified program for the whole denomination and work on that program with unceasing efforts until it has been put into operation, and then let us see that it operates.

OUR SUNDAY SCHOOL GROWTH

We have made fair progress in the growth of our Sunday school work in the Southern Convention during the last few years. The following results taken from *The Christian Annual* covering a period of ten years indicate the enrollment of our Sunday schools and our growth in Sunday schools.

SUNDAY SCHOOL MEMBERSHIP

(From 1910 Christian Annual)

Virginia Valley Conference	1,275
Georgia and Alabama Conference	949
Alabama Conference	527
Eastern Virginia Conference	5,114
Eastern North Carolina Conference	2,184
Western North Carolina Conference	1,856
North Carolina and Virginia Conference	1,941
Total	13,846

SUNDAY SCHOOL MEMBERSHIP

(From 1915 Christian Annual)

Virginia Valley Conference	1,520
Alabama Conference	1,143
Georgia and Alabama Conference	817
Eastern Virginia Conference	5,183
Eastern North Carolina Conference	3,070
Western North Carolina Conference	1,838
North Carolina and Virginia	3,150
Total	16,621

SUNDAY SCHOOL MEMBERSHIP

(From 1920 Christian Annual)

Virginia Valley Conference	1,813
Alabama Conference	964
Georgia and Alabama Conference	897
Eastern Virginia Conference	6,041
North Carolina Conference	8,640
<hr/>	
Total	18,355

But is 4,509 members added in ten years a sufficient gain for our membership? We leave the question for our readers to decide.

A GOOD EXAMPLE

Pastor Lankford of the Burlington church sets a good example, we think, in the beginning of his new field of work, by breaking a precedent of the local church. It has been customary in the church that the pastor teach a class in the Sunday school, usually the Busy Men's Bible Class. Brother Lankford's position is that a pastor of a church is also pastor of the Sunday school, and with a large school of fifteen or twenty classes that the pastor should have opportunity to visit the various classes, give counsel, speak words of encouragement, and to know how every department of the Sunday school is being conducted, in order to enter into the life of the school and of the church. It is true that the pastor will teach occasionally, in the absence of a teacher, or by request, even when the teacher is present.

There is another reason, also, why the pastor should not teach a class, and that is it so often diverts the thought from the sermon that follows immediately after the close of the school. There may be times when the pastor feels that his duty is to be in his study during the whole of the Sunday school period. This he could not do and be responsible for a class.

We do not know just how extensive the practice of our pastors is of teaching a class in the Sunday school, but we consider Brother Lankford's position correct and commend the idea. Brother Lankford's church also commends him in his thought and commends him for breaking the rule.

CONGRATULATIONS

We congratulate our worthy and valuable exchange, *The Methodist Protestant*, Baltimore, Md., in its forward advance in paying for its printing plant. *The Methodist Protestant* launched a campaign some months ago to equip its own plant by asking for birthday offerings for the cause. The contributions to date are about \$8,000. We congratulate that paper.

GET READY

Get ready. Get ready for what? Get ready to attend the Sunday school and Christian Endeavor Convention of the North Carolina Conference which meets in Reidsville, N. C., July 12, 13, 14, 1921. It would be a good thing if all our Sunday schools could send a representative to this Convention. It would add interest, be a medium of exchange of ideas, and enlarge the horizon of Sunday school work in our Conference. Let us have a good attendance.

THE FINAL CALL

When this issue of THE SUN reaches the public it will be nearing the time of the final call for payments to the Men and Millions pledges during the "Self-Denial" period. It may be that you have or have not denied yourself of something in order to pay that part of your pledge which may be due. If you have not you do not know the joy that is sure to come by such an act. In fact it is the great joy that comes from giving that really makes giving worth while. If those who received a gift were the only ones benefitted, giving would be far from being of help and interest. The reflex action upon the giver is always worth the price.

Do not let April pass without entering whole-heartedly into the effort put forth to make this month a pay-up period. Every enterprise of the Church is sorely in need of every dollar pledged.

JOHN BURROUGHS

In the passing of John Burroughs a few weeks ago the world lost one of its interesting and lovable characters. Burroughs was a naturalist and brought to the reading world a fine appreciation of the birds, flowers, trees, and waters. He saw great sermons in the life of the feathery tribe; he saw in flowers the very emblem of purity and holiness; the trees to him were the monuments of God's great creation, while the waters told him many things because he listened to the rippling waters of many streams and watched the countless waves on bay and ocean.

Who would envy the man who loves nature and has had long association with it? John Burroughs filled his place in life, and that place was to give to his fellow travelers a larger and better life by calling attention to the greatness of nature, God's handiwork.

JUDGE JETER C. PRITCHARD

On Sunday morning, April 10, Judge Jeter C. Pritchard passed away at his home in Asheville, N. C. "The lives of great men remind us", said the hymn writer; and the life of Judge Pritchard reminds us that others following in his foot steps can make their names sublime, if only Judge Pritchard's example is followed.

Judge Pritchard started without money, but not without ambition. He, like many others, started without much encouragement, but he had a determination that no opposition could break, and succeed he must. He was a member of the United States Senate for ten years and was later appointed Judge of the Supreme Court of the District of Columbia. During Roosevelt's administration he was appointed District Judge of the Court of Appeals, and this position he held from 1903 to the time of his death. He filled every public office committed to his care with honor to his State.

Lives of such men should be an inspiration to the young men of this age by pointing them to the way of success, if only they will apply themselves as Judge Pritchard applied himself.

THE OBSERVATORY

J. E. MASSEY

ENGLAND AVERTING A GREAT COAL STRIKE

Nothing less than Anglo-Saxon arbitrary reasonableness and their sense of danger of wrecking the Government of England, has prevented the Triple Alliance of miners, railway men, and transport workers from tying up the whole economic system of the country in the greatest strike in history. After more than a million coal miners left their jobs on April 1, there have been many reports to the effect that the miners would be joined by the two other great branches of British industrial workers, the railway men and the transport workers. But latest reports confirm the country's confidence in the fidelity of the latter workers to remain at their posts.

It has seemed that a show-down between the Government on one hand and the trade unions on the other, must come soon. Probably the strike will not gain any greater proportions; but the question raised by most readers is: What is this strike about? Here is the gist of the situation given by the New York *Evening Post*: "The miners demand a national wage agreement to be guaranteed either by the Government or by a national pool of profits of the mining industry, instead of a regional wage agreement with varying rates proposed by mine owners."

Evidently the movement has something more than the significance of an ordinary strike. It has national complications with it. Says the *Literary Digest*. "Whatever the event of the outcome, the strike has served to reveal in a startling fashion, certain fundamental issues which must be settled not by Great Britain only, but by America and the other industrial nations, as our own press remark, before there can be permanent peace in industry."

The miners have begun a movement which is tending to run the English Government by means of trade unions, tearing down the existing class order. Their ultimate aim may not be comparable to that of the Bolshevik Government, yet it has some things in common. Probably the plea that there must "be a national pool of profits" means that the workers have tendencies for a more equitable state of socialism rather than communism, as practiced by the Russian government.

There is no doubt of the fact that it is a culmination of the friction between the various capitalistic and labor classes in the country. England is not easily torn to pieces; so it is believed that this spirit of antagonism will gradually be adjusted between the warring factions, but not without its far reaching effects. Just what these effects will be it is difficult to tell. Probably the industrial nations of the world will devote themselves more strenuously towards new laws for the protection of the working man against the capitalist before industry has a chance to settle down in the position that it occupied before the Great War. The big trouble at present, how-

ever, is not with the pooling profits in a common treasury, as with keeping industry going. The fact is that there are not very many profits to pool.

THE LEAGUE OF CHURCHES

Where the League of Nations remains untried, and where the diplomacy has failed, a league of churches will reap. Instead of depending solely upon the political developments of nations, it is the opinion of two of Britain's greatest men, Field Marshal Earl Haig and Prof. William A. Curtis of Edinburgh University, that the world must be saved by a league of churches.

"The Gospel of Christ is the world's only social hope and the sole promise of world peace," says the famous British soldier before a Scottish audience in behalf of the Federation of Churches in the British Empire and "visualized as the beginning of a federation of churches" which would include all the nations of the world.

The *Literary Digest* quotes Prof. Curtis: "I believe the Church requires and is called to create some effective counterpart to the diplomatic services of the state. In addition to its Home Mission and its Foreign Mission it has an international mission to prosecute, and nowhere more urgently than in Europe the seat of historic Christianity. Already the way is opening. The war has shattered many prejudices, racial and religious. University life is largely emancipated from ecclesiastical restraint. Even in Central Europe and the Balkans the clash of creeds is assuming a new aspect, the rival churches are confronted by novel conditions and common dangers, the adherents of different systems are learning suppress or forgotten facts regarding one another."

"A new opportunity plainly offers itself to the Christian conscience and imagination, and a very solemn calling is sounding. Men look to alliances of Nations, to the League of Nations, to labor federations, to Socialist combinations to bring in the political millennium of international peace. Have they not a right to look also to the Christian Churches, to the Church, incomparably the completest organization in the world, with the highest potentialities and the deepest obligations for the service of reconciliation?"

Speaking before the new Congress on April 12, President Harding definitely and finally proclaimed his rejection of the League of Nations, saying that acceptance of the League now would be no less than betrayal of the mandate of the November elections. The President did, however, ask Congress to declare peace and asked for ratification of such sections of the Versailles Treaty as protected American rights and interests in the war settlement.

The conference of the mine owners, the mine workers and government officials held in London, April 12, resulted in a failure to reach any definite settlement. The only government proposal which the miners would give the least consideration to was the one in which the government offered to give assistance towards helping to mitigate the wage reduction after a wage settlement.

OUR ORPHANAGE

SUPERINTENDENT'S LETTER

The plastering has been completed in the "Children's Home". The carpenters are now laying the floors. The work will soon be done. The painter's brush will put on the finishing touch and the building will be complete. We hope this will all be done in the next few weeks. The ladies are writing to me asking about the cost of the beds and furnishings for the rooms. We hope that enough of the Ladies Aid Societies and individuals in the Southern Christian Convention will become interested enough to furnish this building. It will cost \$100.00 to furnish a matron's room. There are four of these rooms. One has already been taken. A bed in the dormitory rooms will cost \$25.00 for bedsteads, springs and mattress. The bed linen will cost whatever you choose. If your Society cannot furnish a room, furnish one bed or two beds in the dormitory. Let us know by the first of May how many you can furnish.

It has been our dream and hope since this building was first advocated that we might build it, furnish it, and pay for it when it was finished. We have done our best. Time, energy, and thought has been put into this work trying to make that dream and hope come true; but right at this time it looks as though we will not be able to accomplish it. We have some lumber bills to meet and the carpenters are to pay and our money is running low. But I still have faith enough in our church folks to believe it will yet be accomplished. Many of the churches have sent in their Easter offering. Some have not. What an opportunity to invest in a home mission work that will take time and eternity to tell what the income will be. It is your opportunity; it is your privilege, to hold up our hands at this time of need in our work. If you love us show your love by your works. Faith without works is dead. It takes work to back up faith.

You may love us, but your love will not help us much unless it is backed up with loving deeds.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR APRIL 20, 1921

Amount Brought Forward	\$5,538.11
Children's Offerings	
Mary Matkins, \$0.10.	
Sunday School Monthly Offering	
(North Carolina Conference)	
Monticello, \$3.00; Amelia, 2.92; Mt. Auburn, 10.58; Hank's Chapel, 1.30; Shallow Ford, 2.56.	
(Eastern Virginia Conference)	
Mt. Zion, \$3.47; Berea, (Nans.), 10.00; Wellons Baraca Class, Richmond, 2.00.	
(Valley Virginia Conference)	
Bethel, Val. Va. \$1.00.	
(Alabama Conference)	
Mt. Zion, Ala., \$1.10. Total \$37.93.	
Special Offering	
Jr. Philathea Class, Suffolk ch., Va., \$2.50; Sunday School Convention pledge, 10.00. Total \$12.50.	
Miscellaneous	
Sale of pigs, \$8.00; Sale of pigs, 12.00. Total \$20.00.	

Easter Offering.

Windsor Sunday school, \$9.97; Johnson Grove, 5.33; Shiloh Sunday school, 6.89; W. B. Madison and wife, Howard's Chapel, 5.00; Howard's Chapel ch. 1.85; Mt. Zion ch. N. C., 30.50; High Point, 15.10; Antioch (C), 11.00; Oak Level, 6.00; Union (Surry) Va. Sunday school, 5.74; Union (Surry) Va., ch. 6.52; New Hope, 17.88; Big Oak ch., 5.00; Seagrove, 3.07; Cypress Chapel ch., 12.80; Cypress Chapel Sunday school, 10.00; R. O. Strange, 30.00; Hobson Sunday school, 5.40; New Harmony Sunday school, 2.40; Mrs. Kate E. Thompson, 5.00; Hines Chapel ch. 16.00; Auburn, 2.80; Shady Grove, 1.05; Richland, 7.54; Ether, 9.94; New Center ch., 9.00; Pleasant Hill (A) 18.00; John A. Trollinger, 25.00; Oak Grove ch. 6.50; Union (South) 12.25; Bennett ch., 4.38; Sanford ch., 23.50; Hanks Chapel, 7.25; New Elam ch., 13.40. Total \$353.06.

Total for the week, \$423.59. Grand total, \$6,021.70.

A LETTER

Dear Uncle Charley: Enclosed you will find ten cents for March and April. I wrote a letter last month and forgot to put my five cents in with the letter. With every good wish and love to all—*Mary Matkins.*

I noticed the five cents was absent from your letter, but I thought I lost it. I am real glad to have your letter this week, as it keeps the Corner alive. I wish many of the little folks would write letters for the Corner.—*"Uncle Charley."*

"Tell Me a Story"

WHEN THE CAP FITTED

Duke looked up from the bone he was gnawing and glared at his little mistress and her visitor. His bushy tail did not even hint at wagging; there was a fierce light in his eyes, and a low growl rumbled down in his throat.

Ruth caught Marian by the arm. "Oh, let's run!" she cried. "He's going to bite us."

"No, he won't, if we don't touch his bone."

Marian felt ashamed of her dog, and vainly tried to think of some excuse for his conduct. "I don't know what makes him act so," she said as the two girls walked on.

"Is he always as cross as he has been since I came?" asked Ruth.

"He didn't used to be," returned Marian sorrowfully. "But now he's getting crosser and crosser all the time."

They had reached the front porch by this time, and behind the woodbine stood Marian's brother, Paul. His face was red with anger and his fists were clinched. "I am going straight to mamma, miss!" he exclaimed as he saw Marian. "We'll see if she lets you talk that way!"

"What way?" asked Marian in astonishment, and Ruth thought of her own brother, and felt very glad he was not as ill-tempered and unreasonable as Paul.

Paul paid no attention to his sister's question, but went into the house, and slammed the door very hard. A few moments later mamma's sweet voice called: "Marian, dear, I want to see you."

Marian obeyed quickly. Mamma was waiting for her in the sewing-room, and her face looked puzzled and sad. Paul sat by the window, and it was plain that he had been crying. Marian looked from one to the other in astonishment.

"How is this, my daughter?" mamma began. "Paul tells me he heard you saying to Ruth that he is growing crosser all the time."

Marian stared, then broke into a merry laugh.

"Why, mamma, we weren't talking about Paul at all. Duke growled at us, and Ruth asked me if he always acted so cross; and then I said he is getting crosser and crosser all the time."

"Oh!" said mamma, and then she, too, laughed. "Run back to your play, dear," she said cheerily. "It was only a mistake, it seems."

When Marian had left the room mamma looked over at Paul. His cheeks were redder than before, but now it was shame that colored them instead of anger. "I just heard them talking about being cross, and I s'posed that meant me," he explained.

"It was rather a queer mistake, wasn't it?" mamma asked. And Paul made no answer.

"If your father had overheard that conversation," mamma continued, after waiting a moment for Paul to speak, "would he have thought the girls were talking about him?"

"Of course not!" said Paul indignantly.

"But why not?" persisted mamma.

"Because he isn't ever cross, and they couldn't have meant him." Paul spoke earnestly, though he could not help smiling as he met his mother's meaning look.

"Exactly," said mamma, nodding her head. "And it was easy for you to make the blunder, because you have been cross and ill-natured through almost all of Ruth's visit. The cap fitted you, and you put it on without waiting to see if it was meant for you or not. Uneasy conscience, my boy, makes people very sensitive about what they happen to hear.

"A boy who tries his best to do right doesn't need to worry over what people say about him. And that sort of boy will not be likely to think that all the unpleasant things he overhears are meant for him."—*Weekly Welcome*.

LEE'S KINDNESS

A humble countryman was driving a loaded wagon over a muddy road in Virginia. His team was light and progress was slow and difficult. At last his wagon sank in a deep rut and the struggling horses stopped. He had "stalled", hard and fast. Nothing he could do—yelling at his horses, whipping them, prying at his wagon wheels—would extricate him.

Meantime there were passers by train in plenty. But it was war time and most of them had on hand difficulties of their own. Underlying officers pushed ahead of the lickless wagoner, cavalrymen rode by without apparent concern; and even privates on foot were too much engrossed to lend a hand.

But just then up rode an elderly man of soldierly bearing and kindly face. At once he saw the difficulty, and at once he dismounted, gave some suggestions, put his shoulder to the muddy wheel and helped the driver out to solid earth and sent him on his way.

Not until later did the grateful beneficiary learn that he had been aided by no less a personage than the Commander-in-Chief of the Confederate Army.—*Kind Words*

A WISE LITTLE BROWN BEE

Once a little brown bee was invited to tea
By a little pond lily he knew,
So he hastened away that very same day
To partake of her fresh honey dew.

Now, this little brown bee, so delighted was he,
That he really forgot to go home,
And lingered and sipped till the yellow sun dipped
Far down and the twilight had come.

Oh! this poor little bee, how embarrassed was he!
For his hostess then went straight to sleep,
Her green shutters closed tight, all safe for the night,
With little bee fast in their keep.
Since then little bee, when he goes out to tea,
To save his feelings a shock,
By failing to know when home he should go,
Just carries a red "four o'clock".

—Annie K. Chunn, in *Ex.*

IGNORANT MR. TURTLE

Said Mr. Turtle, "It is queer—
The things I often see and hear;
Some things are hard to quite believe,
And must be told just to deceive."

"Strange things do happen, I'll admit,
I've not a single doubt of it,
They tell me boats 'turn turtle', though,
But they can't make me think it's so."

On April 6, the North Carolina Corporation Commission sent a delegation composed of representatives of the various cities of the State, before Henry W. Miller, vice-president and general manager of the Southern Railway Company, to urge the establishment of train service from Goldsboro to Cincinnati, by the Asheville route.

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C. B. RIDDLE - - - - - Editor

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THE BULLETIN

PERSONAL

Bro. J. H. McAden, Semora, N. C., passed to his reward on April 10. He was Semora's pioneer merchant, a loyal friend to THE SUN, his church and his fellowmen.

Pastor Knight of the Raleigh church began a revival meeting last Sunday which is to continue until May 1. We note that the publicity committee is giving the meeting good advertising in the city of Raleigh.

Brother R. S. Petty, Greensboro, N. C., called to see us the other day. Brother Petty is deeply interested in all departments of the denomination and believes in putting emphasis on the principles of the Church.

Dr. F. G. Coffin, President of the American Christian Convention, preached for the Burlington congregation last Sunday night. It was a great deliverance and much enjoyed by all who had the privilege of hearing him.

Revs. W. J. Hall, F. G. Coffin, O. S. Thomas, W. P. Minton, J. O. Atkinson, and Mrs. A. M. Howsare, constitute a deputation who are just completing a tour of all our colleges and schools in the interest of the life-recruit work over the Forward Movement of the Christian Church. They were at Elon College during the past week.

We are requested to call attention to the Rally meeting of the women in the North Carolina Conference to be held in the Burlington Christian church, May 3. The women and the young people are urged to attend, and we are hoping that the occasion may be a great one. Not only do we urge a good attendance at this meeting, but we desire to impress upon the people in all communities and all Conferences where these rallies are to be held and the importance of attending them.

The Editor was privileged on last Sunday to be with New Elam church, Chatham County, N. C. The inclement weather prevented the usual good attendance but nevertheless the day was enjoyed and acquaintance with many of THE SUN's friends was made. Rev. B. J. Howard is preacher, and the possibilities of the church are many. New Elam, like so many of our churches, needs a pastor much more than it needs a preacher. It is difficult for a church to do its best with its leader preaching only once a month, instead of pastoring half or all of the time. We believe that New Elam is one of our large country congregations that will in the very near future support a pastor for all his time.

EDITORIAL BRIEFS

DO YOU TAKE THE HERALD

Do you take The Herald of Gospel Liberty? Especially do we ask this question of the ministers in the Southern Convention. The Herald is the general organ of the Christian Church in the United States and it is worthy of a place in any home. You need THE SUN and also The Herald of Gospel Liberty.

MEMORIALS

This is that season of the year, a season of flowers, when memory wings its way to the last resting place of some loved one. Many churches are planning memorial services and we commend the thought and spirit. It is fitting and appropriate that memorials be held in memory of our loved ones, and we trust that all our churches will find a suitable time for these worthy occasions.

A TOUR TO EUROPE

Leaders of the Old Hickory—Thirtieth Division—are planning a trip to Europe some time during the approaching summer. The party will leave New York on the "Alabania" a Cumard Line boat, July 12, and will return arriving in New York, August 21, thus covering a period of forty days. The cost of the trip will be about \$565, and will include all necessary expenses. Those interested in the trip should address Mr. Albert F. Pierce, Jr., Travel Department, American Express Building, 65 Broadway, New York City.

THE STATE SUNDAY SCHOOL CONVENTION

Registration at the State Sunday School Convention held in Raleigh, April 12-13-14, indicated that 857 registered delegates attended the sessions of the Convention besides hundreds of visitors. According to the report of the Convention received the delegates were from 43 counties of the State. The four counties having the largest number of delegates besides Wake were Guilford County with 44, Durham with 27, Alamance with 25 and Vance with 23.

The addresses delivered at the Convention by several people of national reputation besides a large number of in-state people were said to be of a very high order. The Convention was considered very inspiring and helpful to all who attended.

The address by the President, Mr. Gilbert T. Stephenson of Winston-Salem on the subject, "Keeping Our Balance in Education" was considered one of the greatest addresses of the Convention, and resulted in the Convention appointing a Committee composed of Mr. J. M. Broughton as chairman, Mr. Herbert Gunter and Mrs. Chas. Van Noppen to confer with the President of the North Carolina Teachers' Assembly with a view of his naming a committee of public school teachers to constitute a joint committee to consider a system of high school credits for Bible study in Sunday schools.

The reports submitted at the Convention indicated that in the nine months since Mr. D. W. Sims has been employed as State Superintendent seven additional counties have been organized and there are now sixteen counties with a County Sunday School Association. The reports also showed that the office of the Association has been established in Raleigh and a free circulating library is being opened for the Sunday school workers of the State. The old debt of \$4,800.00 has been paid in full and when the pledges on hand are paid the Association will be free from debt.

Resolutions were adopted by the Convention concerning the death of Mr. Geo. W. Watts of Durham who for many years was a member of the State Executive Committee of the Association, and also Judge Jeter C. Pritchard who was one time President of the organization.

Resolutions were also passed by the Convention thanking the press of the State for so generously printing news about the Sunday School cause.

The last session of the Convention, Thursday night, was preceded by a parade in which it is stated about 1000 Sunday school men participated.

By unanimous vote the invitation of the Charlotte Sunday school workers was accepted and the 1922 State Convention goes to Charlotte, April 11-12-13, 1922.

The officers of the Association were elected as follows: Gilbert T. Stephenson, Winston-Salem, President; Jor. G. Brown, Raleigh, Vice-President; E. B. Crow, Raleigh, Treasurer. Executive Committee: J. M. Broughton, Raleigh, Chairman; M. A. Briggs, Durham; J. A. Brown, Chadburn; L. W. Clark, Spray; W. B. Cooper, Wilmington; Kader R. Curtis, Kinston; D. H. Dixon, Goldsboro; T. S. Franklin, Charlotte; W. A. Harper, Elon College; J. B. Ivey, Charlotte, F. C. Niblock, Concord; Hugh Parks, Franklinville; J. L. Separk, Gastonia; Geo. W. Stanton, Wilson; C. S. Starbuck, Winston-Salem; A. E. Tate, High Point; Walker Taylor, Wilmington; C. M. Van Poole, Salisbury; R. G. Vaughan, Greensboro; E. E. Wheeler, Asheville; W. A. Withers, Raleigh.

BURLINGTON MAKES EFFORT FOR M. P. COLLEGE

Burlington made a heroic effort last week in her attempt to secure the proposed Methodist Protestant College that is to be built in North Carolina. Greensboro and High Point are the two towns contesting with Burlington for the location of the new college. Burlington's

offer include a considerable tract of land, several hundred thousand dollars in cash, and other considerations that are very important. We understand that the committee on location will meet May 20 to decide definitely where the college will be placed.

CURRENT NEWS

In Holland all people who would have more than one Christian name are required to pay a tax to the government.

Portions of Georgia and Alabama were damaged by storms April 15, 16 and 17. The papers report that the damage runs into many millions.

A terrible tragedy occurred at Thomasville, N. C., on Saturday morning, April 16, when Dr. J. W. Peacock, a prominent physician shot down the Chief of Police in cold blood.

Reports from German foreign office say that Germany will not send a diplomatic representative to Washington until peace has been restored, and that rumors to the contrary are without truth.

After railway men and transport workers in England came to their decision not to strike, executive bodies of the electrical trade unions and railway clerks associations called off the strikes of their organizations.

Additional funds of \$700,000 have been cabled to China within the past week to relieve the Chinese famine sufferers, according to a statement made by Vernon Monroe, Secretary of the American Committee for China Famine Fund.

According to recently passed law in Nevada capital punishment in that state will be administered by lethal gas. Until this law was passed a condemned person had the choice of either hanging or shooting, but by the new law will be placed in a specially prepared cell and the death penalty administered while he is asleep.

Judge Jeter Conley Pritchard, Federal Judge of the United States circuit court for the fourth district, died in Asheville, N. C., April 10, 1921, after a lingering illness of several months. Death was caused directly by pneumonia which developed on the previous Thursday. Judge Pritchard was in his 64th year.

New York Bible House, 5 East 48 Street, New York City, the new home of the New York Bible Society, which has been in process of construction since early last summer, has reached completion and the Society has now taken possession of its new quarters. The society was for fifty years in the old Bible House, in Astor Place, and more recently has been located at 675 Madison Avenue. The new building is a gift to the Society from the estate of Mr. James Talcott.

CHURCH NEWS

REMEMBERED BY WHAT THEY HAVE DONE

Four years and two weeks ago I entered upon my work as pastor at Rosemont and Berea. At that time I was a stranger in a strange land. It did not, however, take me long to discover that I was among a most cordial, hospitable people. And as the weeks lengthened into months and the months into years, wro was at first cordiality and hospitality grew into friendship and fellowship of the highest type.

Today we separate as of the first order. I go only at the call of duty. And as is always the case when real friends come to the place where the road divides, there is an indescribable feeling of reluctance. Yet it is a joy to go when such blessed memories can be carried in the heart as we, my family and I, have in our hearts today. We remember the people of these two churches for what they have done during the four years of our service together. Their attitude throughout has been one of sympathetic co-operation and enthusiastic endeavor as related to the work we have tried to do. And to us personally, we could not ask for a more generous consideration at all times. They have manifested the unforgetful spirit and, on many occasions have surprised us with evidences of their good will and esteem for us.

We remember them for what they have been and for what they have done. As we turn our faces to another field and give ourselves to another task, we cannot forget friends like these. God bless them and prosper the work of their hands at all times.

G. O. LANKFORD,

March 31, 1921.

EVANGELISTIC MEETING GREENSBORO, N. C.

Rev. Russell Clem, D. D., of Springfield, Ohio, will begin a series of evangelistic meetings with the Greensboro Christian church Sunday, April 24, and continue ten days. Dr. Clem has been a very successful church builder

and evangelist in his home city at Springfield, Ohio, where he has built one central church, The Summerbell Memorial, and two additional churches as his work has grown from the church and extended in the city.

For several years he has served as President of his Conference, and rendered great service to the entire field covered by the Conference, but at his own request was not reelected last session. It would be delightful to have him return to the Southern Christian Convention in whose territory he was reared. He will find a hearty welcome, if we can induce him as a result of this visit to remain with us.

He shall have a most hearty welcome while with us at Greensboro, and ministers and laymen in reach of the city are invited to attend our meeting while he is with us. We anticipate a most delightful visit, expect a great meeting, and a gracious revival which may mean a new day for our progressive church in this important center.

W. C. WICKER.

Acting Pastor.

SOLEMN VOWS

FULLER-BENTON

Miss Minnie Pearl Benton, the only daughter of Mr. and Mrs. Junius John Benton, and Rev. Walter Bennett Fuller were quietly married on April 6, 1921 at the bride's home, near Sunbury, N. C. Only a few of the near relatives witnessed the ceremony. Miss Ellen Speight was maid of honor, and Mr. Clyde Benton was best man. Miss Josie Hobbs rendered the wedding march.

The parlor was beautifully decorated with flowers.

After an extended bridal trip, they will be at home to their friends in Ivor, Va.

Rev. Mr. Fuller is pastor of a group of churches near Ivor, Va., and is a successful preacher and pastor. They are both popular and have a host of friends, who wish for them a long and happy wedded life.

J. M. ROBERTS.

McABEE-ROBERTS

The marriage of Miss Lucille McLane Roberts, attractive daughter of Mr. and Mrs. J. W. Roberts of Windsor, Va., and Mr. Fulmer Avis McAbee, a prosperous young man of Norfolk, Va., took place Thursday afternoon at 4 o'clock, April 7, 1921, on the mezzanine floor of the Southland Hotel, Norfolk. The impressive ring ceremony, which was read by the writer, was witnessed by only a few relatives and friends. The bride, who was unattended, wore a stylish traveling suit of brown tricotine with accessories to match. Her flowers were a corsage bouquet of brides roses and orchids. The bride is one of the leading singers of the choir of the Windsor Christian church of which she is a member. After a wedding trip North Mr. and Mrs. McAbee will reside in Norfolk, Va.

E. T. COTTEN.

CALLED HOME

GREEN

Mrs. Emily Virginia Green was born July 27, 1842, and died March 18, 1921, aged 78 years, 7 months, and 21 days. Death occurred at Linville at the home of her daughter and son-in-law, Mr. and Mrs. B. F. Barrix with whom she had made her home for several years. Surviving are two daughters, four sons, thirteen grandchildren, and eight great-grandchildren. Her husband died September 5, 1907. Sister Green was a member of the Antioch Christian church, and was a highly respected Christian woman. Funeral services were conducted at Linville, March 20, 1921 by the writer.

A. W. ANDES.

RINEHART

Garland, the infant son of Mr. and Mrs. Vernon Rinehart of Stanley, Va., R. F. D., died Wednesday, March 30, 1921, aged four months and three days.

The funeral services were conducted by the writer, on Thursday, March, 31. Bro. and Sister Rinehart are members of New Port Christian church.

May our Heavenly Father, who giveth and hath taken away, comfort and sustain the grief-stricken parents.

R. P. CRUMPLER.

KECK

Mary Catherine Keck, wife of Henry Keck departed this life at the home of her son near Altamahaw, N. C., April 4, 1921 at the age of 83 years. Two daughters and one son survive. Three daughters and her husband preceded her to the spirit world. Twenty-eight grandchildren and twenty-

five great grandchildren survive her. She had been a worthy member of Bethlehem church for many years. Her grandsons and granddaughters acted as pall-bearers and flower-bearers at her burial. Two of her granddaughters sang a sweet duet at the funeral service which was conducted by her pastor at Bethlehem church. Interment in Bethlehem Cemetery.

J. W. HOLT.

MOSS

Edward Lee Moss departed this life March 19, 1921, aged twenty-four years, one month and one day. He was the son of Mrs. T. R. Moss of Kents, Va., and leaves a wife and two children, together with three brothers and one sister to mourn his death.

Funeral services were conducted by Rev. E. R. Nelson and the body laid to rest in Mt. Auburn Christian cemetery.

He was a good man and loved by many friends, as was shown by the many beautiful flowers that were placed upon his grave as a last tribute of their love. He will be greatly missed in his home and community. The bereaved family have the deepest sympathy of their many friends. May God comfort them.

X X

FULTON

Joel Wyatt Fulton died at his home near Salem Chapel church, Forsythe Co., N. C., April 10, 1921 in the seventy-fourth year of his life. The funeral services were conducted by the writer at Salem Chapel and the body laid to rest in the church cemetery. He leaves a widow, four sons, four daughters, other relatives and a large circle of friends. His whole life had been spent in this community and he had been a member of Salem Chapel since boyhood. His neighbors bear testimony to his Christian character and expressed their appreciation of his life by the unusually large attendance at the funeral.

We extend our Christian sympathy to his family and friends and pray that his memory may ever be to them a precious heritage becoming richer and sweeter until all are reunited in "the far away home of the soul."

N. G. NEWMAN.

BYRD

Jesse E. Byrd was born in Holy Neck District, Nansemond Co., Va., July 29, 1853 and died March 1, 1921, aged 67 years, 7 months, and 2 days. Death was very sudden and came while Mr. Byrd was working in the field. His son had just turned away from him, and as he walked farther away he turned and looked toward his father and saw him lying on the ground where he had fallen. When he got to his side he was breathing his last.

He was a member of the Holy Neck church and in point of membership was one of the oldest members.

A large circle of friends attended the funeral services held at the home. Interment was made in the family cemetery near the house.

He leaves to survive him two brothers J. R. Byrd, Franklin, Va., W. H. Byrd, Suffolk, Va., and four sisters. Mrs. J. E. Byrd, Suffolk, Va., Mrs. J. T. Britton, Mrs. G. E. Worrell and Mrs. J. H. Bennett

of near Holland, Va. His children are Mrs. J. H. Britt, Holland, Va., Miss Adair Byrd, Ocean View, Va., L. H. Byrd at home, Jesse Rawles Byrd, Hendersonville, N. C., and one grandchild, Anna Virginia Britt, Holland, Va.

His wife had preceded him to the great beyond about five months previous.

W. M. JAY.

HOWELL

Mrs. Neverson Howell, formerly Mrs. Sarah A. Davidson, died at her home near Holy Neck church, March 16, 1921, aged 67 years. Mrs. Howell was stricken with complete paralysis and never regained consciousness. She lived only two days after being stricken. She was for many years a member of Holy Neck church and was laid to rest in the family cemetery near the church. Four sons and one daughter survive her. Crowder Davidson, Franklin, Va., J. O. Jethro, and Peter at home, Thomas Davidson near Holy Neck and Mrs. Emmett Saunders, South Quay, Va.

W. M. JAY.

BROOKS

Mrs. Josephine Brooks, wife of William Brooks, deceased, was born January 1, 1847 and died March 31, 1921 in Franklin, Va., aged 74 years and 3 months.

She had been a patient sufferer for several months, the frailties of old age and finally paralysis being the cause of death.

Mrs. Brooks joined the Holy Neck Christian church in 1866 and loved her church dearly. If she had but a dollar to her name she would give a part of it to the church.

Her husband died soon after their marriage and she never remarried.

Two sisters and three brothers survive. Mrs. Helen Daughtrey, Franklin, Va., Mrs. B. F. Bell, Petersburg, Va., D. P. Rawles, Portsmouth, Va., R. E. Rawles, Franklin, Va., and B. B. Rawles, Clearwater, Fla.

She was buried in the Holy Neck cemetery.

W. M. JAY.

RESOLUTIONS OF RESPECT—HARRELL

The sun was shedding its rays of light, the birds were warbling forth their merry songs near, and around the home of brother and sister Burgess Harrell when hush! the touch of an angel came and took from this once happy home, the jewel of the home, the devoted wife, and mother, Zuzie Pierce Harrell. God saw and knew that such a life was too pure for earth, and so He plucked as it were, the rare flower, and transplanted in the celestial city there to await the resurrection morn. None knew her, but to love her.

Whereas, we humbly bow to God's divine will and leave to His tender care, the two sweet little motherless girls, Zuzie was a girl of rare character putting her full trust in Jesus the redeemer of the world: Therefore be it resolved:

First, while deploring seemingly this untimely going of our friend and co-worker in every good work, we commend her life to those she left behind especially to her dear young husband, father, mother, and her entire devoted family and pray she may be waiting for each and every one without a single exception at Heaven's pearly gates.

Second, that a copy of these resolutions be sent to the bereaved family, a copy to **The Christian Sun** for publication, and a copy spread on the minutes of Liberty Spring Christian church records.

F. F. BRINKLEY,
C. E. BYRD,
MRS. V. E. RAWLES,
MRS. Y. C. BYRD,

Committee.

A TWO HUNDRED DOLLAR PRIZE

A two hundred dollar scholarship has been offered to rural school teachers by Kenyon L. Butterfield, president of the American Country Life Association, Amherst, Massachusetts.

The prize goes to the rural school teacher whose essay best describes an effective elementary school taught by a country school teacher. Effective means adapted to the needs of American country life, in curriculum, in community enterprise, or in community relationships, in any one or in all these particulars.

The essay must be based on actual personal experience of the writer, and it may include practical plans for future country school development. The contest is limited to country school teachers actually working in the country, and the scholarship means two hundred dollars to the winner for further preparation in rural school work in any normal school or college.

The time limit for this essay is August 15, 1921. For detailed information write to Dr. Kenyon L. Butterfield, Amherst, Massachusetts.

CHARLES W. McPHERSON, M. D.

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DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

"Don't you know better," demanded the officer, "than to point an empty gun at me?"

"But it ain't empty, sir," protested the private. "It's loaded!"—*Youth's Companion*.

The good die young, was never said of a joke.—*St. Louis Globe-Democrat*.

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

BURLINGTON. N. C., APRIL 27, 1921

NUMBER 17

TODAY

THE EDITOR

TODAY is that opportune time when we may do a golden deed to some one in need. Today we may give some one a cup of water in His name, say a cheering word, do a good deed, lend a helping hand, or point some one from a way of wandering to the path of right and light. Today we sow the seed that will bring forth the harvest of tomorrow; today we lay the foundation that must stand the storms of tomorrow. Today is ours—tomorrow is a “far off event” that may not reach our shore. Today the golden threads of life are placed in our hands—tomorrow they may be gone. Seize them today, seize them now. Today is salvation’s day; tomorrow is but a hope half promised to us. Today is *the day and the time* to be up and doing.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY



CONTRIBUTIONS



OUR VIRGINIA LETTER

THE many friends of Rev. M. W. Butler in the South will be glad to know that he is doing a good work at Muncie, Ind. At this time he is in a revival campaign, assisted by Rev. Geo. D. Eastes and his party. The meeting is expected to run from April 10 to May 1. In a private note he says he is now under the (heaviest) job of his life, but that there are some encouraging indications. He is looking and praying for great results in the present effort. Let his many friends in the South remember him in prayer—prayer for the blessings of God to rest upon his labors and upon his assistants, too. Let us see if we cannot make him feel the power of the prayers of his brethren in the South.

* * *

Some of our brethren continue to feel the force of the figures Dr. Harper and Bro. Riddle gave out in these columns some weeks ago. They seem to find it hard to believe that the decrease in our work is north of the Mason-Dixon Line, but the facts seem to show the truth of that claim. While our brethren here do not rest easy under the claim of these figures, our brethren in the North seem perfectly indifferent to the situation as it relates to them—so far as we have seen they paid no attention to the claims of these figures at all. That sort of silence, or refusing to admit the facts, may suit them, but that kind of silence will get them nowhere on the way to reinvigorating the body of our brethren in the North. To refuse to recognize the facts as they are only means an utter failure to admit that there is need of reinvigorating the whole body of our people, and that is a fact, although the greatest portion of our people are in the North, and that is where our heavy losses have come upon the Christian Church. Let us get up like men and face the situation, and then do something to amend. Let us never be afraid to face the truth. If we do, we may expect that some day the facts will face us and then the exposure will come and we shall see what we have been trying to be, but what we are not. Better get up like men and tell the whole truth and let the truth become the mighty fulcrum to move our people to great activity, both in organization and in actual and definite work for the promotion of the cause of Christ.

Note—The Herald of Gospel Liberty, through the pens of Editor Kerr and Secretary Burnett gives answer in its issue of April 14, 1921. Dr. Barrett's article was written before that issue of The Herald appeared—Editor THE SUN.)

* * *

We have often heard of men making fine resolutions and then failing to live up to said resolutions, and of course nothing came of them. A mere resolution does not mean anything, but a resolution which is supported by real resolution, may mean very much. We recently read of one minister who made a resolution and then supported it out and out by a real purpose to do the thing which

he felt was so much needed. He saw many things calling for attention from him as pastor of the church. He looked the situation full in the face, and then made the most determined effort to get hold of the situation at the right end. He said:

"I will find time to commune with God and get from Him a real and vital message, or I will leave the work."

If we all could buckle down to a life of prayer as this minister seems to have done, and if we would stick to it as he did, we should not have need of people to fill our pews. Let us resolve to sacrifice anything in order to wait upon God for a message, a vital message, we should much the sooner get what we want and what we must have, if something is not too easily given up. Like Paul, let us resolve to do one thing and let that one thing be a life of prayer.

J. PRESSLEY BARRETT.

Holland, Va.

ELON LETTER

THE forward movement of the American Christian Convention conceived the idea of sending a team of specialists to all our colleges to present to our student bodies in an intensive fashion the matter of the choice of a life-work. The team reached Elon Friday and left on Tuesday, but the influence of their visit still abides and will abide for many a day.

The method of approach was three fold—gathering of selected groups, platform addresses for everybody, and personal interviews. The Conference for ministerial students alone, held by Dr. Coffin, evidently deeply impressed the young men who are here in preparation for ministerial service. They saw their life-work in relation to their college days in a new and exalted sense. Out of other selected groups, too, real assistance was given to many.

The platform addresses were of a high order—both in concept and in execution. All visiting members of the team took part in them, Dr. Coffin speaking three times, and Mrs. M. T. Morrill and Rev. Willoe J. Hall twice each. Dr. J. O. Atkinson assisted for this time only in the group conferences and the interviews. Later he will give a series of chapel talks in the way of following up the team campaign. In all these platform deliverances there was no attempt at juggling with the crowd, but an earnest insistence that the call of God to all-time service be given due consideration and proper evaluation.

It was in the personal interviews, however that the real work was done. Those who came volunteered to do so and many were helped to face life's opportunity and obligation fully and conscientiously. No attempt was made to overpersuade anyone, but so to present the service of the Kingdom as to have it squarely met in the choice of a life-work. Other professions than the ministry were considered and other problems than the

selection of a life-work. Many expressed themselves as profitably and inspirationally served. Here again was demonstrated the proverb that hand-picked fruit is best.

Some may object to such presentation of the call to Christian service, alleging that God will call those whom He desires. The fallacy in this view is that it forgets that God more frequently calls to His service through a fellow man than by any other method. This line of argument would also prevent our speaking personally to a sinner and endeavoring to lead him to Christ. It is not only our right, it is our duty and obligation to lead our fellows to Christ and into the giving of the life in service to His Kingdom. We shall not secure the 301 ministers needed now to supply our pulpits unless we accept our responsibility in this direction, and we will need twice that number if we are to discharge our obligation to the unsaved of the nation, to say nothing of our duty to the non-Christian peoples. We must have recruits for Kingdom service, and this method promises much in securing them.

Elon appreciates the visit of the Life-Recruit Team, bids them God-speed in the splendid work, and will welcome them again with open arms and sympathetic hearts.

W. A. HARPER.

SHALL WE LOOK TO EUROPE FOR OUR SPIRITUAL STRENGTH?

By Rev. Charles S. Macfarland



HALL we look to Europe for our moral ideals and for our spiritual resources? I have begun to think that this is not an unreasonable consideration.

At a recent public gathering in honor of the new Ambassador from Italy, for some reason which I do not understand, the customary prayer of gratitude to God on such occasions was eliminated. I suspected the omission was on the assumption that any religious touch to the occasion might possibly be offensive to a foreign Ambassador. If so, it must have been with some surprise that his address was listened to, replete as it was, not only with a deep religious spirit and reverent tone, but with discerning quotations from the Holy Scripture and touching reference to the religious life.

The newspaper dispatches nearly every morning contain, in connection with our foreign correspondence, references to impending dangers threatening "American rights", and "American interests." The various trade journals constantly bemoan our economic and business conditions. The Wall Street Journal pleads with pathos for the reduction of wage scales to save us from impending poverty.

Meanwhile, strangely enough, the most buoyant notes of faith and hope come from the devastated regions of France, from turbulent Italy. Their messengers never utter a note of complaint, they do not come to beg, they are reserved and dignified and, despite all their vicarious suffering, they have no mien of pharisaism. They often make no appeal except that which is inherent in the moral tone and the spiritual force of their message.

There are three of these messengers whose public utterances I have heard and with whom I have had the privilege of some personal conference. Rene Viviani spent a little time the other day with the Federal Council's Commission on Relation with France and Belgium. M. Viviani is not distinctively a churchman; indeed there are those who have counted him among the unfaithful because of his attitude many years ago on the relation between the Church and State. But the burden of his utterances was that of gratitude for the moral and spiritual help of our churches, without which, according to Viviani, our material help would have availed little.

Speaking of the attitude of his country toward religion, he said:

"Before the war there were those who thought that we were a narrow-hearted, skeptical, superficial nation, without spiritual force, without moral inspiration. The true nature of our people came out in the war and the world realized that France had twenty centuries in which she has stood for the rights and liberties of mankind.

"Our nation is a country of tolerance, but also of profound faith. To us has been given the privilege of suffering for mankind. It was one of our great statesmen, who was also an illustrious poet, Lamartine, who characterized France as 'The Christ of humanity.' His word is true in a deep and reverent sense. France has suffered for the sake of the world. It is still her mission to suffer, and from you above all things, she seeks moral and spiritual help in prayerfully and reverently fulfilling her mission.

"She means not only to protect; but to respect religious faith. She believes in Christianity."

Again, perhaps one would not look to a lawyer and diplomat coming from Italy, for spiritual ideals, but the recent address of Vittorio Rolandi Rieci was a most unusual diplomatic utterance. It was somewhat different from what we are used to hearing from foreign ambassadors, and while it was being spoken in the music of the Italian tongue, I felt rather glad, on the whole, that the destinies of the world are not altogether, as some of us are fond of acclaiming, confined to "the English speaking" people. Both the spirit and the words of the utterance were at one and the same time simple and lofty. Our messenger from Italy repudiated in vigorous language both the epicurean and stoic views of life. He refused to accept a materialistic view of social development. "We can still make our own the consoling words of St. Paul, 'We are saved by hope.'" He made an earnest plea for unselfish cooperation in industry and set forth among his highest tributes to his people the fact that, "On signing the armistice, before the grass had grown on the graves of their dead, while their crippled soldiers were still limping through their streets, they rushed with a mother's pity to help the little children of Austria—their conquered enemy. And today they are relieving that misery with brotherly charity." When did history ever record a nobler act of human fellowship—of Christian love?

In his splendid note of hope, he refused to exclude Russia—expressed deep faith in her remarkable people and closed one of his most effective passages with these apostolic words, "If God be for us, who can be against us."

He stood for that element in his nation which believed that, "Not by the subjection of one class to another, but by the reciprocal cooperation of all classes, is order obtained and the authority of the State made the moderating sovereign over all."

I have never felt more deeply and reverently impressed than when this messenger of moral ideals and spiritual hope from Italy closed his address with Whittier's prayer:

"And grant, O Father, that the time
Of earth's deliverance may be near,
When every land and tongue and clime
The message of Thy love shall hear."

Another of these messengers of light from Europe comes from little Serbia—the Bishop of his Church. Like the Ambassador from Italy he presents no appeal nor claim of rights, holds forth no hand inviting alms. He simply revealed the depths of his heart and has shown to those of us who have had the privilege of listening to him how great souls in Europe, tried as by fire, have emerged with deep spiritual power.


Messengers from across the sea by the mails which lie before me, from such men as Hymans, President of the League of Nations, are devoid of all complaint. They all breathe a splendid idealism; they never fail to sound the note of hope. They appeal, not to our "interests," but to our faith.

That there are, in Europe, intrigues, moral lapses, ungodly diplomacies and many other evils, we are well aware, but no one can touch the deeper life of our brethren across the sea, amid their patient suffering, without deep respect, a new confidence in God and man and, above all, without profound humility.

Three years ago America became the moral stay of Europe, but I now find myself again and again asking the question, is Europe now going to save us? Shall we not look for our moral ideals as a nation and for the awakening of our spiritual impulses to our suffering brethren across the sea? May not they, in the last analysis, rather than ourselves, receive the Master's reward, in that it is more blessed to give than to receive?

New York City.

SUFFOLK LETTER

 THE first Nansmond County district Woman's Missionary Rally was held with Berea church on April 22, 1921, with Superintendent, Miss Jennie Willis Atkinson, in the chair. Devotional exercises were conducted by the pastor, Dr. I. W. Johnson, and Miss Atkinson stated the object of the meeting in a brief and appropriate address and requested Mrs. B. D. Croeker of Suffolk to act as Secretary. The quartet from Suffolk, Mrs. Telza Miller, Miss Julia A. Brinkley, W. W. Ballard and R. J. Brinkley, with Mrs. I. W. Johnson at the organ, rendered "We Are But Strangers Here."

The ten churches of the county were then called and eight of them responded in reports from Woman's Societies, Young People's Societies, Willing Workers and Cradle Rolls; and 86 representatives stood up and reported their work and present condition. The details of this part of the program will, no doubt, be given by Mrs. Croeker, the Secretary of the meeting.

Mrs. R. B. Wood of Oakland read a paper on "Young People, Sunday School and Missions", which provoked Dr. Atkinson to suggest that Societies would do well to provide circulating libraries of good books for members. The suggestion seemed to find a response in the mind of the audience.

Mrs. Bradford Kilby the director of the Suffolk choir, then sang "Something for Thee" accompanied by Mrs. W. R. Wallace, Suffolk's organist.

Miss Bessie Holt, Burlington, N. C., Superintendent of Young People's work for the Southern Christian Convention made an address on "Carest Thou Not That They Perish?", brim full of facts about the mountain work in charge of Miss Iola Hedgepeth, with tear-producing touches of pathos and spiritual fervor that made the audience feel more like helping the neglected in the mountains. It was, as she said it would be, a "heart to heart" talk, with descriptions of conditions found during her recent visit to Miss Hedgepeth and forty mountain families. Her word-pictures were vivid, soul-gripping, as tender as real consecration can feel and speak. An offering was taken of \$55.70 for the mountain work. At the request of Miss Holt, Rev. W. W. Staley offered prayers for Miss Hedgepeth and her work. This work is in Carroll County, Va., near Hillsville, and the post-office is Fancy Gap, Va.

Chandler's Orchestra from Suffolk arrived and rendered fine selections. Mrs. I. W. Johnson, Pianist, R. O. Chandler, Miss Nina Oliver, S. A. Berry, W. A. Pharis, and Charlie Gant.

The recess was passed in nearby hall where a Berea menu was served by willing hands and enjoyed by nearly *two hundred* who said: "It was fine." Oysters, chicken salad, rolls, butter, cheese, crackers, tea, coffee, and three kinds of cake. The hospitality of Berea is proverbial, and here the culinary art seems to have reached the artistic stage. The day was so beautiful and the spring was lavish of her green and her colors that age and youth mingled like all colors in the flowers.

The afternoon session did not nod. The audience was alert to the close. There was no break in the program.

Rev. W. M. Jay conducted devotional service. The Orchestra filled the air with sweet sounds. Mrs. Jack Hargroves read well, "The Woman Who Gave Herself". More orchestra music.

Then Dr. J. O. Atkinson delivered one of his inspirational addresses on the "cup" and the "cross", emphasizing the awful responsibility which Jesus felt in the task which crucifixion implied. This was followed by the adoption of the following resolutions:

RESOLVED: 1. That this good day and this first Woman's Missionary Rally with good Berea inspire grateful thanks to the "Giver of every good and perfect gift."

2. That a rising vote of thanks are due and gratefully given to the good women of Berea for the sumptuous and delicious luncheon served gratuitously to all present.

3. That the solo, quartet, orchestra, and splendid addresses by Mrs. Wood, Miss Holt and Dr. Atkinson furnish additional reason for an expression of appreciation.

4. That we include in this vote our grateful thanks to God for the missionary spirit which this meeting has inspired in our hearts.

The round table discussion was conducted very cleverly by Mrs. B. D. Jones of Holy Neck. This brought out interesting facts as to the history of the organization of missions in the church and the growth of the work.

The meeting voted to make the district rally permanent in Nansmond county.

The quartet sang, "Savior, Source of Every Blessing," and Dr. Atkinson dismissed the audience with a prayer, and the audience retired with the feeling that it was good to be there.

W. W. STALEY.

EDITORIAL BRIEFS

STUDENT TO FACE CHARGE OF HAZING

The Wake county Grand Jury on April 13, returned a true bill against an A. & E. student for hazing. Some time ago a hazing episode took place at the A. & E. institution and the affair was thoroughly investigated by the faculty. After the matter was gone into the evidence was turned over to the solicitor by the college authorities. The college felt that it would be unable to discover the guilty party and took advantage of the law passed in 1913 for the purpose of protecting boys from their own folly.

It is time that hazing in colleges be stopped. It is a barbarous affair and always executed in the absence of common sense. We commend the faculty of the A. & E. college for its stand in the findings, and the decision of the court will have a great deal to do with future hazing in our institutions. The public will certainly watch the outcome of the affair.

TRANSIENT MEMBERSHIP

One of the big problems of the Church today is the transient membership. This is especially true of the city church where thousands flock to the cities each year from the rural churches and fail to carry their membership with them. Not only do they fail to bring their church letter with them, but they also often care little or nothing about attending the church of their own denomination. As a matter of fact they feel somewhat a freedom and go to the nearest church, or to the church that gives the first invitation.

If you move to the city or to the country, take your church letter with you, and when the day and the hour of worship comes attend the church of your own denomination.

CIRCULATION OF DENOMINATIONAL PAPERS

It has been stated again and again that the denominational press has possibly the smallest circulation of any class of publications in the country. This indictment is both true and strong. It is a pity that it is true and very much regretted that it is as strong as it is. We know of many instances where there are many more papers of a general religious nature taken than the Church paper. We have in mind while we write, two papers connected

with no denomination in any way and each enjoys a circulation of nearly 200,000 each week. These papers can afford a large editorial staff and command a very high rate for advertising.

It is true that any paper not circumscribed by the membership of some organization has a greater opportunity to increase its circulation than the paper that is curbed. However, it has always seemed to us that it is both a great opportunity as well as a duty for every member of a denomination to read the denominational paper.

WHERE OUR MONEY GOES

We very often hear the figures given as to where our money goes, and while the following is not new in any sense, it is supposed to represent the 1919 facts covering the items named below.

Chewing Gum	50 million
Pianos, organs and phonographs	250 million
Furs	300 million
Soft drinks	350 million
Toilet soaps	400 million
Perfumes and cosmetics	750 million
Candy	1,000 million
Automobiles	2,000 million
Tobacco	2,110 million

It is said that the Churches in the United States gave only 29 million for foreign missions during 1919. This is a poor comparison with what we spent for chewing gum, candy, tobacco, etc. Here is a good problem for some one to solve. At this rate how long will it take to Christianize America?

DO NOT READ THIS

Say, Mr. Mrs. or Miss Subscriber, possibly you have overlooked sending your renewal. THE SUN is in need of funds and a little sacrificing upon the part of subscribers now will be very much appreciated.

CONFERENCE RALLIES

We call attention again to the Conference rallies now being held in the various Conferences in the interest of mission work. These rallies have been announced several times in THE SUN, and here is hoping that the readers may have much encouragement.

A man is measured by what he does for his fellowmen and not by the silver, gold, and bonds he may be able to accumulate.

A citizen is a man who is willing and does share the responsibility of his community. A citizen is not a sponge.

CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

WHEREIN WE REJOICE

All of us are elated, none so much so as the writer, over the wonderful things taking place at our Peoples' church, Dover Delaware, under the pastorate of Dr. Roy Helfenstein. For months this church was without a pastor and the coming of Dr. Helfenstein has thus far proven a blessing indeed. From his printed "Order of Service" for Sunday, April 3, this thrilling information is gathered:

"Last Sunday we had evidence of God's promise to answer prayer. Seventy-four persons were received into the communion of this church. What a glorious victory God has given us—he has more than answered our prayers—our cup is full and running over. Fifty was our goal for Easter Sunday. Seventy-four was our harvest. The field is still white. Some that you were praying for have not come into the fold. Do not stop praying. God has promised—and He never fails. Men and women are thinking as never before. Let us still go after them. We should be receiving new members each Sunday and we will receive them if we continue our supplications to God. Do not destroy your prayer list. Keep praying for every person on it and do not stop until you have prayed them into the Kingdom.

"The evangelistic services will be continued each Wednesday and Sunday evenings for the next two months. This is done at the request of many of our members. They will be a success if you will attend—especially the Wednesday evening service. This service will be made attractive with song and prayer. Come and bring a friend with you. Surely you can spare one night from the cares of business to come to the house of God to pray for yourself and your friends. 'THE FIGHT IS ON.' Every man, woman and child in Dover for Christ, should be our slogan."

There is a great field for usefulness and service in Dover and it is a joy indeed to realize that "the man for the place" is there.

GLAD NEWS FROM SUNDAY SCHOOLS

From Bro. Cary Daniels, Secretary Damascus Sunday school, Orange County, N. C.: "You will find enclosed a check for \$1.00 for missions. Our school is to contribute one Sunday's offering each month for missions and we hope to increase our offering." This cheers us for we know that in a few years or months there will grow up in Damascus Sunday school a missionary sentiment and interest that will not only help others, but will help the school and community. Who knows but out of this beginning there will one day go from Damascus a missionary who will carry the gospel to the uttermost parts. To this end is the Mission Secretary laboring and praying, not only that Damascus, but scores of others of our schools will in a few years have representatives on the firing line for Christ.

And of like character, with beautiful spirit this comes from the high hills of good old Virginia: "It is with great pleasure that I tell you that you can number Leaksville Sunday school with your number who are giving one Sunday's offering to the Orphanage and one to missions each month. We had been giving to the Or-

THE HOUR OF WORSHIP

THE BOOK OF BOOKS

Did you know that what we use as a text book in Sunday school, church, and home, the Bible, bears the grandest of all titles? It is known the world over as the "Book of Books." It is among the oldest in all literature, and is the freshest from the press. In price the poorest man may have a copy as a gift, or he may help to pass it on to others. It has been known as the "Family Bible" and who ever heard of the "Family Shakespeare," yet all honor the bard of Avon. His the grandest of classics, Lincoln knew no other, the richest in prose, the rarest of poetry and the purest in its teachings. No romance can equal in interest its biographies, and no fiction point to the fancy what are here found as eternal verities. It sustains us by its doctrines and promises, comforts the mourner, pillows the head of the dying and lights departing pilgrims to the other country. It outlives all its enemies and outsells all other books on the market. Where do you not find the Bible, property has no rights, liberty no law, virtue no respect, society no safeguard, home no sanctity, and human life no value. It is made like other books; yet it is held in greatest reverence, enshrined in the affections, consulted in private, read and expounded in public, more commentaries written upon it than upon all other books combined. With their hands upon its pages, clergymen are ordained to their sacred office. Kings and queens are crowned upon it and Presidents inaugurated for the chair of state. It lays the foundation for all jurisprudence. It is invoked in the sacred rites of baptism and matrimony. It is one of the first books to be placed in the knapsack of the soldier, is the earliest book commended to the child and the last book to touch the hand of the aged. The practical parts can be understood by the youth, and the philosopher can will all his days in its study. Life has been risked or lost to bring it out in hundreds of languages and dialects, banishment and exile have been endured without murmur for its sake. They have suffered the loneliness and darkness of the dungeon and

phanage for a long time. The first Sunday in March our pastor, Bro. Crumpler, requested the school to give one offering each month to missions. So I put his request before the school and it was adopted without a single vote against it. I believe in missions and want to do all I can for missions. Pray for our school that we may be a great power for good in our community, and in others, for Christ and for missions (which means the spread of His gospel). Also pray for me that I may be guided and directed in trying to serve as Superintendent. Yours fraternally, V. G. Eppard." With such a spirit at its head Leaksville Sunday school is bound to be a power for good. For as the school contributes to missions they will enquire and will learn more and more about missions—and the spread of the good news of salvation to all the world.

sung the sweet Psalms until the flames of the stake have brought their crown, and angels witnessed joyfully their coronation.

Is it not true? "The grass withereth, the flower fadeth, but the word of our God abideth forever."—*Dr. A. W. Hayes in the Leonia Methodist.*

FORGIVENESS OF INJURIES

Well, daddy, what injuries do you find it to be the hardest to forgive? Go, my boy, and read Matthew 5:44-45; Proverbs 27, and I feel quite sure you will find it to be the hardest to forgive, not the affronts put upon us by strangers, but the wounds we get in the house of our supposed good friends; the thing that bites like a snap turtle and stings like a wasp, is the disloyalty of those on whose loyalty we counted as we count on our own souls. They are the failures to meet our needs, and to understand our sorrows, on the part of those to whom we thought we had the right to look for a cheering word, in the gloom of sorrow's darkest hour. They are the disillusion, the bitter disappointments.

How thankful we should be that beyond all human love is divine love. Nothing but love can save us. Nothing but hatred can destroy us. The door of hope can always be opened, and the door of life's bitterest sorrow can be closed, when we come, on bended knees, and from lips and heart say: I forgive, and love you. John 15:12, we read: "This is my commandment, that ye love one another, as I have loved you." D. A. LONG.

JUST AS JESUS SAID

When the disciples did as Jesus told them they found everything prepared just as He had said. When the Lord sent them to get the colt He was to ride into Jerusalem, they found the colt just as He had said. When he sent them to prepare for that last Passover supper, they found the man with the pitcher, and the upper room just as their Master had said. Everything which He told His disciples when He sent them forth upon any mission, they found just as He had said unto them. Those who went forth at the Master's word, taking nothing with them save the promise of every need being met, found their Lord had told them the truth.

Promises almost innumerable of great and good things await the faithful and obedient followers of Jesus. But faithfulness and obedience are the requirements for the fulfilling of those promises. Follow the directions which your Lord has given, obey His voice, and find what He has promised is ready for you. Oh, it is a grand, glorious thought for the Christian. A never-failing Friend, whose resources are unlimited. A Friend that sticketh closer than a brother. A friend who has said, "I will never leave thee, nor forsake thee," and "Lo, I am with you alway, even unto the end."

But for the careless and indifferent, for the faithless and unbelieving, there are great, solemn warnings of judgment and punishment to come. These are just as sure of fulfilling to the wicked as His promised blessings are sure of fulfilling to the righteous. The same voice which gave the great and glorious promises to the faithful and obedient, pronounced the "woes" for the disobedient and unbelieving.

There are only two roads by which we can make the journey through this life. One is the broad, the other is the narrow way. The choice must be made. Which shall it be? The broad way looks attractive with its gay throngs and innumerable pleasures along the way. But those pleasures do not satisfy. The faces of those upon this road bear witness to that. Jesus said this road leads to destruction. That is final for He knows. Those who travel the broad road to the end will find it leads just as the Master said—to destruction.

The other road does not look so attractive to most people. There are comparatively few traveling this road for it is narrow and it is steep. There are many rough places in it and there are many thorns along the way. Those who travel this road are oft-times thorn-pierced, foot-sore and weary, but their faces show they are being kept in perfect peace. At every hard place there is a "fear not" or a "be of good courage" spoken by the One who ever walks beside those who travel this road. The One to whom all power has been given. The One who has won the victory over everything, even the last enemy.

At the hard places the "everlasting arms" are always there to lift us up and bear us over the places we cannot pass through alone. They bear us on and on, up and up, until at last they bear us safely up to the mansion Jesus said He was going to prepare for all who faithfully travel this narrow way to the end. If we faithfully travel this road to the end we will find all the Master promised. The pearly gates will swing open, the mansion Jesus promised will be ready, and we shall dwell with Jesus forever and forever in that happy land.

MINNIE LOHR.

Mt. Vernon, Ohio.

CHINESE RELIEF FUND

Previously reported	\$506.74
Rev. and Mrs. W. G. Clements	5.00
Rev. and Mrs. J. W. Knight	5.00
<hr/>	
Total	\$516.74

A UNIQUE PLAN

Pastor J. V. Knight of the Raleigh church used a very unique plan to invite the people to revival services now going on in his church. He had 2000 3x6 tags printed announcing the meeting, containing the pastor's picture, and a personal invitation to attend the services. A small string was attached to these tags and hung on the door knob of nearly 2000 homes.

Rev. H. Russell Clem, Springfield, Ohio, began a revival meeting in the First Christian church, Greensboro, N. C., on last Sunday.


We sympathize with Rev. R. P. Crumpler in the loss of his mother some days ago.

Pastor Lankford of the Burlington church will be formally installed Tuesday night, May 3.

Several items received too late to be included in this issue. They will appear next week.

EDITORIAL

IDEALS OF A RELIGIOUS JOURNAL

E recently came across an article written about twenty-five years ago on "The Ideals of a Religious Journal." The author of the article had been in the editorial harness for a number of years and remained in such a position for a number of years after writing the article.

The ten points set down by this great editor were as follows:

1. Mechanically, it would be as nearly perfect as the art of printing could make it—fresh type in sufficient styles, clear print, and good substantial paper. This would make it a delight to the eye and would almost compel a reading by those not interested.

2. Its matter would be classified in suitable departments, with an eye to order and to variety. Like a well-ordered house, there would be a place for everything, and everything in place. This of course would require ideal contributors who would send in matter early enough to be properly classified, or patient enough to wait until the next issue for its publication.

3. It would be conducted, not for the benefit of its publishers or editors, nor to please any one class of its readers, but in the interest of the kingdom of God, and with constant and conscientious reference to that high end. Like every other interest, it should, of course, be conducted on business principles, but these would be the means, not the end, in an ideal religious newspaper.

4. In tone and spirit it would be as broad and charitable as the New Testament, blending loyalty to truth with fraternity and Christian courtesy to all who love our Lord Jesus Christ in sincerity. It would plead for Christian unity, not by harping continually on a few pet doctrines, but by the exaltation of Christ above all party lines and names, and faith above opinions and traditions of men.

5. While not neglecting doctrinal truths, it would give the greater emphasis to practical or applied Christianity, in personal purity, in social, political, and industrial reforms, and in the fulfillment of our obligations to evangelize the nations: in a word, to the bringing in of the Kingdom of God to such degree that His will shall be done on earth as it is done in heaven. It would insist that Christianity is the divine remedy for the world's ills.

6. A fraternal and courteous comparison of views by brethren on current questions, would not only be permitted but invited; but no bitter personal controversies would be permitted to soil its pages. Those who cannot rise above personalities in a religious discussion, would be compelled to find another medium for their articles.

7. It would present from week to week a sort of bird's eye view of the movements in the religious world, and of leading events in the great departments of human interest, usually designated as "secular," but often having far more significance as indicating the real progress of Christ's kingdom, than many events classed as religious. The ideal paper will consider nothing foreign to its mission which affects the interests of men.

8. It will have in its employ one or more persons who know how to use a blue pencil intelligently, but remorselessly, and who will cut down all long reports to the essential facts, and thus make room for brief reports from the whole field, instead of occupying all the space allowed to that department with reports from only a few churches.

9. It would of course, be a progressive paper, for even an ideal paper would not be perfect, but only *approaching* perfection by the realization in a reasonable degree, of present ideals. While defending the Bible from the attacks of its enemies, it would be equally faithful in guarding it from the mistakes of

its friends. While holding fast to truth already gained, it would foster the spirit of hospitality to new truths or to wider and clearer views of old truths. The ideal paper would necessarily be an advocate of religious reforms, instead of the existing order of things, because the ideal church is not yet realized.

10. In a word—and this sums it all up—the ideal religious paper would be —*must* be—a **Christian** paper—not in name merely, but in spirit, in aim, and in method. Its editors and contributors must be Christ-filled men and women, who are large enough, true enough and brave enough to speak the truth in love, and utter the words for the hour that need to be uttered regardless of all consequences to themselves. They will seek to be true to Christ and to the demands of His kingdom, no matter what may befall them. The one adequate remedy for the imperfections of religious journals, as of churches, society, government and civilization, is to more fully **Christianize** them.

We believe that THE CHRISTIAN SUN comes very near meeting all these ten requirements. Mechanically, THE SUN is equaled (not excelled) by only one Church paper that comes to this office. As to classification, we feel that we could not do better than we are doing. It means a saving of time to have different matter classified for ready reference. THE SUN is certainly not conducted for the benefit of its publisher or editor, neither is it conducted to please any one class of its readers. We endeavor to edit THE SUN with a consciousness that with many minds and tastes, it is necessary to make a varied selection in editorials, reprint, and contributed matter. No man is prepared to fill an editorial chair who asks himself if certain persons are to like each article that is selected for publication. We further endeavor to be liberal and just, though no editor has ever lived who has not been accused of being otherwise. We are simply no exception to the rule and do not desire to be. Yes, the blue pencil is often used, and sometimes in cutting an article we also cut the heart of the contributor, but it is always done with a good will, remembering that the public good is of greater importance than the desire of an individual.

We shall be glad for our readers to look over these ten points so ably put, it seems to us, and see if THE CHRISTIAN SUN measures up to them. If it does not we shall, as said on other occasions, welcome helpful criticism and will appreciate it.

SOME CONSOLATION

There are errors in all papers, and so far as we know, in all books. THE CHRISTIAN SUN is no exception to the rule. We find errors in THE SUN after it comes from the press—errors which we wish could have been seen before going to press, but we always have our consolation in our exchanges, many of which have an editor-in-chief, managing editor, business manager, proof reader, and in short a whole staff, while one man endeavors to fill all these positions with THE SUN.

But here is our consolation: The other day we read where some minister had united a couple in the bonds of matrimony, and by the transposition of the *i* and *t* in *united*, they were *untied* instead of *united*. Now THE SUN has its errors, but it has never *untied* any couple who have tied themselves up to march together on the matrimonial road.

And here is another case of genuine consolation: There is a religious sect in the United States known as the Dunkards. A very able exchange before us, in speaking of the Dunkards, inserted an *r* after the *D*. Now THE SUN makes its errors, but it has never made out the members of any religious body as all being drunkards.

But how about this: Another exchange whose pages we have before us as a proof of the very gracious (?) thing that we are about to say, reports a "swell" wedding, and in another column is also supposed to be an article about an auction sale. In some way the type in the two articles became "pied", and so among the beautiful presents presented on the wedding day were the following: One manure spreader, one cotton planter, one two-horse wagon, twenty-one bushels corn, seven yearlings, and four stacks hay. We dare not quote further lest we shock the modesty of some of our readers and create a fear for all future marriage write-ups.

Now, brethren, be sweet if we make an error and remember that nearly all editors have bald heads from worrying over trying to read poor hand-writings. Of course, every man who has never edited a paper knows beyond a shadow of doubt that he can get out an issue without an error, and the only way that you can prove to him that he cannot, is to let him try his hand.

OUR CARDINAL PRINCIPLES

It is to be doubted if we make as much as we should in these days of our Five Cardinal Principles. Are we really teaching our congregations, and our young people in particular, what we as a denomination stand for in the world? If this is answered in the negative we are wondering if an idea recently advanced by Rev. J. V. Knight of our Raleigh church is not worth considering and carrying out in all our congregations. Brother Knight has drawn up the Principles in the form of a responsive reading. These he is to have printed and posted in the hymn books, read by his congregations, and then on occasions use the same as a responsive reading. They are certainly good reading, and they are from the Bible. Read them.

RESPONSIVE READING

(Five Cardinal Principles of the Christian Church)

PASTOR: "We believe the Lord Jesus Christ is the only Head of the Church." *Colossians 1:18; Ephesians 1:22-23.*

PEOPLE: "And He is the head of the body, the Church; and was given to be the head over all things to the Church, which is His body, the fullness of Him that filleth all in all."

PASTOR: "The name Christian is a sufficient name for the followers of Jesus Christ, and His Church." *Isaiah 62:2; Acts 11:26.*

PEOPLE: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shall be called by a new name, which the mouth of the Lord shall name. . . . And it came to pass,

that a whole year they assembled themselves with the Church and taught much people, and the disciples were called Christians first in Antioch."

PASTOR: "The Holy Bible is a sufficient rule of faith and practice." *II Timothy 3:16-17; Psalms 19, 7, 8, 11.*

PEOPLE: "All Scripture is given by the inspiration of God, and is profitable for doctrine, reproof, correction, and instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. . . . For the law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple, and the commandment of the Lord is pure, enlightening the eyes. . . . for by them thy servant is warned, and in keeping of them there is great reward."

PASTOR: "Christian character is a sufficient test of fellowship, and of Church membership." *Matthew 7:21; John 3:16; John 1:12.*

PEOPLE: "Not everyone that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. . . . For whosoever believeth in Him shall not perish, but have everlasting life, and to as many as received Him, to them he gave power to become the sons of God."

PASTOR: "The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all." *Romans 14:4; Matthew 15:9; Galatians 5:13.*

PEOPLE: "Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall be holden up, for God is able to make him stand—For in vain do they worship me, teaching for doctrines the commandments of men, but brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

A PRACTICAL UNDERTAKING

The undertaking now in operation by the Woman's Boards of the Conferences to carry the practical mission message to all the churches is a very worthy undertaking. As announced in recent issues of THE SUN the Conference is divided into districts so that representatives from all the churches can get to these district rallies. It is well enough to read, to think, and to pray, about mission work, but when our leaders can get the people together for such practical purposes as organization, the solving of problems, and discussing the mission work, it is far better than any other plan. The result will be telling in many ways and the churches should reap a rich reward in service by sending delegates to these meetings.

THE OBSERVATORY

J. E. MASSEY

SOVIET RUSSIA IN BUSINESS

Until Lloyd George opened up trade negotiations between England and Russia, it seemed that the Bolshevik Government would almost completely fail in respect of recognition by the leading business nations of the world. But now that the English experiment is being carried out, other countries, including the United States, are observing the developments of the trade relation with keen interest, in some respects closely akin to jealousy. France is especially obsessed with such an attitude, believing that the honor of the present Russian Government is to be for a long time stained because of its disregard of debts to France incurred during the old regime when the country was marshalled to the forces of the Czar. France needs all the trade she can get, but she agrees with the United States that the present Government in Russia is an irresponsible one, upon which little can be depended.

Premier Lloyd George gives an official British definition of the trade agreement which he and his cooperatives have made with Russia, laying emphasis upon the fact that it is purely a "trade agreement", and nothing else. He recognizes that "the Soviet Government has as complete control over that vast territory as any other government can possibly have under present conditions." In his explanation he says that the agreement is not a treaty of peace, but a "desire of his Government to clear up all outstanding differences throughout the whole of Europe and that part of Asia which is still under control of the Soviet Government." He says that it is not an attempt to make settlement for "national injuries" done by the Soviets, but that he has rather safeguarded such questions, promising that England will press all such claims of debts which Russia owes the other countries. The Premier is ready and willing to join other countries with a view of establishing peace between Russia and Western Europe.

Russia wants to get into business with the rest of the world and it seems that she is succeeding in doing so at present more than during any other time of the reign of the Soviets. The business world is needing her as a customer; yet most governments like France and the United States, fear the possible influence that such trade agreements may bear upon radical minded elements of their peoples. There is a feeling that open trade routes will bring propaganda and cause dissention in favor of the power which has until lately been unrecognized and marked as misrepresentative of the best principles of government.

THE COMING OF HIGHER PRICES

The economic signs are that prices are shortly to stabilize and then move gradually upward. According to the opinion of *The New York Herald*, this however, is to be understood as applying merely to prices in general. There are prices that are yet to fall, and fall appreciably.

As to some other commodities, speculative groups are apparently already organizing to accelerate advance in prices. The Federal Reserve system of banking may act as a deterrent by its control of credit and interest rates, still the markets at present are little responsive to credit influences, and there is little in the present tendencies that is explained by currency or banking conditions. "There is no lack of money or credit with which to buy in the United States, but solely the lack of disposition to buy." *The Tribune* continues: "This indisposition to buy seems to be the principal reason for whatever falling off in the volume of the credit currency. A considerable revival in purchasing can take place with the existing volume of circulating medium and without an increase appeal to the credit facilities of the banking system.

"But now demands for credit will set in with any considerable revival of trade or advance in prices. This expansion of credit, if it is granted will promptly react to accelerate the advance in prices. Every semi-speculative process tends to work cumulatively, and it is perhaps too much to hope that the Reserve banks will early apply the brake to limit whatever forward movement in prices may set in."

It is a general belief, in the estimation of *The Tribune* that "the prices of those commodities that have especially suffered during the last few months are manifestly getting firmer—wheat, sugar, cotton, silk, leather, for example, and even copper and wool." What goes down to extremes must come up, is as true as what goes up must come down.

OLD CLOTHES FOR THE NEEDY

Thrifty housewives are getting many pointers on conservation from instructions sent out by the Red Cross to its chapters in the movement to make garments for thousands of needy children in Europe who can be reached by Red Cross workers over there, provided the clothes are furnished by Red Cross workers over here.

There is, for instance, the matter of old sweaters. Where these are collected by Red Cross chapters doing their share in making layettes for newborn babies and garments for boys and girls from 1 to 14 years of age, wonderful results are obtained.

The good part of such used clothing is cut out and cleaned and the pieces sewed into all sorts of warm necessities for Europe's shivering babies. From such old sweaters can be made not only warm, but attractive blankets. Some of them are cut down into children's sweaters, caps, mittens, scarves, leggings and helmets. Each seam is stitched two or three times to prevent raveling. There is, in fact, a multitude of uses for such discarded garments, where they are cleaned and taken in hand by skilled Red Cross workers.

The southern division has set itself to provide its quota of clothing for 250,000 newborn babies and 500,000 girls and boys that Red Cross workers overseas are in contact with in their work of providing medicines.

By the way, did you read what Brother Johnston ("Uncle Charley") said last week? Look it up.

OUR ORPHANAGE

A CHALLENGE TO OUR PEOPLE

I was talking to a friend of the Orphanage a few days ago and he asked me how much money would it take to finish the Children's Home and pay for it. I told him that if I could raise six thousand dollars I would be able to pay every dollar when the work was finished. He said to me, "If you will raise five thousand dollars I will give you one thousand to make it out." This same man has given the largest contribution that has been given to build this home, besides a number of other fine donations.

He is not a member of our Church, either. He is interested in the Orphanage and the little helpless children and desires to see this home completed and opened for the little tots. He is anxious to help us but wants to see our Church take the same interest he has. One man anxious to give one-sixth of the balance! It does seem to me that out of a membership of more than twenty-five thousand members we ought to meet this challenge. We ought to do it by the tenth day of May. If five thousand of our members would mail us just one dollar each, how easy it would be to meet this challenge! Ten thousand at fifty cents each would meet it. How easy it would be to just enclose one dollar and mail it to me, and if five thousand would do this we would be happy indeed! What a little sacrifice on your part but what a sum it would raise quickly!

One pastor told me today that his churches had decided to furnish six beds complete for the new building. That is splendid. How many more of our churches would like to do a great deed of kindness like this?

A Ladies Aid Society from another one of our churches selected another room in the building to furnish. Just two more small rooms to furnish. Will two Societies take them? Then will the others furnish beds in the dormitory rooms? The time is getting short. We want to get this furniture in by May 15, if possible. Our Board meets Wednesday, May 20, or about that date. We want to have everything in order by that time.

Write me a rush letter saying that your Society is going to furnish a room or furnish beds in the dormitory rooms. I am counting on the good women to do this.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR APRIL 27, 1921

Amount Brought Forward \$6,021.70
 Children's Offerings
 Virginia Pearl and W. T. Ayscue, \$0.20; Jewel Banks Stout, .10; Ruth M. Sanford, .30. Total \$0.60.
 Sunday School Monthly Offering
 (North Carolina Conference)
 Burlington, for April, \$65.86; New Lebanon, 1.00; New Lebanon Baraca Class, 1.00; Palm Street, Greensboro, 8.00; Reidsville, 1.00; Liberty, (Vance) 1.42; Ingram, 7.00.
 (Eastern Virginia Conference)
 Washington Street, Portsmouth, 3.00; Dendron, 1.00.
 (Valley Virginia Conference)
 Antioch, \$2.40

(Alabama Conference)
 Wadley, Ala., \$2.65.
 (Western Conferences)
 Huntington, Ind., First church, \$9.10. Total, \$103.43.
 Special Offering
 Jr. Missionary Class, Suffolk, church, \$8.00; G. L. Gwynn, 10.00; W. H. Thomas on support of children, 25.00; G. L. Jones on support of children, 30.00; J. H. Jones on support of children 30.00; Shady Grove church, 2.19. Total \$105.19.
 (Furnishing New Building)
 Ladies Aid Society, New Hill church, \$3.50.
 Easter Offering.
 South Norfolk, Va., \$134.70; Franklin, Va., 50.00; Berea, (N. C.), 3.60; Berea, (Norfolk), 3.50; Bethel church (N. C.), 8.30; Martha's Chapel, 10.00; Liberty Springs, 16.00 Christiana Sunday school, Ala., 1.25; Wadley Sunday school, Ala., 5.25; Lebanon Sunday school, 11.41 Christian Chapel, 5.40; Joppa, 7.50; Mayland, Va., 5.55; Berea Sunday school, N. C., 7.63; Damascus Sunday school, 5.00; Fullers Chapel Sunday school, N. C., 13.00; Antioch, Val. Va., 15.70; Plymouth, N. C., 2.65; Total \$306.39.
 Total for the week, \$519.11. Grand total \$6,540.81.

CHILDREN'S LETTERS

Dear Uncle Charley: I am very busy getting ready for the closing of our school, and hope that we will have a good time, though I am sorry to think that the school is to close. Did you have any fruit left unhurt by the cold weather? We have a little if it will stay on the trees now, but I am afraid that we are not going to have many strawberries. I hope that all the cousins and the Orphanage family are well. We enclose our dues for April.—*Virginia Pearl and W. T. Ayscue.*

I am very sorry that you are not going to have many strawberries. They are so fine with sugar and cream —“*Uncle Charley.*”

Dear Uncle Charley: I am a little girl only two years old, but I want to join the band of cousins. I go to Sunday school at Parks' Cross Roads. Rev. A. T. Banks is our pastor. Mrs. Banks named me and gave me a nice present, too. You will find enclosed 10 cents for the little ones.—*Jewel Banks Stout.*

I am happy to give you a very cordial welcome to the band of cousins, and hope you will write often.—*Uncle Charley.*

Dear Uncle Charley: Enclosed you will find 30 cents which are my dues for February, March and April. I did not intend to wait so long but was going to school and was very busy. Our school closed April 5. We had made preparations for an entertainment, but chicken-pox, small-pox, and the influenza were raging in our section and the county health doctor said we must not have the entertainment. This was a great disappointment to us. Hope that you and the little orphans are well and with best wishes for you all.—*Ruth Sanford.*

Well, Ruth, you seemed to have all the trouble at one time. The "flu" is enough at any one time. I am glad that you wrote this week, and you must not forget the Corner.—“*Uncle Charley.*”

WOMEN AND THE KINGDOM

TO THE WOMEN OF THE NORTH CAROLINA CHRISTIAN CONFERENCE

Arrangements for the District Missionary Rally Day Meetings of the North Carolina Conference are being completed, and we anticipate well attended meetings, full of interest and enthusiasm.

Dr. J. O. Atkinson, Miss Bessie Holt, and Mrs. W. A. Harper will be present at these meetings—each one full of the Spirit and Power of the Almighty God, and carrying a message of greater service to the women of the Conference. Again, we would urge our women to attend these meetings; we desire the presence of the pastors of the various churches also, that we may all work together for the glory of God and the up-building of His kingdom on earth.

We are hereby giving a correct and complete list of churches, superintendents, places and dates for the District meetings. Write the leader of your particular District that you will attend.

Vance and Warren Counties District, at Liberty church, Vance Co., Saturday, April 30, Mrs. R. L. Williamson, Henderson, N. C., Superintendent.

Fullers' Chapel, Henderson, Liberty (V), Antioch, Mt. Auburn, Bethlehem.

Franklin County District at Oak Level, Sunday, May 1, Mrs. W. H. Hudson, Youngsville, and Mrs. Cary Whitaker, Kittrell, N. C., Superintendents.

Franklinton, Good hope, Mt. Carmel, Mt. Gilead, New Hope, Oak Level, Pope's Chapel, Youngsville.

Alamance District at Burlington church, Tuesday, May 3, Miss Bessie Holt, Burlington, N. C., Superintendent. Berea, Bethel, Bethlehem, Burlington, Concord, Elon College, Graham, Haw River, Hopedale, Long's Chapel, New Providence, Pleasant Hill, Shallow Ford, Union.

Guilford District at Greensboro First church, Wednesday, May 4, Mrs. M. F. Cook, Greensboro, N. C., Superintendent: Apple's Chapel Belew Creek, 1st. church Greensboro, High Point, Hines Chapel, Monticello, Palm St., Greensboro, Pleasant Ridge, Salem Chapel, Smithwood.

Lee County District at Sanford church, Thursday, May 5, Miss May Gunter, Jonesboro, N. C., Superintendent. Grace's Chapel, Lee's Chapel, Moore's Union, Popular Branch, Sanford, Shallow Well, Turner's Chapel, Zion.

Chatham County District at New Elam church, Friday, May 6, Mrs. S. V. Holt, Moneure, N. C., Superintendent. Antioch, Bennett, Christian Chapel, Christian Union, Hank's Chapel, Martha's Chapel, New Elam.

Randolph, Moore, Montgomery, Hoke District at Shiloh church, Sunday May 8, Mrs. G. R. Underwood, Bennett, N. C., Superintendent. Antioch, Asheboro, Brown's Chapel, Center Grove, Liberty (R), New Center, Parks' Cross Roads, Patterson's Grove, Pleasant Cross,

Pleasant Grove (N. C.), Pleasant Ridge (R), Pleasant Union, (R), Ramseur, Randleman, Seagrove, Shiloh, Spoon's Chapel, Union Grove, Big Oak, Ether, Keyser, Mt. Pleasant, Needham's Grove, Shady Grove.

Halifax, Va., District at Pleasant Grove church, Sunday, May 15, Mrs. W. J. Pierce, News Ferry, Va., Superintendent. Danville, Va.; Hebron, Va.; Ingram, Va.; Lebanon (Caswell); Liberty, Va.; Pleasant Grove, Va.; Union, Va..

Rockingham District at New Lebanon church, Tuesday, May 17, Mrs. Florence Sharpe McCollum, Wentworth, N. C., Superintendent. Happy Home, Howard's Chapel, Kallam's Grove, Mt. Bethel, New Hope (R), New Lebanon, Reidsville.

Durham and Orange County District at Chapel Hill church, Thursday, May 19, Miss Lillian Long, Chapel Hill, N. C., Superintendent. Chapel Hill, Damascus, Mebane, Mt. Zion, Durham, Goshen Chapel, O'Kelly's Chapel.

Wake, Harnett and Johnson Districts at Wake Chapel, Sunday, May 29, Mrs. A. F. Smith, Superintendent. Christian Light, Pleasant Union, Amelia, North Clayton, Pleasant Hill (J), Auburn, Bethel (W), Beulah, Catawba Springs, Ebenezer, Haye's Chapel, Morrisville, Mt. Hermon, New Hill, Piney Plains, Plymouth, Raleigh, Six Forks, Wake Chapel, Wentworth.

MRS. W. H. CARROLL, Pres.
North Carolina Woman's Mission Board.

SECOND QUARTERLY REPORT OF W. H. & F. M. SOCIETIES OF EASTERN VA. C. C. WOMAN'S SOCIETIES

Berea, Norfolk	\$11.00
Berea, Nansemond	65.15
Bethlehem	57.35
Cypress Chapel	4.90
Damascus	11.10
Dendron	17.26
Dover, Del.	7.40
First, Norfolk	21.00
Franklin	12.30
Holy Neck	11.60
Ivor	2.85
Liberty Springs	6.95
Memorial Temple	6.70
Mt. Carmel	10.35
Newport News	10.20
Oakland	78.80
Portsmouth	15.60
Rosemont	46.10
Suffolk	108.80
Third, Norfolk	41.75
Waverly	15.80
Wakefield	33.39
Windsor	22.95
Total	\$619.30

YOUNG PEOPLE

Berea, Nansemond,	\$ 8.95
Burton's Grove	7.75
Bethlehem	6.00
Dendron	4.45
First, Norfolk	34.00
Franklin	5.65
Liberty Springs	13.28
New Lebanon	3.85
Suffolk	20.40
Waverly	53.00
Memorial Temple	2.55
Total	\$152.88

WILLING WORKERS

Berea, Nausemond	\$7.50
Franklin	1.85
Holy Neck	8.50
Waverly	3.00
Windsor	1.68
Newport News	2.55

Total\$25.08

TOTALS

Woman's Societies	\$619.39
Young People	159.88
Willing Workers	25.08

Grand total\$804.26

— MRS. M. L. BRYANT, Treasurer

41 Poplar Ave., Norfolk, Va.

“Tell Me a Story”

HOW A TOWN WAS SAVED BY A CLOCK

In the old days, when every city had to be well guarded, the ancient town of Basel, in Switzerland, was surrounded by a high wall. There was only one gate. Beside it stood a tower with a clock in it, and at the foot of the tower lived the old man who was the keeper of the gate.

The old man did his duty so well that for years no harm came to the city, but inside of it were traitors who had long planned to turn it over to its enemies. The old guardian suspected that evil was hanging over the city, but there were no soldiers to help him; so he could do nothing but watch and listen.

One night, when all the lights of the town had been put out, the old man's keen eyes caught sight of shadows skulking near the tower. He knew it was the traitors and that they were there for no good purpose.

It was nearly midnight, and his sharp ears caught the whisper, “When the clock strikes twelve.” That meant, of course, that the stroke of twelve had been agreed upon as the signal for the traitors to fling open the gate and deliver the town into the hands of its enemies.

The old man, listening in his little room, wondered what he should do. He had little strength himself, and there was no time to get help.

At last, when it lacked only five minutes of midnight, he thought of a plan. Climbing the stairs of the tower as fast as he could, he groped his way to the clock and opened its case with trembling hands.

A little later one long, clear note struck from the top of the tower. Only one, then silence. The old man, leaning from the window, heard excited whispers below.

“Why doesn't it go on striking?”

“Could we have slept while we waited?”

The sharpness of that one stroke on the silent air frightened the traitors. They crept away, sulky and fearful, in the darkness. Outside the gate the waiting enemy also heard the stroke, and after a time they went away, bewildered.

The next morning the mayor sent to the gatekeeper to ask why the clock was an hour fast. When he heard what had happened, he ordered a great celebration in honor of the old man who had saved the town.

As for the clock itself, it never was set back. From that time on it remained an hour fast in memory of the time when its single stroke saved the town.—*Olive A. Smith, in Youth's Companion.*



A NEW BOOK ON MISSIONS

We have on our desk a new book on missions—“The Home With the Open Door”, by Mary S. Platt, author of “The Child in the Midst.” The book contains 62 pages and is divided into four chapters. The author is the daughter, granddaughter, sister, wife, friend, and teacher of missionaries and she has written out of a volume of experience. The book is condensed and in practical form. The chapters are as follows: A Revelation in Home Making; Preparation; Making the Home; Using the Home.

The secretary of one of the largest mission Boards in America says of the book: “This book will be one of the greatest educative influences in our mission field. I wish that every one of the Boards would order enough for every missionary. Then every young candidate, even before he has a wife, should read this book, and consider carefully before he proposes.”

This book retails at 75 cents delivered and we have copies on hand ready to be shipped to anyone desiring this practical treatment of the mission study problem.

Address: C. B. Riddle, Publishing Agent, Burlington, N. C.

WHEN YOU BUY BOOKS

When you buy books remember that the Publishing Agent can supply you at the same price that you can secure any book direct from the publishers. We are confident that hundreds of books are bought and read by our people that are not handled through the office of the Publishing Agent. Every book or Bible bought through the office of the Publishing Agent means a profit for the Church. Not one penny of the profit goes to the Publishing Agent, but is a fund that is the property of the Church. It may be a small profit that would be made on your order, but do not hesitate sending it on that account. Remember that it is the aggregate of business done that counts. Remember the Publishing Agent's office when you go to buy a book, Bible or any church necessity.

INDIVIDUAL COMMUNION SETS

Do you have individual communion sets for your church? If you do not write to the Publishing Agent, C. B. Riddle, Burlington, N. C., for an illustrated catalogue that will interest you. The catalogue is free and will be sent immediately upon application. If once you get your church interested in using an individual communion set all discussion as to the advisability of it will be over.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPALS OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE BULLETIN

PERSONAL MENTION

Dr. D. A. Long will preach in the Suffolk, Virginia, Christian church next Sunday.

Rev. B. F. Black, Franklinton, N. C., called to see us one day last week. Bro. Black is still suffering with throat trouble, which is hindering him in his work.

Bro. Elisha Bradshaw, who has been at Elon College since January furthering his studies, left Monday of this week for Chicago to enter the Moody Bible School.

Rev. W. J. Hall, Dayton, Ohio, was among our callers during the past week. Bro. Hall is one of THE SUN's faithful subscribers and keeps in touch with what the Southern Convention is doing.

All day memorial services will be held at the following places on dates mentioned: Pleasant Hill, Alamance, Sunday, May 1; Union, Alamance, Sunday, May 8. THE SUN's Editor is scheduled to be at both of these services and will take part in the program.

President Harper spoke at the First Presbyterian church, Graham, N. C., last Sunday morning, and delivered diplomas at a graduating exercise of the Burlington-Graham Junior Christian Endeavorers, given in the same church that night.

Some time last year we gave a sketch of the condition of the graves of Rev. Daniel W. Kerr and wife, who are buried at Union church, Alamance County, and stated that some work was needed on the grave of these two

pioneer workers of our Church. Some days ago we visited the graves again, and now we would like to obtain this information: Who can send us a picture of the birthplace of Kerr? He was born in Cumberland County, Virginia, July 10, 1776. We shall be glad to have an old picture or a recent picture, of the birthplace of this great man, who was THE SUN's founder, January 1844.

AN ANNOUNCEMENT

The following announcement has been received and will be read with interest by many readers of THE SUN:

*Mrs. Hugh T. Moffitt
announces the marriage of her daughter
Mabel Clare
to
Mr. Basil Sebastian Cox
on Tuesday, April the nineteenth
nineteen hundred and twenty-one
Greensboro, North Carolina*

Mr. Cox is a son of the late lamented Rev. L. I. Cox. THE SUN extends congratulations and best wishes to the young couple.

AN APPRECIATED LETTER

Dear Brother Riddle:

The letter enclosed came to me some time ago, containing a check for ten dollars. It is a very great pleasure to be thus remembered by a friend of boyhood days. When friends express words of good cheer, and grateful appreciation, we value them more highly than silver or gold. I am glad to know, and happy in the thought that along life's pathway I have found some true friends like Brother W. H. Turrentine.

W. S. LONG

(Enclosure)

Burlington, N. C.
March 19, 1921

Rev. W. S. Long,
Chapel Hill, N. C.

Dear Dr. Long:

In recalling our boyhood days and the many happy hours spent together at the old Graham Institute, as well as the many happy hours spent together since manhood and remembering that you were always a welcome visitor in my home, having baptised all my children and administered unto our spiritual welfare. Now, as we are both growing old, I felt that I wanted to write and tell you how much I appreciate the memories of long ago, and regret that we cannot be together more now as the days are passing by.

In remembrance of your never tiring friendship to me and my loved ones, permit me to enclose a check for a small amount which I hope may be of service to you.

With continued fidelity and best wishes, I am

Your friend,

W. H. TURRENTINE.

SOLEMN VOWS

CAVENESS-STEPHENSON

Mr. Roy Orlando Caveness and Miss Maye Stephenson were united in marriage at high noon, Saturday, April 16, 1921, at the First Christian church in Raleigh, N. C. The church was artistically decorated with palms, ferns and potted plants. The wedding music was rendered by Professor Proctor and Mr. Thomas of Raleigh.

The bride's attendants were Mrs. J. Karl McCarthy and Miss Bessie Dunn, the dame of honor being Mrs. J. B. Weatherspoon of Winston-Salem, N. C. The bride was escorted to the altar and given in marriage by her father, C. H. Stephenson. The groom was attended by his best man, Harry Flynn of New York. The ushers were W. H. Stephenson of Dallas, Texas, Dr. Z. M. Caveness, Prof. Hubert Jones, and Rupert Caveness.

Immediately following the marriage Mr. and Mrs. Caveness left for a northern tour of several days. Mrs. Caveness is a most popular and attractive young woman and has scores of friends, as was shown by the magnificent display of costly and valuable wedding presents. She is the daughter of Deacon C. H. Stephenson of our Raleigh church, and has rendered valuable assistance in all lines of church work. One of the very expensive and beautiful wedding gifts was that by members of the Raleigh church and Sunday school.

Mr. Caveness is a very successful merchant and business man of the city.

The souvenir ring ceremony of the Christian Church was used by the writer in making them husband and wife.

J. O. ATKINSON.

CALLED HOME

WATKINS

Mrs. Virginia C. Watkins, widow of the late Col. Meredith H. Watkins, departed this life April 9, 1921, at the home of her son M. M. Watkins, St. James Avenue, Suffolk, Va., aged eighty-nine years.

She had been a member of the Antioch Christian church for many years and was true and faithful until the end. She will

be missed in her home, church, and community by many who knew and loved her. She was first married to Mr. Graves Neblett, who died in the Civil War, and was later married to Col. M. H. Watkins. The deceased leaves five sons, W. E. Neblett of Laurenburg, N. C., W. G. Neblett of Boykius, Va., J. R. Neblett of Edenton, N. C., S. T. Neblett of Wakefield, Va., M. M. Watkins of Suffolk, Va., together with many grand children and a host of friends.

Her funeral services were conducted by her pastor, assisted by Dr. W. W. Staley, at the home of her son, M. M. Watkins, and her remains were laid to rest in the Cedar Hill cemetery. The Lord bless and comfort the dear bereaved ones.

H. H. BUTLER.

SAUNDERS

Charlie Edward Saunders departed this life April 16, 1921, while in a local hospital in Suffolk, at the age of fifty-five years, two months and sixteen days. He is survived by a wife and six children, C. F. Saunders, Norfolk, Va., C. E. Saunders, C. R. Saunders, John Lois, Lovie Olivia, and Whittie Lois Saunders; also three brothers, J. A. Saunders, Windsor, Va., W. E. Saunders, Zuni, Va., and John E. Saunders, Norfolk, Va.; one sister, Mrs. James H. Blanchard, Norfolk, Va., and a host of friends, all of whom will mourn his death.

He was a member of the Antioch Christian church. His funeral services were conducted by his pastor and the remains laid to rest in the church cemetery. The bereaved ones have the deepest sympathy of their many friends. May God bless and comfort them.

H. H. BUTLER.

ENGLISH

Deacon Joseph H. English died April 9, 1921 at the age of 69 years, 7 months, and 28 days. His health failed about five years ago, and he was a great sufferer. He was one of the most faithful members of Mt. Carmel church until his health failed him. He was a member of the Board of Deacons, was Superintendent of the Sunday school for a number of years, and taught a class in the Sunday school for more than thirty years.

He leaves to mourn their loss four sons and four daughters. In the absence of the pastor, Rev. E. T. Cotten, the funeral services were conducted at his church by the writer, and the interment was in the church burying ground. The great company of people at the funeral told of his popularity. Heaven's blessings be upon the bereaved ones.

C. H. ROWLAND.

BEALE

At the home of her sister, Mrs. K. Blythe, near Franklin, Mrs. Bettie Beale, widow of the late Jerry Beale, died April 14, 1921 aged 82 years. She had been a consistent member of Union Christian church many years. The funeral was conducted by the writer in the absence of the pastor, Rev. W. B. Fuller. The interment was in the old family burying ground. Her husband and two children preceded her to the grave. She leaves two brothers and two sisters. A long and useful life has finished. Peace to her ashes.

C. H. ROWLAND.

CURRENT NEWS

The North Carolina Corporation Commission issued an order on April 21, to become effective at once, reducing gas rates in that State from \$2.30 to \$1.95 net per thousand cubic feet. In small cities this rate is to apply on a similar basis.

In accordance with plans and preparations at this time, The North Carolina Orthopaedic Hospital for crippled and deformed children of sound mind, will be opened about June 15, in Gastonia, N. C.

The Chinese minister to the United States, Alfred S. Sze, is now on a speaking tour of the principal cities of the middle Eastern and Western states. The primary object of this tour is to lay before the American people the exact causes and conditions of the present famine in China.

On April 19 the Senate ordered an investigation of the railroad situation in this country, the resolution of Chairman Cummins to this effect being accepted without debate or revision.

Mecklenburg County, North Carolina, voted a two million dollar bond issue on April 19, to be used for the building of hard surfaced roads in that county.

On April 20, many people in certain sections of Georgia were greatly frightened when a meteor, or a series of meteors passed over the state, showering hot metal as heavy as iron, and with an attending noise as though machine guns were being fired. A trail of black smoke followed the metal, but otherwise the sky was clear.

Reports from Europe indicate that France is preparing to revise the Versailles treaty to suit her interests and rights very much in the same way that American has. The position taken is that as the country has never accepted the treaty it has not surrendered its rights.

Mme. Marie Curie, the Polish scientist and the discoverer of radium, is to visit this country next month, to be presented by President and Mrs. Harding with \$100,000 worth of radium for use in her research work.

The printing business in Raleigh, N. C., is threatened with a strike on May 1, printers having given their employers until that time to come to some decision on their ultimatum. The printers are demanding an increase in pay, with a reduction of working hours per week from 48 to 44 hours.

SMILES

"Some un sick at yo' house, Mis Carter?" inquired Lila. "Ah seed de doctah's kyar eroun dar ystidy."

"It was for my brother, Lila."

"Sho! What's he done got de matter of 'm'?"

"Nobody seems to know what the disease is. He can eat an' sleep as well as ever, he stays out all day on the veranda in the sun and seems as well as any one, but he can't do any work at all."

"He cain't—yo' says he cain't work?"

"Not a stroke."

"Law, Mis Carter, dat ain't no disease what yo' broth' got. Dat's a gif!"—*Everybody's*

"How is your wife making out with those onions she is raising in a flower pot?"

"They're drooping. Stirring the soil with a hairpin was all very well, but I don't think perfume from an atomizer is the sort of irrigation they need."—*Louisville Courier-Journal*.

After a long drought there fell a torrent of rain and a country gentleman observed to Sir John Hamilton: "This is a most delightful rain; I hope it will bring everything up out of the ground."

"By Jove, Sir," said Sir John, "I hope not for I have buried three wives."—*Ex.*

CHARLES W. McPHERSON, M. D.
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BURLINGTON, NORTH CAROLINA

DR. J. H. BROOKS
DENTIST

Foster Building

Burlington, N. C.

SUNDAY SCHOOL COOPERATION BECOMES A FACT

Christian workers and those outside the Church will rejoice in the latest evidence of the determination of representatives of Christian agencies to join their forces and energies at every possible opportunity. There are two great interdenominational Sunday school organizations in the United States and Canada, the Sunday School Council of Evangelical Denominations, which includes in its membership 32 different denominational Sunday School Boards and Agencies and the International Sunday school Association with lines running out to every State, Province, County and Community in the land. For a number of years these two great organizations have planned and worked independent of each other. But now the impossible has occurred. They are uniting their efforts to put over a program of religious education that will more adequately reach, teach and save for Christ and Christian citizenship the 26,000,000 children in the United States not now receiving any religious instruction. The significance of this is apparent when it is considered that religiously trained, they insure a Christian democracy tomorrow, and that untrained they are the potential criminals and anarchists and unsafe citizens of the future.

HELPING THE DESTITUTE

The women of America bound up the red wounds of the world war with millions of surgical dressings made under the direction of the Red Cross in workrooms throughout the country.

Now the same hands that sewed these dressings have been called upon to take up needle and thread once more in another humanitarian cause—clothes for babies!

Red Cross representatives abroad report that 250,000 newborn babies and 500,000 girls and boys from 1 to 14 years of age are in rags in Central Europe, hosts of them without shoes, armies of them with only newspapers in which to wrap their nakedness.

And the Red Cross has shouldered the task of clothing them. To carry out the job, say officials of national headquarters, the Red Cross is depending on the hearts and fingers of

the same women who busied themselves day in and day out in Red Cross workrooms during the war.

Chapters in the southern division have been called upon to produce 135,000 garments for boys and girls and 17,000 layettes for little babies. To fill this quota, every chapter must have one out of every three members make a garment and one out of every 25 members make a layette. Many chapters already reopened their old workrooms and are turning out baby clothes with the same neatness and dispatch with which they made surgical dressings during the war. Other chapters are expected to follow suit until baby clothes are being made in thousands of cities and towns from the Potomac to the Gulf.

CONSCIENCE

There's a queer little,
 Dear little telephone,
 That no one ever has seen,
 With a tiny bell
 That sends a thrill
 All through you when you're mean.

When you are good,
 And act as you should,
 It's always very still;
 Do something or other
 That you can't tell mother,
 You feel its tingly thrill.

Each little boy
 And girl has one;
 And no matter what you do,
 Though you hide from sight,
 If it isn't right,
 God's telephone calls to you.

Your conscience is
 God's little telephone,
 'Tis a little wireless too.
 You must listen well
 For the tingly bell;
 No one can hear it but you.

A GOOD RULE

The clock wil go slow,
 If you watch it, you know.
 You must work right along and forget it.
 So, study your best
 Till it's time for a rest;
 The clock will go fast if you let it.
 —*Junior Life*.

All Work First-Class Telephone No. 1026
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 Acetylene Welding
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 236 S. Davie St. Greensboro, N. C.

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THE CHRISTIAN SUN

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Tomorrow

THE EDITOR

TOMORROW is procrastination's day. A *today* is worth two *tomorrows*. Today is salvation's day—tomorrow is where the thief of time steals away with the sinner-man. "Cash *today* and credit tomorrow" is an old saying in the business world—and it means only *credit never*. Tomorrow never really comes—and that is why *tomorrow* is not a good day on which to do things.

Tomorrow is rainbow's end that is never found. Finding the end of the rainbow and waiting till tomorrow are both illusions that lure us on to a never discovered land.

"The idea that a preacher must be put upon short allowance, starved, neglected until he is an almoner, came by the way of Rome and not Jerusalem."

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY



CONTRIBUTIONS



OUR VIRGINIA LETTER

SINCE my last letter to THE SUN, I made a short visit to Columbus, Ga., where I had the honor of laboring last year. When I arrived in Columbus Bro. J. L. Elder met me and took me to his home, where I spent the night. When I first visited Columbus, now almost two years ago, Bro. and Sister Elder's home was my home for three weeks, and of course it was pleasant to meet them again. Like most parents, they have had the experience to see all their children set in their own homes, except Miss Susie, who is yet in school and of course, at home. It was a real pleasure to meet them again. Sunday morning we were up bright and early and off to attend Sunday school and church with the Rose Hill Christian church. On the way over and not a great way from the church, an automobile came near the sidewalk and stopped—it was Bro. Thomas F. Potts, the ever faithful Sunday school worker and deacon, and his daughter, Miss Virginia, the pianist of the church, offering us a seat, which was gladly accepted. We were soon at the church, where we found the Sunday school assembling under the superintendency of Bro. Walter Denson. Rev. R. F. Brown is now their pastor and we found him in place and busy. He has a strong hold on the people and seems to be doing a fine work. It fell to my lot to preach for him that day, both morning and evening, and it was a pleasure to do so. We took dinner with Bro. and Sister Brown in the parsonage. Then we called on Bro. and Sister W. D. Akers—old neighbors of other days—but found them away from home, but Mrs. Akers' father and mother were there, and with them we spent a few minutes of pleasant association. Then Bro. and Sister Walter Denson took us to see Dr. H. S. Munroe, who was our family physician while we lived in Columbus. He is a Presbyterian, but he was as kind and considerate toward us in many respects as if we had been his own pastor. Then we stopped in to see Bro. John. E. Brim and family. They came to the work of the church while we were there, and they have been a great help to the work. Then Bro. Brim took us to see Bro. and Sister J. T. Terrell, who served the church as treasurer, during our term of service, and we believe he so serves the church yet. Then we took supper with Mrs. A. A. Terrell and her family. She is one of the most devoted friends of the little Rose Hill Sunday school and church. She and her family have faithfully stood by the little church there in the days of trial, as have done many others. Then we went back to the church for the evening service, and because Bro. Brown so insisted, we again preached, after which we went with Bro. and Sister Walter Denson to their home and spent the night very pleasantly. In the early morning, I bade them good bye and turned my face Northward.

During my pastorate in Columbus, for a short while I lived next to a family in which there was a daughter, just coming into beautiful womanhood. Just a few days

before my arrival on this trip, she was driving in her automobile down Hamilton Avenue, when the wheels of her machine fell into the grooves of the street car tracks. It was near a curve on the track, and before she could get out, the street car struck her machine and killed her. The sad accident cast a gloom over her large circle of friends. At the church I met Deacon J. F. Houghton who is well known in the church as one of its most regular attendants and faithful members. I also met at church Bro. J. A. Hood, the Captain of the Men and Millions Momevent. Then, too, I met there Judge R. H. Reynolds, who has long been a pillar in the church. He is now beyond the eightieth mile stone in life's journey, and though he has but recently abandoned his office and court, he is still standing by the little Rose Hill church.

On my way home, I stopped off at Darlington, S. C., to visit for a few days Mrs. Barrett and our daughter Ethel (Mrs. Bunn Hearn). John Barrett Hearn is a newcomer in that home and of course is a great attraction for the grandparents. Now they have two fine boys to engage their time and attention, Bunn Hearn, Jr. (now five years old) and the one just named above. It was a real pleasure to spend two days with them.

At Hamlet on my return to Virginia, I met President W. A. Harper, who has been out for a day or two giving an address for the closing of some school. We had only a few minutes to talk, and we did that so rapidly that we could scarcely finish one subject before another was ready. But I must close.

J. PRESSLEY BARRETT.

Holland, Va.

SUFFOLK LETTER

HARD times'' is the most convenient excuse for non-payment of obligations, and the non-performance of plain duty. When prices were high the complaint was universal against the cost of *living*; now the complaint is against *doing*. In both cases the feeling is the common spirit of dissatisfaction. There is no human condition that makes prosperity for all at the same time; but changed conditions open the way for *some* to make gain and prosper. Long experience reveals to man that all human conditions change like the sands on the seashore by a great force beyond the control of individuals. The only permanent and stable relation is the relation of men to God. "Thou will keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

The complaint of "hard times" reveals a material selfishness that commercializes public thought and relations. While the world war was in progress and work was plentiful and prices for wages and products high, "hard times" was not in our vocabulary; but during that time, nearly a hundred thousand of the young men of America gave their lives and a great number maimed or diseased for life. No loss of money could compare with


that loss. Added to that calamity was the epidemic of influenza; but this year is a year of health. We do not set a proper value upon the real values of life; we think too much of money and business. These are important, but many other things outweigh them in the real life of men. Moreover, inflated values inflate ideas, conduct, outlook, and thus exaggerate all conditions and prospects. "Hard times" sobers up public sentiment and individual behavior, and brings men back to themselves, to others, and to God. The prodigal never came to himself, to his home, and to his father, until "he began to be in want". A sense of *need* is the turning-point of many in this world. "All the fitness He requires is to feel your *need* of Him."

It is impossible to say what class of citizens has been hit the hardest by the present "hardest times"; but it will strike all before normal conditions are reached. The farmer no doubt *feels* the depression most keenly, as his plans always involve a full year of time; but 1921 will raise more at less cost than any year in a long time. The question of labor is often a question of willingness to work. Men will plow this year who would not plow if cotton were 40 cents, tobacco were \$1.00, and corn \$2.00; but honest work makes honest men. Jesus said, "My Father worketh hitherto, and I work." Work is at the bottom of all satisfaction and all peace. No church member is at his best until he *works* in the church. "Son, go work today in my vineyard". Work, you see, is a command of Jesus, and it is the happiest state. Next year will be a good year, because this year is a year of hard work. Prices will be good, harvests will be good, men will be good. Seedtime and harvest will not fail. God's seasons and His rivers run on; but His blessings are greatest for those who hold sacred their obligations to Him and to others. "Owe no man anything, but to love one another." That debt of love can never be fully discharged; it draws upon the entire life; the more you pay the debt of love, the larger the debt becomes.

Banish the thought of "hard times" from the mind, harness all your energies for the new task in the new day, and thank God for His help.

W. W. STALEY.

ELON LETTER

 HIS is the commencement season for high schools. The Elon faculty is busy exceedingly, closing up the year's work at home and "killing schools" in other places. These visits abroad are excellent opportunities to do indirect advertising for the College. It would be poor taste for an Elon professor to undertake to persuade members of the graduating class, who have invited them as their guest, to enroll themselves as students at Elon in September. But he can persuade them even more effectively by delivering a good speech, one that breathes the spirit of Christ and whets the appetite for advancement through education. That Elon professors acquit themselves well on these occasions is evidenced by the presence in the Freshman class the

succeeding fall of students from many places visited by the commencement orator of the faculty in the April or May preceding.

These high school commencements are the product of a few years only in an educational and community life. I can recall when the high school commencement consisted of "exercises" by the students with a prayer by some minister. Now there must also be a baccalaureate sermon and a literary address to say nothing of the athletic contests. In many places a high school commencement is as "extensive" in point of time as a College commencement and the tendency is to make it intensive too.

In a typical rural section at the high school commencement time the farmers will lay aside their labors, their wives will prepare a picnic dinner, friends from town and other sections will come in, and a social event of rare possibilities results. The minister who has opportunity to preach to such an assembly and who improves it may achieve more for the Kingdom in one brief hour than by a half year's faithful ministry to his particular congregation. Because at the commencement season people who never attend church will be present and the narrow sectarian too will be there, the doctrinaire who thinks no one can preach the gospel except a minister of his particular denominational bias. The commencement sermon in a high school is thus a great socializing force, making for Christian brotherhood and the elimination of divisive lines in the community's life.

The literary address too has splendid possibilities in it. Of course they may be thrown away or not appreciated. Usually a College professor or a successful professional man is chosen for this message. It is a time for high idealism and the implanting of impulses to noble endeavor. I never accept such an invitation without feeling how inadequate I am to measure up to the splendid opportunity the occasion offers. The graduating class and their friends must in such an hour be brought to see that the best their community can afford in the way of life-equipment is but a rung in the ladder of full preparation, and what is more, inspired to long for that larger equipment and nerved to undertake its achievement.

Much is said in our time about the decadence of the country-side. I confess I cannot subscribe to it. It is true the quilting parties, the log-rollings, the corn-shuckings, and the candy-pullings are gone. But in their place have come the rural free delivery, the telephone, the good roads plus the automobile, the woman's missionary society typical of many other benevolent and Christian organizations, the parent-teacher association, and the high school commencement. In the olden days the church was practically the only community rallying point. Now there are many such points with multiplied conveniences for reaching them. And the beauty of it is that the minister may by his presence and message hallow every gathering of the country side and make it the occasion of spiritual refreshment. It is not the same country life, but it is a wholesome life still. Let us make it more so.

W. A. HARPER.

Jesus, The Master Preacher

H. Lee Scott

THE severest test of a preacher is to convince an audience of unpleasant truths. Demonsthenes, spoke to his own people against the invasion of a foreign foe. Cicero, championed the interests of the best classes of Rome. Webster and Lincoln, voiced the popular sentiments of victorious political parties. Patrick Henry shouted, "Give me liberty, or give me death" at a time when the citizens of a new born republic were conscious of having an outrage committed against them in the form of "Taxation without Representation". But Jesus, the Master Preacher, began to preach at a moment when Jewish life and civilization were founded upon the law, and from first to last, his untiring effort was to destroy—not the law, but what was worse, the Jewish conception of the law. And yet the multitudes heard him gladly. And more than this, even his enemies acknowledged his power. For when the high priest, Caiaphas, sent his officers to arrest Jesus, they returned empty-handed and their only excuse was, "Never man spake as this man."

When Jesus began to preach the world was at its lowest ebb in education, in government and in religion. The boys of Jerusalem in Jesus' day went to school from the ages of seven to ten. Printing was unknown, methods of efficient teaching, unlearned, and the teachers knew but little more than the boys themselves. We look at the world of this day from a political viewpoint. We find the rulers allowing men to collect taxes on a commission basis. When a man incurred a debt which he could not pay, the law under the administration of these corrupt leaders, allowed the creditor to extract a pound of flesh, any where he pleased, from the body of the indebted man. At another time, we find people when accused of certain crimes, compelled to run with bare feet, through a bed of red hot coals. If they could do this without being burned, it was merely a sign of innocence. And now we come to the religion which the world possessed prior to the coming of the Master Preacher. It was a religion of fear. The people who claimed to love God carried hatred in their hearts for one another. The way they acted toward each other proves this statement. We find their cities walled in, to prevent their neighbors from entering, who were liable to swoop down overnight, as an eagle from his nest and wipe them out of existence. The people within those walls were citizens of the city just so long as they were an asset to the rulers of that city. But when they became a victim of disease their citizenship expired. There were no hospitals where they might go to have their bodies healed. There were no retreats where the aged might linger, while the candle of life gleamed forth its last rays. No asylums, where the insane might go, and many of them have their reasoning power restored. The poor leper, sat outside the gates of Jerusalem and begged for bread, while the dogs licked his sore-eaten body. And for him, no sunshine was there. There were no physicians, skilled in the science of medi-

cine to dress his wounds. And there was no comforter to speak of peace to soothe his aching heart. Jesus had not yet come.

Such was the condition of the world when Jesus came. Strangely, he did not attack their educational system, weak as it was. Nor did he enter the political arena, though their system of government was as vile as corruption could make it. The nearest he ever came to it was when he said, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." Jesus gave to the world a new doctrine. A doctrine of love. In connection with it he said, "By this shall all men know that ye are my disciples, if ye have love one to another." When referring to the people of that day whose very souls were sick with sin, he said, "I am come that they might have life, and that they might have more abundantly." I quote again from his doctrine, "Greater love hath no man than this, that a man lay down his life for his friend." Not only did Jesus lay down his life for his friends, but after he had been crucified, as he hung upon the cross he said in behalf of his enemies, "Father forgive them, for they know not what they do."

Jesus came into the world at a time when truth was lost. Greece had sought for it, but the brilliancy of her orators, her poets, and her philosophers, had succeeded only in producing a civilization upon whose altars was written, "To the Unknown God." Rome, made her search for the lost truth, but the republic of Cicero, of Cato and of Brutus was becoming the plaything of a Nero. Israel had raised her temple to the God of truth, but the highest inspiration from her sacred mount was a series of, "Thou shalt not's". At such a time as this came the Master Preacher. He went below the sophistry of the Greek; the legalism of the Roman; the hypocrisy of the Pharisee and he revealed deep in human nature the eternal truth. And we live today surrounded by church and school-house; by railroad and factory; by hospital, asylum and social settlement, not because Cicero inveighed against Catiline; not because Demonsthenes thundered against Philip, but because a Galilean peasant delivered a sermon on the mount. No voice has imparted so much living truth to the world as that of Jesus of Nazareth. Judge him by the impression made upon his hearers; his ability to convince of unpleasant truths; the testimony of his enemies; judge him by the highest ideals of life and far above that of any other man is the greatness of him who made truth live.

Eighteen years at the carpenter's bench, where he learned self-mastery and built character; and when at last he came forth, "He taught them as one having authority", because he first had obtained authority over himself. When he said, "Let him that is without sin, first cast a stone," it was the character of the man, the pure life behind the statement that gave it authority. It is the character we build today that thirty years hence will plead at the bar of justice. It is character that will rise from the pulpit with tongue of fire. Character, such as Jesus possessed is not the inspiration of a moment, nor the training of a day. It is not the application of sanitary laws, nor the result of a course in physical

culture. It is the flash of an eye that has looked deep into the problems of life. It is the thrill of a voice made merry by laughter and softened by grief. It is the sympathy of a heart that has felt the agony of the battle of right with wrong. It is the outpouring of a human soul that has been up on Sinai and seen the lightnings flash and heard the thunders roll. It is the result of a lifetime in the desert with the meal of locust flesh and the cloak of camel's hair. It is the agony of Gethsemane crystallized into words. Such was the character that made the Master Preacher of the Nazarene peasant.

Countless are the voices that have enriched our air of earth, but they have grown faint with the centuries. Circumstances change and the truths that many of these voices uttered have lost their deep significance for mankind. Languages die, and they are heard no more. But now above the tumult of the ages, safe from the wrecks of time, far from the decay of language, comes to us the teachings of the Master Preacher. They have lived because through them shone a divine character, and because behind them was the resistless power of a purpose.

Elon College, N. C.

A CORRECTION

Dear Editor:

Please allow me to correct through your columns an error in an article you printed from Elon College. We congratulate Elon for such a large senior class and for the program they expect to give upon graduation, but we deny a statement made in the same article that Wake Forest College had but forty-nine in the senior class. I am happy to say that our class of '21 has 106 members, the largest class in the history of the college.

We are sure that Elon was misinformed about the matter and did not make such a mistake intentionally.

Yours very truly,

R. Glenn Grose.

Wake Forest, N. C.

Editorial Note: We are glad to admit this letter of correction to the columns of THE SUN. Mr. Grose has reference to a statement by President W. A. Harper in his "Elon Letter" printed in THE SUN of April 20, page two. We refer the matter to President Harper for correction. Also we ask Mr. Grose to tell us if the 106 graduates include *all departments*, or if that number represents the academic students only. Elon graduates thirty-one this year, *exclusive* of graduates in special departments.—C. B. R.

CHINESE RELIEF FUND

Previously reported	\$516.74
Rev. H. S. Smith	5.00
Union (Alamance) church	15.10
Unsigned letter, Graham, N. C.	5.00
<hr/>	
Total	\$531.84

I love THE CHRISTIAN SUN and hope and trust it may be placed in many new homes this year.—*Mrs. R. A. Garrett, Danville, Va.*

SENIOR CLASS—ELON COLLEGE

The following constitute the Senior Class at Elon College this year:

Louise Alcorn, Rosa Lee Brannock, Marie Burgess, C. M. Cannon, L. M. Cannon, Fleta Cox, Lucy Eldredge, L. B. Ezell, J. W. Fix, Marcia Foust, Janice Fulgham, W. C. Hook, F. H. Hunter, C. R. Hutcheson, H. W. Johnson, B. B. Johnson, W. D. Lambeth, Lizzie Lewis, K. R. MacCalman, J. E. McCauley, Vada McMurry, C. M. Miller, J. B. Newman, Pauline Nicholson, Vera Parker, Bertha Paschall, Pearle Reynolds, Jessie Sharpe, Maude Sharpe, Essie Mae Truitt, Nettie Sue Tuck.

Associate Members

W. F. Jordan, J. F. Raper, W. V. Simpson.

PROGRAM—ELON COMMENCEMENT

Sunday, May 22, 11:00 A. M.—Baccalaureate Sermon by Mr. Hermon Eldredge, Erie, Pa.; 8:00 P. M.—Baccalaureate Address by President Harper; Monday, May 23, 10:00 A. M.—Class Day Exercises; 3:00 P. M.—Society Representatives; 4:30 P. M.—Society Reunions; 8:00 P. M.—Choral Society Celebration by Music Department. Tuesday, May 24, 8:00 A. M.—Board of Trustees Meet; 10:00 A. M.—Commencement Day Graduating Exercises; Literary Address by Governor Cameron Morrison, Raleigh, N. C.; 3:00 P. M.—Alumni Association Meets, Alumni Building; 4:00 P. M.—Art Exhibit, West Dormitory Annex; 8:00 P. M.—Alumni Address by Prof. G. C. Davidson, '04, Henderson, N. C.

STRIKE IN THE PRINTING INDUSTRY

Today (Monday) a general strike in the printing industry is on in most all sections of the United States. The date of the strike was set about one year ago by the Union and repeated notices have been given employing printers. At this writing we are unable to tell what per cent of men have quit work. The general demands are for a reduction of hours from 48 to 44 per week. Some increase in pay is also asked in some classes of work.

THE CHRISTIAN SUN is printed in an open shop (non-Union) and is not affected by the walk-out. Union men do work on THE SUN, but have taken no stock in what they consider an un-called for hold-up of the public. This gives us opportunity to express our appreciation of the unstinted service rendered THE SUN by the men entrusted to its mechanical development. The plant in which THE SUN is printed is not owned by the paper, but no better, no more careful attention would be given the paper's every demand if it owned its own plant. Gentlemanly conduct is ever present, every man a Christian in heart and possessing the highest ethical ideals.

The strike is without justification. Strike the printers may, but the result will be that shops will close and stay closed until somebody strikes the bread line. Mark our prophecy!

Governor Cameron Morrison on April 27 appointed W. C. Wilkinson of Charlotte, to succeed Word H. Wood, resigned, as a member of the State Highway Commission.

THE HOUR OF WORSHIP

MARTIN LUTHER ON "THE LORD'S PRAYER"

If you turn to Merle D. Aubigüe's History of the Reformation you may read a few things Martin Luther said about this prayer " * * When thou prayest, let thy words be few, but thy thoughts and feelings many and deep. The less thou speakest, the better thy prayers."

"The prayer that is external and of the body is that mumbling of the lips, that outward babble, gone through without attention, and heard and seen of men; but prayer in the spirit and in truth is the inward desire, the motions and sighs that proceed from the depths of the heart. The former is the prayer of hypocrites and those who trust in themselves. The latter is the prayer of God's children who walk in his fear.

"Our Father'. Of all names there is not one which more inclines us toward God than the name of *Father*. We should feel less love, and desire consolation, from addressing Him as Lord, or God, or Judge. By that word, Father, His compassion is moved, for there is no sound sweeter and prevailing with a father than the voice of his child.

"Whosoever professes that he has a Father in heaven, acknowledges himself to be a stranger on earth; hence there is in his heart an ardent longing like that of a child that is living among strangers in want and grief, afar from its fatherland. It is as if he said, Alas! my Father, thou art in heaven, and I, thy suffering child, am on earth, far from Thee, encompassed with dangers, wants and mournings.

"Hallowed by thy name'. He who is passionate, abusive, envious and slanderous dishonors the name of God in which he has been baptized. Profaning to impious uses a vessel that God has consecrated to Himself, he is like a priest who should take the holy cup to give drink to the swine.

"Thy Kingdom come'. Those who amass property and build magnificent mansions, who strive after what the world can give, and utter this prayer with their lips, resemble those huge organ pipes which incessantly sing out with all their power in the churches, without speech, feeling, or reason.

"It is an awful thing to hear us offer this petition: 'Thy will be done'. Where in the church do we see this will of God? One bishop arises against another bishop, one church against another church. Priests, monks, and nuns quarrel, and thwart, and wage war with each other, and everywhere discord prevails. And yet each party declares that there is good will and upright intention; and so, to the honor and glory of God, they altogether do the Devil's work."

It would take too much space to quote Luther in full. They are good words to read and ponder at this time. The world is discordant and belligerent. The aftermaths of the world war are not less terrible than the war itself. Ministers of the gospel have, in places, become so commercialized that they have left their flocks

to the wolves, whole denominations professing to teach Christian union are full of would be leaders, who are men of war. Over two years after the armistice, untold thousands are perishing and anarchy now threatens human society. The only remedy for the waves of crime, the vice, selfishness, and ignorance of this world must be found in Christian education, and the leavens of the Gospel of Jesus Christ.

D. A. LONG.

A MAN AND HIS MOTHER

By Victor Murdock, in Association Men

There are three possible and highly probable situations between a man and his mother which touch the highest human drama.

The first is when a man presents his wife-to-be to his mother.

The second is when a man is registering achievement. The third is when a man is in desperate trouble.

Whether he confesses it or not, every man chooses his mate with some consideration of the judgment of his mother. If at the test she approves, his cup is overflowing. If she disapprove, it is one of the deep tragedies of his life.

In the hour of victorious achievement, a man turns from the acclamation of all the rest to the gratification of her who bore him. If he is wise, he doubts acclamation. But he cannot doubt a mother's gratification, for here, if ever, he feels that the triumph is hers, not his, and therefore is untarnished and unselfish.

But most dramatic of all situations between man and his mother is when trouble has him by the throat. When all have deserted, she remains. When all doubt, she believes. When all despair, she hopes. When all surrender, she fights on.

There are fine and different qualities in all love—in that between a man and his father—his brother—his sister—between a man and his wife—his children.

The quality of love between a man and his mother is most like the love between a man and his God.

PUT SOMETHING IN THE RACK

An old farmer who was attending a Church convention chuckled to himself as he read over the subjects of the program. "Se here, parson," he said to his pastor, "there's one thing always amuses me about the way you Church people go at the business. You've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmer's convention on how to get cattle to come up to the rack. We put all our time on the best kinds of feed. I sort of have a notion that if you put more time on discussing what to put in the rack you wouldn't have to spend all that time discussing how to get your folks to attend."—*Exchange*.

Remember that THE SUN office can supply you with most any book you need. If we do not have it in stock we will get it for you. Let us know your wants.

THREE MOTHERS

Three mothers by your cradle stand:
One Mother who has given birth,
And one of them is Motherland,
And one of them is Mother Earth:
Three mothers must you have in all,
And two are great and one, is small.

Your Motherland is strong and dread;
Her shield your sure protection makes;
She spreads her law above your head,
But even while she gives she takes.
Her arm is strong, her word is true,
But she may ask your life of you.

From Mother Earth by toil you wring
Or feast or crust at her caprice,
The shelter for your journeying,
Though at best will be the least.
And at the end she gives you bed
But cares not where your soul has sped.

The Mother who has borne your flesh
Through good or ill will hold you fast,
Will guide you through the world's dark mesh,
And so will save your soul at last.
Three mothers shall you have in all,
And one is great and two are small.

—McLandburgh Wilson

WOMANHOOD IN THE BALANCE

Is the standard of American womanhood going up or down? The almost century-old struggle for suffrage has at last won its victory, and women are everywhere taking their rightful places on an equality with men. But does this mean that woman is to come down to the level of man's weakness and bad habits, or does it mean that she is to acquire his political powers and still maintain her traditional high morality?

It is generally admitted that the use of tobacco is at best an unclean habit, and observation proves that it coarsens the finer spiritual nature. Yet more and more what are known as cultured ladies are taking to smoking. And increasingly the so-called higher classes of educated, refined women are turning to rough slang and "polite swearing" to emphasize their sentences. Again, sex subjects of the greatest delicacy are being bandied about in the most indelicate and flippant manner by the girls of this generation, and this in the presence of men. There is a way to escape being a rude and yet not become lewd; but many of the women of our day do not seem to find it as they hurry to adjust themselves to their new and larger status.

Is this what it is going to mean for women to be equal with men? All that is highest and best in us forbids. Many a falling or fallen man tied his hopes to a noble woman and has risen again. The pure, tender hearts and self-effacing life of mother or sister or wife are the salt of the earth. Let it not lose its savor. If the purity of womanhood must give way to the vote, better relinquish the vote.—The Watchman.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE Editor

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CARDINAL PRINCIPALS OF THE CHRISTIAN CHURCH

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4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE BULLETIN

PERSONAL

We regret to learn that Rev. J. W. Pimmix, Kernersville, N. C., is not very well and is confined to his bed a great deal of the time.

There will be a memorial service, all day program, at Bethlehem church (Alamance County) on the third Sunday in May. The public is cordially invited to be present.

Rev. J. G. Truitt changes his address from Princeton, N. J., where he has been in school the past year, to News Ferry, Va., where he expects to be located this summer.

Rev. H. Russell Clem, Springfield, Ohio, who has been holding a meeting in our Greensboro church for the past two weeks, was a pleasant caller at THE SUN office Monday.

We have received a copy of the program of the Sunday School and Christian Endeavor Convention of the Virginia Valley Christian Conference to be held with the Leaksville church May 11, 12 and 13. The program is forward looking in its make up of subjects and speakers.

The Editor was privileged on last Sunday to engage in a memorial service at Pleasant Hill church with Pastor Fleming. The usual large crowd gathered. A memorial address was given in the morning by the Editor and Dr. Fleming preached a Mother's Day sermon in the afternoon. Rev. L. W. Fogleman was also present and took part in the services. The attention was good, music splendid, and the day well spent.

EDITORIAL

A CONNECTING LINK

SOME weeks ago the male members of the Burlington High School faculty conceived the idea of forming something of a connecting link between the boys of the school and the various colleges of the State. We call the idea a connecting link, for that is what it appeared to us to be. A representative student from each college of the State was invited to be present at an informal meeting of all boys of the Burlington school who were over 13 years of age. The following institutions sent representatives: Davidson, Elon, Trinity, Guilford, and the State University.

The primary object of the meeting was to interest the boys of the Burlington school in becoming more interested in a college education. The representatives present made no attempt to speak of their own institutions, not even making reference to college life in their particular college, but spoke of college life in general.

Hodgin represented Guilford and presented figures to show that a college education pays—pays in money, environment, social standing, and a larger appreciation of life. He spoke with earnestness and showed by his own training that a college education pays.

Davidson was represented by McCaskell, who very ably stated that a college training taught a person how to save, how to organize for the best economical development, of both material and life products. He compared college life to a great machine shop turning out highly constructed machines, developed to the highest point of efficiency in serving mankind and the commonwealth. His presentation was clear, pointed, and convincing.

Clem, of Elon College, introduced his talk by quoting Whittier's "School Days". "Building a Foundation" was really his text, and he showed accurately the necessary foundation—development through the lower schools and through college, making it very clear that the achievement in college rests largely upon the foundation laid before going to college. The speaker also made it plain to the boys that matured thought was due to a process of right thinking, right training, and proper development—and that a college education served best all of these things. He well represented our College and himself.

Trinity had as its representative a son of the parsonage. Draper, Trinity's man, emphasized culture, ideas, good citizenship, etc., as the products of a college. He stated there were three questions that a college education will help an individual to answer: (a) Who are you?; (b) What are you doing?; (c) Where are you going? He logically pointed out that a college training would help an individual to discover the answer to these three questions.

Phillips, from the State University, began his message by saying that the best was always ahead and sometimes it could be found better by securing a college education. His presentation of college life was that it prepared one to live rather than to making a living. "The state, the nation, and the world will advance", he said, "as the minds of men advance, and the minds of men advance by the proper training in college." His plea was for the full rounded life.

Space forbids an elaboration of what these young men so well presented. The thing that impressed us was that each speaker emphasized Christian ideals, Christian character, and right living toward our fellowmen, as some of the highest ideals that could be taught in college life. They were noble representatives of noble institutions.

The short addresses were not all of the evening's gathering. The college men entered into plays and games with the high school boys and they were one together. We watched carefully the faces of the high school boys and saw that they were pleased with their visitors and were thinking seriously of being able to enter college some day themselves.

The plan was new to us. Nevertheless, it was impressive and a good thing as we see it. Many young men form an idea that the college student is formal, "up-pish", and indifferent. The representatives from the colleges were the opposite. They were informal in their approach, humble in their manner, and friendly in spirit. They won the boys—won them to thinking more of college life. We would like to see the idea carried out in more of our high schools.

NOT SUFFICIENT

SYRACUSE University, Syracuse, N. Y., has just experienced an awful tragedy that proves that mere testimonials are not sufficient in judging a man's fitness for a position.

Here is the story in brief as a background of our thought: The Business College of the University desired a man for the position of Banking and Finance. One Homes Beckwith, Ph. D., LL. D., applied for the position. The application was placed in the hands of Dean John H. Wharton, and following "a universal practice, Dean Wharton submitted the application with the best of credentials, as a bank examiner from the State of California, and professorship from the University of Colorado and North Western University. The applicant was the son of a Congregational minister and also a grandson of a minister of the same Church", writes Chancellor James R. Day. Chancellor Day further says: "To a college president from New England, like myself, there could be no higher moral recommendation. The Syracuse University carefully inquires into a man's religious life and moral character and we want to know if a man has a country. We will not accept a Socialist or a man who is careless in such matters." Beckwith was given the position and began his work last September amid hopeful surroundings and with a bright outlook. Soon he began

to lose grip on his classes, but Dean Wharton thought that the new professor would soon overcome the difficulties, but he did not. His case became hopeless, and Dean Wharton decided that the new professor was a misfit, and thought that it would be better for him to go elsewhere. Beckwith became angry with the Dean, entered his room, and fired five shots into the Dean's body with a heavy army-model revolver. Beckwith then emptied his pistol, reloaded it and deliberately placed himself in a position so as to make sure of death at a single shot, sent a bullet through his brain, and died instantly.

This is in brief the tragic story without its parallel in the educational world. It was premeditated, for Dr. Day writing of the tragedy says: "The murderer was armed not only with a heavy Colt revolver, but with the wickedest dagger I ever saw, having a long blade as sharpe as a razor. He intended to make sure of his victim."

It developed after the tragedy that Beckwith had cherished murder on several occasions. At one time he wanted to kill a trustee in Columbia University; President Mann of Grinnell College came very near being Beckwith's victim on one occasion, a prominent lawyer of Chicago was once in Beckwith's murderous path, while on one occasion he declared that an instructor in Dartmouth College should be put to death.

In addition to this it was learned that Beckwith studied the employment question in Germany and applied those Teutonic principles to his life work, throwing away the faith of his father and becoming a Soviet Socialist. And yet he was able to secure a prominent position in a great institution of learning.

How did he get the position with the Syracuse University? Here is how he got it: He handed in only his favorable recommendations, bolstered by being a minister's son, and the grandson of a minister. Recommendations are very easily secured and being a minister's son is no guarantee of a man having a right heart.

We have a two-fold reason for re-telling this tragedy and commenting thereon. In the first place, it serves to show that recommendations are not sufficient, and in the second place, it shows that it is possible for a man to get into a teaching profession who is not worthy of a decent place in the penitentiary. And there are thousands teaching today who may never become murderers, but they may be poisoning the minds of those who, themselves or their offspring, may do Cain-like.

Then, too, church membership is not sufficient. Being a member of the church does not immune a person from the scars of sin, nor wash clean the impurities of a heart of hatred. Men of position and responsibility cannot be too careful in accepting written recommendations from persons to fill important places. When you come to think of it, a recommendation is one of the most easily secured things, and no one knows how true this is save those who are called upon to furnish recommendations.

MOTHER'S DAY

ONCE there was a time when there was no Mother's Day. True it is that every day is mother's, but we mean a day named for her and kept in her honor and memory. Next Sunday is Mother's Day. The sweet roses will be in display, but behind them there is a greater emblem, and that emblem is a real remembrance of some kind. She may, or she may not, see the rose that you may wear in her memory. After you have worn the rose during the day, fold it and kiss it, and send it with a letter to that mother if she is living. That is the real remembrance that will please her. She would like for you to tell her that you love her; that though the days have been many since childhood, that you remember the un-numbered duties performed in your behalf, and that as you went your way toward the land of the unknown her presence and her spirit guard and guide.

Behind every man's life who has done something worth while is the life of a great and noble mother. Many a man has received honors, congratulations, and glory that should be placed at his mother's feet. There are men who have written their names high up in the sky of success, but they have placed their names there because of their mothers' devotion and their mothers' prayers.

Little by little the influence of mother came into your life, and soon like a mighty web had you in its motherly embrace. Back to the days of

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take."

until now her influence has been felt, and wherever you go and whatever you do the mother's love and influence is there.

No money could pay for the un-named tasks performed in your behalf by the hands of mother. Sleepless nights were endured for you by her. The days were long and though her body was tired she kept going for you. She watched you until you had retired at night, and her first thoughts of the morning were of you.

Write that mother a letter, send her a present. It will cheer her heart, gladden her soul, and bring joy to your own life.

"If you have a gray-haired mother
In the old home far away,
Sit down and write the letter
You put off from day to day.
Don't wait until her weary steps
Reach heaven's pearly gate,
But show her that you think of her
Before it is too late."

We did not receive your renewal last week. Don't forget it this week. We need it.

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THE OBSERVATORY

J. E. MASSEY

UNDERPAID COLLEGE PROFESSORS

A far-reaching neglect in the average American college today is to be seen in the comparatively low salaries of its teachers. Investigations made by the New York *Tribune* show that there is a considerable exodus taking place among college faculties which, if not remedied soon, will amount to grave proportions.

The meagre salaries which teachers are receiving compared with the still comparatively high cost of living have increasingly caused them to depend upon other kinds of work for their living. In extreme cases the "morality" in college faculties is as high as 85 per cent. Were it not for the emergency endowments given some colleges such loss as would necessitate an abandonment of all educational attempts. The average "mortality", however, is not near so bad, yet it represents a serious breach which cannot be neglected longer.

"There is a grievous lack of funds to pay adequate salaries with among the institutions of higher learning which are supported by endowment," writes Trevor Arnett of the General Educational Board. In order to meet the lack of funds, he shows that such institutions are resorting to one or more of three recourses: an increase in tuition and general fees, the solicitation of gifts for an emergency or sustaining fund, and finally, the "familiar drives or campaigns for larger endowments."

The menace to college education resulting from underpaid professors seems to be two-fold in view of the foregoing considerations: first, a weakening of the standards of education through the absence of some of the best trained men who can demand higher salaries in other professions, and secondly, as a result of the lower standards, poorly trained product. The student goes to college expecting to obtain as high a grade of instruction as possible and unless the college he attends is able to give him such, he becomes the loser.

"It is of highest importance," wrote Mr. John D. Rockefeller, when presenting \$50,000,000 to the General Education Board to provide more adequate salaries for teachers, "that those intrusted with the education of youth and the increase of knowledge should not be led to abandon their calling by reason of financial pressure or to cling to it amid discouragements due to financial limitations."

A CRITICAL MOMENT

What will be done next? The last day set for the settlement of reparations, May 1, is almost here, yet Germany is still unable to meet the Allied demands. That Germany shall be made to pay reparations, there is no doubt, provided her Government maintains its integrity and continues to exist in any form. But as to whether she will be held strictly to the payment of the former assessment of \$55,000,000,000 there is some doubt. At any

rate she will be made to come still closer to the Allied demands and phrase her promise in more definite words.

The next move seems to be left to the Allies, and this is where great caution must be observed, lest the unity of aims of the great powers, France, England and the United States should be menaced and tend toward decay rather than peace. France presents the view that she has expended her patience and will wait upon Germany no longer. In a rather impatient and revengeful mood, the French Government has unanimously decided to take over additional German territory—this to be done to "bring Germany to her knees." This territory will include the great Ruhr Basin coal fields which are well-nigh indispensable to the economic life of Germany, and will add greatly to the already-plentiful supply which France has received through the war.

But England is reluctant to let France take over such an important economic prize, in spite of the fact that Germany must be made to pay the certified amount of reparations. In such an event France could compete very advantageously with England, in many instances to the demolition of certain lines of British industry, since the occupation of the mines would probably be for some length of time.

The United States, trying to steer as straight a course as possible and trying to see that Germany gets a square deal at the hands of the more avengeful-minded Allies, is inclined to oppose France's proposed measure for the occupation of the Ruhr Basin. Though a number of American newspapers are in favor of backing up the other Allied nations and making Germany pay to the limit, very few agree that the extreme measure should be taken so soon.

There is a confident feeling that some satisfactory agreement will be reached. Germany must pay, but she must not of necessity be an object of economic aggrandisement and caused to suffer unduly at the hands of the Allies. With justice there must also be good will. Who knows but that her Minister of Foreign Affairs, Dr. Simons has tried his best to bring Germany and the Allies to satisfactory terms? Many things tend to show his good faith and the sincerity in which he discharges his duty.

Though it is not probable that Germany can be driven into Bolshevism, it is possible. Certainly the Allies will not profit by the use of any undue force at this critical period. Common sense and foresight may not only save the unity of the Allies; these qualities may also be the savor of the Germany so that she maintain herself fit to pay.

President Harding left Washington on the *Mayflower* for Hampton Roads on April 27, where he went to review the Atlantic division of the American fleet on April 28.

As we go to press this (Tuesday) morning with the last "run" of *THE SUN* the papers report a general strike in the printing industry in many sections. Raleigh, N. C., is affected by a walk-out of 200 men.

OUR ORPHANAGE

SUPERINTENDENT'S LETTER

We are putting forth every effort possible to get our new building complete before commencement and hope to do it. The carpenters will finish up this week and the painters are on the job—so it looks now that we might get it finished.

The ladies of the different churches are taking much interest in furnishing the building, and several Ladies Aid Societies have already sent in checks to buy beds for the dormitories. I knew that the good women would do their part in this building as they have always come to my rescue when we were in need.

Little Ruth Teague Riddle sent us another bank full of money this week as her Easter Offering. This makes the second bank she has sent to us, and I understand she has another bank open and is making deposits for the little orphan children and will send it in as soon as she gets it full. Ruth Teague is a wonderful little worker for the orphans and is very happy over the sacrifice. If all the little boys and girls would save the money thrown away for candy and such little things through the year and sent it to the Orphanage, what a pile of money we would have! I trust that her example will be contagious and many other little girls will follow suit.

It is a busy time on the farm now and all the boys who are not in school are busy. Planting corn has been occupying the attention of the farmer and his helpers and the tractor has been humming all the week getting other ground broken for corn.

The rest of us have been making watermelon hills and planting them and working out the garden.

"A job for every one and all busy" is our motto.

CHAS. D. JOHNSTON, Supt.

FINANCIAL REPORT FOR MAY 3, 1921

Amount Brought Forward\$6,532.81

Children's Offerings

J. P. and Mack Brannon, \$0.25; Ruth Teague Riddle (Easter Offering), 1.40; Dorothy Moore, .10. Total \$1.75.

Sunday School Monthly Offering

(North Carolina Coinference)

Christian Light, \$4.79; Wentworth, 11.06; Morrisville, 2.00; Shallow Well, 2.47; Bethlehem, (A), 2.71; Henderson, 13.86.

(Georgia and Alabama Conference)

Kite, \$2.06; Oak Grove, 1.07.

(Eastern Virginia Conference)

Dendron, \$7.28; Suffolk, 25.00. Total \$72.30.

Furnishing Children's Home

Ladies Aid Society, Dendron, Va., church, \$50.00; Ladies Aid Society, East End church, Newport News, Va., 25.00. Total, \$75.00.

Special Offerings

Philathea Class, Graham, N. C., \$15.00; Wayland Merry Workers, Wayland church, Greshen, Nebr., 35.00. Total \$50.00.

Easter Offerings

Burton's Grove, \$9.00; Mt. Gilead, 11.50; Centerville, 5.00; Wood's Chapel 10.40; Dendron, 16.12; East End Sunday school, Newport News, Va., 24.09; Hebron, 6.25; Greensboro church, 48.00; Graham church and Sunday school, 28.25; Reidsville, 9.00; Mrs. H. R. Trogden, 5.00; Pleasant Grove, Va., 50.00. Total, \$222.61.

Total for the week, \$421.66. Grand total, \$6,954.47.

LETTERS FROM THE CHILDREN

Dear Uncle Charley: It has been a long time since we have written, but nevertheless we have not forgot you. Hope that all are well. We wish that the little boys and girls could come to see us sometime. We have a big rubber ball that we bounee and play with and have a big time. We have some little chickens but the old mother hen will get us if we bother her biddies. We are glad to know that you are progressing so nicely with the baby home and hope that it will soon be completed. Our grandfather lives in the country and we go there often, and we have a fine time. We can get all the milk we want to drink then. We are enclosing 25 cents as our dues.—*J. P. and Mack Brannon.*

If you like to play, you should come to the Orphanage as we have some expert ball players here. We have some little biddies, too, and we like to watch the old mother hen and the biddies eat.—*"Uncle Charley"*.

Dear Uncle Charley: As I have just finished studying my lessons and practicing my music, I am going to write to you as I haven't written this month. I am going to school now, and at recess we play basket ball. I like to play. How are all the little cousins. I hope that they will all keep well. I enclose 10 cents for this month—*Dorothy Moore.*

I know you enjoy your music lessons as most little girls like music. You must study hard and get so that you can play well and come to see and play some for us.—*"Uncle Charley"*.

WOMEN AND THE KINGDOM

MISSIONARY RALLY

Johnson's Grove Church

The first of the District Rallies of the Eastern Virginia Conference was held with the church at Johnson's Grove, Southampton Co., on April 21, Mrs. J. H. Williams, Supt., Franklin, Va., presiding. There were some representatives from each of the five churches in the county; Barrett's, Ivor, Union, Franklin, and Johnson's Grove—the larger number being from Franklin and Johnson's Grove. In the morning, reports from the Societies were given. Franklin reported a Woman's Society, Young People's, Willing Workers and a Cradle Roll. Johnson's Grove reported a Woman's Society and a Young People's. Ivor a Woman's Society, Union has a Woman's Society, Barrett's as yet is unorganized.

Emma Hancock recited, "Missions and Lace". Mrs. Rowland spoke of the efforts that are being put forth to organize in every church; Mrs. Williams spoke of the goals for the year and the amounts asked for from each church. Then Miss Bessie Holt spoke of the importance of organizing our young people and of the work that Miss Hedgepeth is doing in the mountains, supported by the young people of the Church. She was followed by

Dr. Rowland, who spoke for a few minutes in appreciation of the work the women are doing. A bountiful luncheon was then enjoyed by all present. At the beginning of the afternoon session we were favored by music on cornet and violin from some of the young people of the Franklin church, and a solo by Joel Holland of the same church. The women of the Franklin church then presented a pageant—"A Living Dream"—which was impressive and appreciated. Dr. Atkinson gave an inspiring address followed by prayer by Miss Holt. Quartet by Johnson's Grove choir. An offering was made for the expense of the meeting, amounting to \$6.86. There was a general discussion as to whether these meetings should be made permanent, which it was decided to do and Franklin asked for the Societies to meet with them next year. All those present expressed themselves as having spent a pleasant and profitable day.

MRS. W. J. M. HOLLAND, *Secretary*

Franklin, Va.

MISSIONARY RALLY

Berea (Nansemond) Church

The Missionary Rally of the Womens' Societies of Nansemond County Christian churches met at Berea. Driver, April 22, 1921. The meeting was called to order by the Superintendent, Miss Jennie Willis Atkinson, and the following program rendered:

Devotional service—Dr. I. W. Johnson; Object of the meeting—Miss Jennie Willis Atkinson; Music—Chandler's Orchestra; Roll call of churches and reports from Societies.

The following churches reported as having Woman's Missionary Societies, Young People's Societies and Cradle Rolls, either one, or all: Bethlehem, Holland, Holy Neck, Liberty Spring, Oakland, Suffolk, Berea, Cypress Chapel. Music; Address—"Young People, Sunday School and Missions"—Mrs. R. B. Wood; Solo—"Something For Thee"—Mrs. Bradford Kilby; Address—Miss Bessie Holt; Adjourn for lunch.

Afternoon Session: Devotional service—Rev. W. M. Jay; Reading—"The Woman Who Gave Herself"—Mrs. A. S. Hargroves; Music—Chandler's Orchestra; Address—Dr. J. O. Atkinson; Quartette—"Savior Source of Every Blessing"—Mr. W. W. Ballard, Mrs. Telza Miller, Miss Julia Brinkley, Mr. R. J. Brinkley; Round table discussion led by Mrs. B. D. Jones.

An offering was taken for our mountain work amounting to \$55.70.

Nearly 250 delegates from these churches were present and the program such an interesting one, and the day as a whole such a success that a motion was made and unanimously carried to make these Rally Days a permanent institution.

The addresses were of the highest order and Dr. Atkinson's address on missions was soul-stirring.

Dr. Staley read resolutions as follows:

RESOLVED:

First. That this good day and this first Woman's Missionary Rally with good Berea inspire grateful thanks to the Giver of every good and perfect gift.

Second. That a rising vote of thanks are due and grate-

fully given to the good women of Berea for the sumptuous and delicious luncheon gratuitously served to all present.

Third. That the solo, quartet and orchestra from Suffolk, the addresses by Mrs. Wood, Miss Holt and Dr. Atkinson, furnish another reason for expression of appreciation.

Fourth. That we include in this vote our grateful thanks to God for the missionary Spirit which this meeting has inspired in our hearts.

Resolutions were adopted and a rising vote of thanks given by all. Benediction by Dr. Atkinson.

MRS. B. D. CROCKER, *Recording Secretary*

OFFICIAL NOTICE

The Central Executive Committee of the North Carolina Woman's Board met in Burlington, Monday, April 25 and authorized the following statement with reference to what may count on the apportionment of the Societies for 1921:

1. We can apply the monthly dues.
2. We can secure life memberships from individual members at the rate of \$10.00 each.
3. We can secure honorary life memberships from men of the church at the rate of \$10.00 each.
4. We can make some officer or the pastor's wife a life member at the rate of \$10.00.
5. We can secure donations from individuals.
6. The members of a society can assess themselves.
7. We can apply the Hardecastle annual payment.
8. We can use any other method we desire.

In other words, we can count everything except the three special offerings known as Thanksgiving, Self-Denial and the Rally Day offerings. These offerings go to raise the fifteen hundred dollars of our six thousand dollar goal not apportioned to the societies.

MRS. W. A. HARPER, *Secretary*.

AN INVITATION

We acknowledge receipt of the following invitation: "The faculty and senior class of Elon College request the honor of your presence at the thirty-first annual commencement, May twenty-second to twenty-fourth, Elon College, N. C." The Baccalaureate Sermon is to be preached by Mr. Hermon Eldredge, Erie, Pa., and the Baccalaureate Address by President W. A. Harper. Governor Cameron Morrison delivers the Literary Address, while Prof. G. C. Davidson, Henderson, N. C., delivers the Alumni Address.

REBINDING BIBLES

It may be of interest to some readers of THE SUN to know that we are in position to have Bibles rebound. The publishers who furnish us Bibles can take an old Bible and put a new binding on it—a binding that is good as new. We have recently had several old Bibles rebound, including retrimming of the edges and retouching, in either red or gold, and each job proved to be beyond expectation. The price depends upon the size and quality of the binding. If there are those who have Bibles that they desire rebound and will send the same, we will have the work done, guarantee satisfaction, and the charges will be actual cost plus fifty cents for handling.

"Tell Me a Story"

THE LOOM OF SPRING

The valley weaves her kirtle
 With strands of April green,
 Fern fronds on deeper myrtle
 And willow buds between;
 While tiny rills laugh love-songs low
 Beneath their sedgy screen.

With silks her needle threading,
 Filched from the rainbow's skein,
 Her robe she broiders, wedding
 Gold sunshine, silver rain,
 About her breast slow, golden bees
 Hum amorous refrain.

She hangs her veil fringes
 Of mauves and violets;
 With blue her girdle tinges;
 Her cloak with crimson frets.
 Kissing her cheek May's wandering wind
 Inconstancy forgets.

Wreathed by young June with roses,
 Blushing she dreams apart,
 Waiting, while twilight closes,
 Her spousals with my heart.
 O lark, that nests within her breast,
 Song of her soul thou art.

—*The Atlantic Monthly.*

WHEN TOMMY HAWK MADE A MISTAKE

Many of the birds in the big wood were kindly people, who felt an interest in their neighbors and gave them sympathy when they were in trouble. Mrs. Catbird, for example, felt very sorry when John Robin fell from his nest and hurt his head; and she added her cries to those of Mrs. Robin, both of them hopping about on the ground together, and hovering about John Robin to see in what way they could help him. But there was one bird who took no interest in his neighbors, except to injure them. His name was Tommy Hawk.

Whenever Tommy Hawk appeared in the neighborhood of the other birds, they either ran or flew as fast as they could to get to a place of safety. For Tommy Hawk, big and strong, had a bad reputation for being an eater of small birds. To prove this, there was the day when he had pounced upon poor Red Bird and had carried him away to the top of the great elm tree, where he had feasted upon the smaller bird; and then, too, all the birds in the wood had heard the disturbance caused by his seizure of Will Thrush.

"He is just too mean for anything," exclaimed Mrs. Catbird, when she heard of the death of Will Thrush. Mrs. Thrush was a very good friend of Mrs. Catbird, for Mrs. Catbird had watched for intruders when Mrs.

Thrush was teaching her babies to fly, and had sounded her warning notes when Tommy Hawk had been seen in the distance.

But there came a day when Tommy Hawk was punished for his bad acts. That was the day in October when, sitting in the big elm tree, he heard a whistle in the wood.

"Hark! Hark!" he thought, in his harsh way of thinking. "I hear fat, juicy Mrs. Quail calling her children. Here's where I make a good haul, for maybe I can catch two or three of them." And he flew out swiftly in the direction of the whistle.

Mrs. Quail was calling her children, who had scattered over the wood in search of bugs and flies. Her children came very quickly to her call and gathered around her.

"I don't want you to get very far away," she warned them, "for I seem to feel that Tommy Hawk is in the neighborhood."

Just as she finished, she heard a whistle a short distance away. She thought it came from Bob White, her husband, so she answered it. Then, looking up, she saw Tommy Hawk, with his beady little eyes scanning the underbrush, and very quietly she slipped with her children under a great pile of brush where she knew she would be safe. She worried about Bob White, but she thought she ought to take care of the children first; and she knew Bob would want her to do that.

The whistle came again, and Tommy Hawk hurried past the pile of brush in the direction of the whistle. Mrs. Quail, hearing the whistle, was very anxious, fearing that Tommy would catch Bob; but just then she heard a terrible noise, and she peeped out from under the brush pile to see what it was all about.

About fifty steps away she saw a man with a gun bending over something; and the something looked like a large bird. The man picked it up; and, sure enough, it was Tommy Hawk. The man dropped Tommy Hawk on the ground and walked away.

Then all the birds, attracted by the noise, came to see what was the matter. And there they saw poor Tommy Hawk their enemy, lying on his back, not moving at all.

"It's really too bad," said Bob White, who had by this time come in from the cornfield and had seen Tommy Hawk, "but if he had been a good bird, and not a killer, maybe the man wouldn't have killed him."

"Bob," said Mrs. Quail, "I'm so glad you're come back. The children and I have been so worried about you. Why did you whistle?"

"I didn't whistle," said Bob. "I heard a man whistling over in the cornfield, and he came this way. So it must have been he."—*J. Arthur Dunn, in Congregationalist.*

Dr. W. S. Rankin who has been the head of public health in North Carolina for the last twelve years, was elected to serve a third term when the State Board of Health met in Pinehurst last week.

CHURCH NEWS

FROM HAITI

One month of duty in Haiti has gone and we are well on the way of another. The entire month has been spent at my desk, taking over the details of the Morale Activities of the American Occupation in Haiti. These are in part as follows: Athletics, Enlisted Men's Clubs, entertainment, all recreation, and the distribution of all material and equipment available for these departments. In addition to this, every Sunday morning, regular church services are held at the following places: Radio and Aviation Station, Marine Barracks, Field Hospital and Bizotons the water Aviation and Sub-Chaser Division. Every Sunday evening at 6:30, band concert; 7:30, Sacred song service followed by a popular address on such subjects as may be chosen by the Chaplain; followed by motion pictures. From fifty to one hundred attend the church services, and about three hundred attend the evening services. Such subjects as "The Unforgiving Minute", "Is Hell Eternal", "The Soul of a Man who didn't know", etc, are typical subjects used at these evening services. The atmosphere of these gatherings is free and everyone is in a jolly good spirit. The Chaplain is at liberty to indulge in any appropriate pleasantries. The subjects are broad enough to admit of great latitude, and definite enough to be to the point. Altogether we enjoy these meetings very much.

There is another Chaplain in the Brigade, with the 2nd Regiment at Cape Haitien. He is a Methodist from Virginia. We have had two conferences and it almost approached a preachers' meeting. As pastors cherish their gatherings, so Chaplains cherish the meeting of another, especially when their work is one and the same and they meet on grounds of common interest.

The Brigade Chaplain has not yet had an opportunity to go to the outposts in the interior of Haiti. A trip is planned for an early date, after which, he may have something to these columns of interest to the friends at home.

When one looks out of the window across the sea with home in imaginary view, the days and weeks seem long and the time afar off when he shall return to his home-land and his dear ones again. On the other hand when turning to duty and one is awake to the opportunities before him, the days are never long enough and the work seems never to get done. To be a servant is to be busy and real service is great. It is the source of all good, happiness and true wealth.

CHAPLAIN H. E. ROUNTREE, U. S. N

NOTICE CAREFULLY

All who expect to come by rail to attend the Sunday School and Christian Endeavor Convention, to be held at Leaksville, May 11-13, will please get off at Luray. Trains No. 13 (southbound) arriving at Luray 10:55 A. M.; No. 14 (northbound) arriving at Luray 5:54 p. m.; No. 27 (southbound) due at Luray 7:43 p. m.; and No. 9 (northbound) due at Luray 11:30 p. m., will all be met on Wednesday for the purpose of conveying those, who may come on those trains, to Leaksville. If you do not expect to come until Thursday, and plan to come on the train, please let the writer know, in advance, on which train you will arrive. Or, if you should get off at Luray and there should be no one there to meet you, call up the writer by telephone. Be sure to come.

Yours for the greatest Convention yet.

R. P. CRUMPLER.

Pastor Leaksville church

FROM PAGE VALLEY PASTORATE

On Wednesday night, April 20, 1921, one of the greatest revivals ever held in Leaksville Christian church came to a close. This revival started on Monday night, April 11, with an "old-time" prayer meeting conducted by Deacon J. K. Eppard, the writer being at Goldsboro, N. C., attending the funeral of his mother at the time. Rev. O. D. Poythress of South Norfolk, Va., came over and began preaching Tuesday night. He did all of the preaching and conducted the singing and the prayer services, besides the fine solos he sang for us. Bro. Poythress preached ten very able and ef-

fective sermons while he was with us, and his singing was grand. He is also a great personal worker; and during our revival, he worked energetically and with telling effect. As a result of these efforts, and in answer to the prayers of Bro. Poythress and the Church, our Heavenly Father was merciful unto us, and gave us a gracious out-pouring of the Holy Spirit. At least twenty-five were happily converted, and twenty-three of these united with our church. Furthermore, the entire church was greatly revived. Some say that they never before saw the members interested in a meeting and in salvation as they were this time. The pastor and his wife were also very much renewed and strengthened spiritually. They never felt more full of the Holy Spirit or more like praising God, to whom we ascribe all honor and praise for this glorious revival. We are deeply indebted to Bro. Poythress for coming to our assistance; and we are very grateful to Our Heavenly Father for sending him to us, for using him so effectively and for pouring out His Holy Spirit upon us so bountifully.

We held our meetings with the other five churches in the pastorate at the following times, and with the following results: Beginning the fifth Sunday in October 1920 we held an eight days' meeting at Bethel, receiving four into the church. During the latter part of November and the first part of December, we held our meeting with the New Port church, receiving six new members as a result of this meeting. Beginning the second Sunday in Feb. 1921 we held a week's meeting at Mt. Lebanon, realizing no visible results. We held our meeting at East Liberty following the first Sunday in March. There were three additions to the church as a result of this meeting. We began an eight-day meeting in St. Peters church on Wednesday, January 26. Four united with our church during this meeting.

The pastor did all of the preaching during all five of these meetings—he having been specially requested to do so by the churches concerned. God was with us in these meetings, and awakened renewed interest and zeal among the members as well as saved souls.

The first Sunday in April, we received three new members into the church on profession of faith in Christ—one at Leaksville and two at New Port. All three of these were grown men—two of them being heads of families.

All of the Sunday schools of the pastorate, except the one at Leaksville, went into winter quarters last Christmas. All of these five churches, except East Liberty, have recently started up the work of their Sunday schools again. These schools are in a flourishing condition at present.

The brethren at New Port have recently put a new roof on the building, new carpet on the floor, and made other much needed repairs. Brethren pray for us.

R. P. CRUMPLER, *Pastor*

GOFF EVANGELISTIC MEETINGS

Third Christian Church, Norfolk, Va.

On March 20, the Third Christian church opened an Evangelistic Campaign, with the Goff Evangelistic party of Philadelphia leading. The meeting lasted for three weeks, closing April 10. The party consisted of S. B. Goff, Jr. Evangelist, Oliver Arnold, Soloist, and Musical Director and Mrs. Oliver Arnold, Women's Worker.

Mr. Goff has a most pleasing personality, is a good preacher and very consecrated and spirit-filled man. His sermons are attractive, forceful and they bring results. A most splendid man to work with—he wears a smile that doesn't fade. Mr. Arnold is splendid with the choir and congregational singing. A talented and experienced musician. The work of Mrs. Arnold was very fruitful among the ladies. These workers and the series of meetings proved a blessing to the church and community.

I hardly know how to tabulate the results of the meetings—my best efforts would fail. Practically the entire active membership of the church reconsecrated itself and pledged more faithful service to the cause of Christ. There were eight reclamations and more than a hundred conversions. Seventy-four were received into the fellowship of the church by the time the meeting closed, two received since and there are some ten or fifteen to join yet.

In looking over the record I find that there were 236 members when I came, January 15, 1917. Since my coming I have received 352. We have lost 36 by death, withdrawals, etc., leaving the present membership 552. We hope to make it six hundred by the end of the Conference year.

Our next great need is the *NEW CHURCH*. Our field is great! Our opportunity is great! Our responsibility is greater still. We stand upon His promises.

L. E. SMITH, *Pastor*

IN PLEASANT PLACES

Twice during the month of April I was permitted to preach to a people who said they were without a pastor. Their church was erected by a woman preacher over ninety years ago. It is a handsome stone structure with two splendid auditoriums, several Sunday school rooms—and those rooms are not empty on Sundays—and a church membership of 271 persons. I found a choir of 25 members, a good pipe organ and a people ready to sing. I found a host of young people whose parents were with them at Sunday school and church. I told them I was "mighty glad" to see them. "Yes", they said, "so says Dr. L. F. Johnson. You must be from the South, as all you Southern preachers are 'mighty glad'." I took it as a compliment to my Southern colleagues and thanked them accordingly. Was I right?

Just before the preaching service they requested me to receive after the sermon and prior to the Lord's Supper five young people into the church. All in all both the morning and evening services were most delightful. Dr. Warren H. Denison was with them the Sunday following. He spoke three times to the church and young people during the day and to the whole town at night. They declared his messages to be among the best they had ever had. At night he presented the problem of the Chinese famine. During the day he had presented the detailed program of the Forward Movement, which they have adopted in full and are now carrying out.

I was with them again on the Sunday following at which time eleven more young people were received into the church. This is the pastorless

church at Milford, New Jersey, the church of which Rev. C. A. McDaniel was the efficient pastor, in the beautiful valley of the great Delaware river. Flower-laden mountains reach up into the blue from the church house door—the scenery at the time of the setting sun is surpassingly beautiful. With a dear old deacon I stood on the summit of one of those great hills and we looked up the river, made by the glow of the setting sun a river of gold, in the center of the panoramic view the Christian church steeple pointed to God—and I could only exclaim, "O, Master, it is beautiful!"

J. G. TRUITT.

MEBANE

This church held its second quarterly meeting Saturday afternoon, April 23, 1921. The business was transacted in harmony and order, with two thirds of the members present. All committees made favorable reports.

The pastor's salary was paid up to date. The apportionments for Men and Millions paid up to date, with two paid in full for the five years. I doubt if there is a church in the Conference that has made as good financial record since last Conference. They have sent to Orphanage more than fifty dollars; on Men and Millions nearly two hundred dollars; and over sixty dollars on salary, and a membership of only fourteen.

Our church at Mebane has a fine Sunday school with Brother J. O. Fowler, Superintendent. The Sunday school numbers between 20 and 40. Our congregations are getting so large that we can scarcely accommodate the people. Splendid prayer meetings are held every Wednesday evening, and we are praying for a real Pentecostal revival. We have secured a tent for the meeting, the Sunday school room being too small. I trust that the Lord will open the heart of some great and good servant of His to help us to enlarge our building. I truly hope our Mission Board will consider our needs.

P. T. KLAPP, *Pastor*

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

SOLEMN VOWS

FAUCETT-McCRAY

On April 27, 1921 at 8:00 o'clock p. m., at the home of Rev. J. W. Holt, Miss Lottie McCray became the bride of Mr. Berry M. Faucett. A few friends of the couple were present to witness the ceremony which was performed by the writer. Both parties are residents of Morton's township, Alamance Co., N. C., where they will reside in the future. Best wishes attend them.

J. W. HOLT.

CALLED HOME

RESOLUTIONS OF RESPECT—SPARKMAN

Whereas God in His almighty wisdom has seen fit to remove from our midst one of our beloved members, Sister Mary J. Sparkman on March 4, 1921, aged 80 years. Sister Sparkman was one of the charter members and was a committee appointed by Eure's Christian church, Gates County, North Carolina, offer the following resolutions.

First. That the church bow in humble submission to God's will, knowing that He doeth all things well, and that our loss in the church and community is her eternal gain.

Second. That we shall by God's help endeavor to follow her beautiful example of humility and consecration to her Master's cause.

Third. That we extend to her two sons and relatives our heartfelt sympathy in the loss of a mother whose devotion to her family was untiring.

Fourth. That a copy of these resolutions be sent to the bereaved sons, a copy to **The Christian Sun**, and a copy placed on our church minutes.

MRS. H. C. EURE,
MRS. H. N. FELTON,
T. A. EURE,

Committee.

McADAN

John Henry McAdan, son of James M. and Caroline McAdan, was born July 9, 1867 and died April 10, 1921, aged 53 years nine months and one day. When a young man Bro. McAdan united with Lebanon Christian church and for twelve years prior to his death had served as one of the deacon board. August 15, 1905 he married Miss Ella Yarboro who survives him together with five children. The children are John, James, Mary, Caroline, and Hugh. He is also survived by three sisters—Mrs. J. H. Yarboro and Mrs. Ollie Wells of Semora, N. C., and Mrs. Kate McKane of Newport News, Va.

The deceased was born at Semora and spent his entire life there, honored and loved by all for his integrity in business affairs, purity in moral life and consis-

tency in Christian profession. For several years he has been one of the most faithful and competent leaders in his church. Not only was he interested in Lebanon, but in all the enterprises of the church. He was a successful merchant and farmer and honored the Lord by giving liberally of his means. My individual estimate of Bro. McAdan is that there are but few men his equal. To know him was to love him and the better acquainted one became with him the stronger the ties. His life here was rounded true and well. His reward in Heaven is abundant.

The home has lost a true husband and devoted father. But they are rich in the memory and example of his life.

C. E. NEWMAN.

MISCELLANEOUS NEWS

All holders of government insurance amounting to one thousand dollars and over, provided policies are one year old, will receive dividends on June 1, according to announcement by Director Cholmeley Jones of the War Risk Bureau.

The trustees of the North Carolina College of Agriculture and Engineering have voted that in the future the college is to have student government. This is the end of a long fight by the students for self-government.

Braxton, Miss., located about eighteen miles from Jackson, was struck by a tornado in the early afternoon of April 26, and every business house in the town, with the exception of one bank, was demolished. At least eight persons were killed and several seriously injured.

Hope has been expressed by the Chamber of Commerce, Raleigh, N. C., in its efforts to obtain air mail service from Washington to Atlanta, via Raleigh, N. C.

Several counties in North Carolina recently sent delegates to the Highway Commission with proposals to go ahead and build their portion of the State Highway System, and allow the state to re-imburse them when it was able to do so.

The executive committee of the North Carolina Farmers' Union held a meeting in Greensboro, N. C., April 26. Guano settlements were the chief matters before the committee, but just what definite action was taken has not yet been made public.

A decline of 3 percent in wholesale prices during the month of March is the report given out by the Federal Reserve Board after numbers had been received for the purpose of comparison.

President Harding praised the newspapers and the American press for the patriotism and public spirit that they had manifested during the war and reconstruction period in a recent letter which was read at a public luncheon.

Census reports show that the population of California has been increased by one million people during the last ten years.

The budget bill, providing for a Bureau of Budget in the Treasury Department at Washington with the purpose of estimates for appropriations for the various departments, was passed in the Senate April 26.

WHAT MOTHERS DO

Playing with the little people
Sweet old games forever new;
Coaxing, cuddling, cooing, kissing,
Baby's every grief dismissing,
Laughing, sighing, soothing, singing,
While the happy days are winging—
This is what the mothers do.

Planning for the little people
That they may grow brave and true;
Active brain and busy fingers
While the precious seed time lingers
Guiding, guarding, hoping, fearing,
Waiting for the harvest nearing—
This is what the mothers do.

Praying for the little people,
(Closed are eyes of brown or blue)
By the quiet bedside kneeling,
With a trustful, sure appealing,
All the Spirit's guidance needing,
Seeking it with earnest pleading—
This is what the mothers do.

Parting from the little people,
(Heart of mine, how fast they grow!)
Fashioning the wedding dresses,
Treasuring the last caresses;
Waiting then as years fly faster
For the summons of the Master—
This is what the mothers do.

—Selected.

ESTABLISHED
1844

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Commencements

THE EDITOR

COMMENCEMENT is a term that is sometimes confusing, and the average mind thinks it contrary to *graduation* or "finishing". It is not. The high school pupil does not "finish" or graduate in the larger meaning. He commences to enter life's real school. His diploma is a sign-board for another school, let that be the school of experience or college. There is no progress in anything that is finished. Life is never finished—it is an unfolding process and gives itself to development until death. There may be stagnation in a life career, but not a finished place. It is a great mistake for young persons to assume that they have *finished*. They have only begun, and commencement day is to give them a vision of what is *before* rather than to lend itself to praise of what has been done.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY



CONTRIBUTIONS



OUR CHURCH HOSPITALS

Dr. F. C. English, Executive Secretary
Protestant Hospital Association

OUR Church Hospitals should be given the right of way in our most intelligent and sympathetic consideration. Their ministry is as deep as human needs, and wide as suffering humanity. Most people know something about hospitals, but few realize just what they are doing even in their own community. Even the person who endows a bed hardly considers that between thirty and forty persons will be benefitted annually by hospital care while occupying that bed. What a blessing to humanity such a gift becomes. Their opportunity for service amply justifies the words of Jesus, "He that believeth on me, the works that I do shall he do also." Again He said, "Go tell John the things ye see and hear, the blind see, the lame walk, the deaf hear, the lepers are cleansed, the dead are raised up, and the poor have the gospel preached unto them." The writer of this article has witnessed again and again the realization of all these assertions.

Of the 7,000 hospitals in the U. S., only 400 having 35,000 bed capacity are under the management of the Protestant Churches. Yet our Church Hospitals care for 1,500,000 patients annually, and there is demand that they should treat at least 1,000,000 others. That the hospital field is not thoroughly occupied will be seen when we glance at a single statement. The American Public Health Association states that there are in the U. S., 3,000,000 people sick in bed daily. Our research workers find that at least 28 per cent of these should have hospital care. This would require 840,000 hospital beds, whereas we only have 455,000 beds for general hospital use. These figures make it clear that many sick and crippled are necessarily neglected. But what can the Church do to measure up to her responsibility?

The Roman Catholics have 582 hospitals, with over 65,000 bed capacity. Their Church stands firmly behind their hospitals in giving efficient service to all their people. Can the Protestants afford to do less? The recent organization of the Protestant Hospital Association is the first attempt to unite Protestants in the ministry of healing. Probably this is the only place we can unite, but it is worthy. This P. H. A. has called a meeting of representatives of all our Church Hospitals at West Baden, Indiana, for September 12, to seriously consider their problems. One principal of the Association is to provide medical care for all our sick, and all others who are sadly neglected, regardless of creed, color or race; and strictly to avoid all semblance of proselyting.

National Hospital Day comes most fittingly on the birth-day of Florence Nightingale, May 12. Her ministry was the renaissance of modern nursing. Many hospitals have nurses' graduation exercises that day. It is requested that all our constituency give their own

Church Hospital their special interest that week; and that the pastors make special mention of the ministry of healing in these houses of mercy on Sunday, May 15. Never was there such an awakening among hospitals as now. They need the prayers, patronage and financial support of our people. The observance of National Hospital Day and Week will increase an interest, and awaken the people to the needs of their own Church Hospital. Better knowledge of the work being done, and better financial support are imperative.

St. Lukes Hospital, Cleveland, Ohio.

SUFFOLK LETTER

THE Isle of Wight missionary rally was held in Windsor Christian church April 28, 1921. There are four churches in that district. Three were represented with 30 representatives present, and a number of visitors. The attendance was very good from the local church. Mrs. E. T. Cotten presided in the absence of Mrs. C. H. Rowland. Mrs. Mamie Watkins acted as secretary. Pastor E. T. Cotten conducted devotional services.

The object of the rally was explained by Rev. Dr. J. O. Atkinson; the roll of churches was called and delegates from the Societies made reports that indicated interest and progress. Several women volunteered to revive societies and to organize new ones in the churches, and the spirit of the rally was that of willingness to work and to put Isle of Wight District on the 100 per cent map.

Rev. and Mrs. E. T. Cotten sang a duet; a reading by Mrs. W. K. Saunders; and a great address by Dr. Atkinson.

Luncheon was served on a table in the church yard of ham and olive sandwiches, deviled eggs, pickles, and cakes. This was fine and enjoyed by all present.

At the afternoon session Mrs. J. W. Roberts conducted devotional exercises, Miss Lillie Roberts gave a reading, and Rev. and Mrs. Cotten sang, "Christ Never Fails".

Miss Bessie Holt made an address which informed, inspired, and pleased all present. Her message is appealing and finds a response of heart that makes those who listen resolve that they will do more for missions and the mountain work. An offering of \$8.63 was taken and the meeting elected Mrs. E. T. Cotten, President, decided to continue the annual rallies, and selected Antioch church as the place of meeting for 1922.

Suffolk has enjoyed a feast in a visit by Rev. Dr. D. A. Long and wife. He came by invitation of the 20th Century Baraca Class, which invited all the Men's Classes of Suffolk to be their guests on May 1. They came and Dr. Long delivered a wonderful address to 500 men. It was a great sight to see that many men in one Sunday school group listening to an address replete with history, poetry, Scripture, and flights of oratory.

Dr. Long preached for us at 11 o'clock on "The Sun of Righteousness", and at night on "The Cross of Christ". Both of the sermons were brilliant in conception, clear in exposition, and eloquent in delivery. The fire of youthful enthusiasm has not waned and the poetic flights have not lost their wings.

On Monday night Dr. Long delivered a taking address at the close of the Myrtle school in Nansom County, where he charmed both old and young. His knowledge of history, literature, poetry, and law, makes him encyclopedic in his fund of information, and his insight into human nature makes him at home on all subjects and with all audiences.

Dr. Long spoke again Wednesday night at our prayer meeting with the same fervor, eloquence, and power. It has been a real feast to us to have him with us and to hear his great messages. The gift of speech is a marvelous talent, and the exercise of it is a great power. Great speakers are as rare as great singers; but both are God's gifts to men. Such talents have no value to the individual unless passed on to others; and that is true of all talents. The inventor is useless except in his inventions; the same is true of discoverers; and it is no less true of money or any other possession.

W. W. STALEY.

ELON LETTER

FOR several years there has been a growing sentiment in all denominations that their denominational schools should maintain summer schools for ministers and lay-workers. The purpose of these schools is to train in the most approved methods of Church work and to give also subject matter qualifying professionally in the various departments of Church life. Also in the conduct of the summer schools the different departments of the Church work lend their aid in bringing in attendants and in supplying teaching force, the College in each case supplying the course of study and looking after the school on the physical and professional side. There are many such schools in all parts of the country.

Two years ago Elon announced such a school for the Southern Christian Convention to begin in May, 1920. The Convention last May suggested its postponement for a year, because the Men and Millions Forward Movement was engrossing the mind and thought of the brotherhood at that time. Accordingly in January of this year we began a systematic campaign to reach our ministers and laity for such a school to be held at Elon, May 26 to June 11, 1921. Literature and letters have been broadcasted all over the Church. The response has not been what we had hoped. As the brethren have expressed themselves during the intervening months three reasons have been given for this.

1. The unusually busy season in rural sections at the time of the school, our churches for the most part being rural.
2. The financial stringency, making it seem preferable to economize wherever possible.
3. Many of those who would and want to come have been in the habit of attending the Seaside Chautauqua, and we feel they ought not to break that habit.

For these reasons the Elon faculty met on Saturday, April 30, and voted to postpone the summer school for this year. If the Seaside Chautauqua guarantors at their July meeting decide to go on with their work, the feeling is that for the present at least the whole Church should concentrate on that enterprise to make it an instrument of great service in the brotherhood.

There was never any thought of conflict between the proposed summer school of Religious Education and our very excellent Seaside Chautauqua, so far as the initiators of the summer school were concerned. The Chautauqua it was conceived would continue to be largely inspirational in its aim, while the summer school would concentrate on class-room work of intensive character. The conflict comes not in the aim of the two institutions nor in their methods of work, but in the fact that the same people are appealed to and expected to attend both under present conditions.

The Elon faculty members therefore, conceive it to be their duty to vacate the field and to urge all who were planning to come to the summer school to go to the Seaside Chautauqua instead. I have never missed a session of Chautauqua and hope to meet many there who had been planning to be at Elon. Let us make this session of the Chautauqua the best yet.

W. A. HARPER.

COOKING ON SATURDAY FOR SUNDAY

Many housekeepers have the idea that getting all or part of the Sunday dinner ready on Saturday means everything cold for dinner next day or else a dreary dinner of warmed overs, but there really is a wide range of dishes needing long long cooking that are fresh and good for the first day of the week, and many of the so-called warmed-overs are as fresh and good as if served as soon as cooked. Take rolls, for example. Nobody knows they are warmed over when reheated in the oven on Sunday night, and really twice-baked bread, or at least bread twenty-four hours old, is better than bread fresh from the oven.

Starting with baked beans, that staple Sunday dish for at least nine months in the year, it is possible to start the cooking on Saturday and finish with a low fire on Sunday and have them in perfection. Beans with sausage, beans with tomato sauce and fresh fat pork, beans with smoked bacon or ham, beans baked with spare ribs—the variations that can be worked with this humble dish are many, and all are good. Taken from the bean pot or crock on Sunday noon or Sunday night and served with white and brown bread, they are delicious. Many cooks press small peeled potatoes into the hot beans an hour before dinner and have beans, meat and potatoes for a whole meal without much trouble.

Soup served in winter can be made the day before and improves in reheating. Vegetable, bean, noodle, macaroni, tomato, potato and other kinds can be reheated in five minutes and will make a good beginning for an elaborate or plain dinner. A good clean broth with crackers or toasted bread makes an ideal Sunday evening hot dish.

Ham boiled on Saturday can not be improved on Sunday by heating it up, but there are various dishes made of scraps of cold ham that are delicious for Sunday night or even for dinner. A cup of cold boiled ham run through the grinder will make delicious sandwiches or added to hot cream sauce and poured over toast will be welcomed by young and old. There is not a better all-around Sunday evening dish than toast covered with creamed ham, though it is practically unknown in many households. It is not heavy, yet it satisfies the craving for something hot in the evening. Dried beef, creamed, is also delicious, and it takes only a few minutes to prepare. By slicing the beef on Saturday and mixing the cold ingredients for the cream sauce it can be prepared in ten minutes on Sunday. Sausage parboiled and set aside in a granite pan can be cooked in ten minutes, and just as good brown gravy can be made as if the sausage had been fried (with all the grease and smoke) on Sunday.

Sweet potatoes peeled and boiled can be glazed in ten minutes on Sunday, and onions cooked in the casserole or a deep baking dish can be warmed over, without the disagreeable odor, in a short time. Tomatoes can be prepared and partly cooked the day before, and string beans need only the addition of cream sauce to finish them, if parboiled well on Saturday. Mashed potatoes never take kindly to reheating, but potatoes boiled in their skins can be cooked in ten minutes on Sunday. Hashed brown, sliced thin and fried or creamed in the oven, cold boiled potatoes are the stand-by of women in emergencies always.

In desserts the range is wider, since all kinds of cakes are possible to the Saturday cook. Fruit cake is perhaps the best for cold weather, as it contains rasins and other ingredients both tasty and nourishing, but in hot weather a lighter sweet is appreciated. Cake and berries, cake and canned fruit, cake and jello, cake and ice cream, cake and cold custard, all are welcome desserts in country homes, and they all can be prepared the day before.

Of course, all kinds of soft, beautiful fruit gelatine and jello puddings can be served if made on Saturday, and by the addition of whipped cream will answer for company or the family for very special occasions. Hot biscuits with rich preserves are good for emergency desserts. The biscuits are mixed and cut on Saturday and placed in a cool place to be baked Sunday noon, or else are baked and reheated. Miniature shortcakes are thus made with jam or preserves in a few minutes and can be served plain or with cream.

In salads the variety is not so great, but by chopping the ingredients and putting them in a cold place and making the dressing it is possible to get up a delicious one in a few minutes. Hard-boiled eggs, celery washed and wrapped in damp paper, olives, tomatoes washed and set in a cool place, cold asparagus, boiled string beans, cooked peas, cold white chicken, cold boiled potatoes, cold ham, apples, onions, cabbage and many other easily prepared foods furnish the basis of good salads;

and a little of either, laid on crisp lettuce or endive and dressed with a simple dressing, will prove a wholesome addition to the Sunday meal.

These are only a few suggestions; good cooks will be able to add to the list indefinitely. To the woman who is determined to keep Sunday for a day of rest the possibilities of Saturday preparation are limitless, and there need be no trace of staleness or carelessness in the good dinner or supper made ready in short order on the first day of the week.—*Hilda Richmond, in The Continent.*

GOOD NEIGHBORS

An elderly man whose opinion is considered worth something to the community was asked the other day what he thought were proper attributes of "the people next door".

And he said: "I've been living here for nearly forty years. Folks on each side of us have come and gone. The people I like best for neighbors are those who do these things: They keep the place neat and clean, favor repainting once in a while; hang out a washing every Monday morning; Tuesday is ironing day. They'll lend their lawn mower if you'll bring it back. They'll do the same with a pinch of salt or an egg or a cup of flour. They will go out of their way to do a favor. They keep the garbage can covered and keep the chickens in their yard and not in ours. They are not too curious about who comes and goes at our house. They mind their own business, an excellent trait. What the grocer brings in or the laundryman carries out doesn't interest them. They are not snoopy. If, once in a while, there's a good deal of noise at our house, they don't telephone that they are about to call the police. They are appreciative, kindly, companionable, neighborly. They live as nearly by the Golden Rule as is humanly possible, I guess. And that being so, we do the same. It is a good plan; don't stone your neighbor's dog; it reduces the likelihood that he will stone yours."

Seems as if the wise old gentleman preached a pretty good-sized sermon and in not so many words, either.—*Taunton Gazette.*

It is an impossibility for a paper to admit all the syndicated matter that it receives to its columns. In fact there is so much of it that an editor as usually to the habit of dumping all of it into the waste basket. Every organization is seeking publicity, and what is bad upon the papers, there is never any *check* accompanying this "free advertising".

CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church
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3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

FORWARD IN OUR MOUNTAIN WORK

The Mission Board sent Miss Iola Hedgepeth to Carroll County, Va., early last fall to open up there a Christian training school. We knew something of the needs, and the opportunity there before she went for us. We realized that there were thousands living in our mountain districts who because of geographical and climatic conditions, were living in a state of arrested development. They were and they are without schools and without churches. They need teachers and they need preachers, for as they are without learning too are they without Christ and His gospel.

But since Miss Hedgepeth went for us we have become better acquainted with conditions as they actually are, and of the real opportunity here presented to us for Christian service.

Her first school term now draws to a close and she has had a very successful session. She has enrolled 80 and could have enrolled 100 or more if she had had the help and the room.

So the Board faced the necessity of either going forward and doing more, or withdrawing from the work. The latter was not to be thought of seriously. We had to go forward, for no finer opportunity in the home land had been presented for Christian work.

Accordingly in Executive Committee meeting at Suffolk, Va., Saturday, April 23, it was decided to go forward. First, a parcel of land is to be secured by donation or purchase on which to build. Second, as early as possible a school house of three or four rooms is to be erected. Third, a house must be purchased or built in which our teachers then are to live. All of this seems imperative by the opening of the school term in the early fall of this year. Just what the outlay will be is not known at this time, but it is hoped that not over \$2,000.00 will be required. All land purchase, and all plans and contracts for buildings are to be secured by the Secretary of the Board and are to be submitted to and approved by member of the Board, J. M. Darden, Suffolk, Va., on behalf of the Board, before the same becomes valid and final. Bro. Darden is to visit the proposed site with the Secretary at an early date, and a location and plan of buildings, are to be secured as early thereafter as practicable.

Miss Hedgepeth is also to have such assistance, say two or three additional teachers for the summer, if suitable places for building such summer school can be secured.

The Board is asking the young people of the Southern Convention to take the lead and assume the responsibility in raising funds with which to carry forward this work.

In this connection the Board expresses the hope that all funds raised for or donated to the mountain work will come through the regular channels; if in and

through Young People's Societies, of Eastern Va., then to Mrs. M. L. Bryant, Treas., 41 Poplar Ave., Berkley, Va.; if in Young People's Societies in N. C., then to Mrs. W. R. Sellars, Treas., Burlington, N. C. These Treasurers, giving due credit will forward to the proper authority for distribution on official orders. This will show how much is being contributed and what the funds are being spent for. The Board is paying Miss Hedgepeth's expenses and salary and has been doing so since she left home for the work early last fall. And the Board is undertaking to supply all her needs for the work as they are presented and become imperative. On this account all valid appeals for help in the work will come directly through the Board, or from Miss Hedgepeth through the Board. The needs are frequent and many, and if we can know and present to our people intelligently these needs we feel that they will be properly and promptly met.

At an early date the Secretary hopes to give through THE SUN a full report of what has been done the past year, and of the real needs for the coming year.

Our leader there, Miss Hedgepeth, has proven a real pioneer in a great task, and has blazed the way, and laid the foundation for a great work by our dear Christian Church. We want the prayers of our people that wisdom may guide in all these undertakings for the advancement of His kingdom in these destitute places.

PROGRAM

Missionary Rally of the Missionary Association
Alabama Christian Conference
Noon Day church, May 28-29, 1921

Morning Session

- 10:00—DevotionalRev. G. H. Veazey
- 10:15—Object of the Meeting, by Chairman
- 10:35—Why Should the Christian Church be Missionary?
Rev. G. D. Hunt
- 11:00—SermonRev. J. O. Atkinson, D. D.
- 12:00—Refreshments

Afternoon Session

- 1:30—DevotionalRev. W. T. Meacham
- 1:40—The Duty of the Christian Church to the Lost in the Home LandRev. J. D. Dollar
- 2:10—Our Duty to the Lost in the Foreign Lands
Rev. E. M. Carter
- 2:40—How May We Enlist Our People in Missionary Work?
Miss Bessie Holt

Evening Session

- 8:00—SermonRev. S. R. Waldrop
- 9:30—Sunday school
- 10:30—AddressMiss Bessie Holt
- 11:00—SermonRev. J. O. Atkinson, D. D.

SUNDAY, MAY 29—Morning Session


C. W. CARTER,
J. H. HUGHES,
J. W. PAYNE,

Committee.

How dear to my heart
Is the cash of subscription
When the generous subscriber
Presents it to view
But the one who won't pay
I refrain from description,
For that one, gentle reader—
That one may be you.—*Lehigh Burr.*

Three Marks of a Winning Church

By the Contributing Editor of The Christian Evangelist

HE Church must win. There is never a justification for a church failure. Individuals may fail. Other institutions may fail. Business may fail. There may be excuse for such failures but there is no excuse for the failure of a Christian Church. In everyday life men may fail successfully. Many men have. Hawthorne failed in business, but it was a highly successful failure as out of it there came *The Scarlet Letter* and *The Marble Faun*. Dickens failed as a solicitor, but it was a successful failure as out of it came the immortal *David Copperfield* and *Martyn Chuzzlewit*.

But what is success? When does a church win? Does it win when it has erected a stately and beautiful house of worship? If a church can get together a whole lot of money and house itself in splendor is that a mark of success? Maybe. Maybe not. If that money is raised and that church house erected for God's glory and for man's good, yes. If merely in pride and to make a show, no.

Does it win when not only it has erected a spacious temple but when it has collected a crowd to fill that temple? Again, yes and no. A crowd in itself in a church building has in itself no more spiritual significance than a crowd on a football field. It all depends on how the crowd has been gathered and with what is done with it after it has been got together.

Yet this is no cheap fling at crowds. For myself I like a crowd. I would rather preach to a hundred than to a dozen, to a thousand than to a hundred, and coming at once to the count of the positives—that is a winning church which by a genuinely religious message and programme challenges the attention of a community and secures its presence and its auditory. If nobody knows anything about the church; if nobody talks about the church; if nobody enters its open doors then that church is a failure. It's good to sing, and it's good to preach, and it's good to pray, but if that singing and praying and preaching makes not a ripple on the community life; more, if it does not affect that community life to its deepest depths, it fails. The Gospel is—in the literal rendering of scriptures—God's dynamite, and when faithfully preached in any district that district is due to feel the shock.

What then are the marks of this winning church? For one thing the winning church is a *happy* church. Sun is power. The poorest place for a church to be is "in the dumps". The church is a communicating body and there's nothing so contagious as cheer. The Gospel is glad tidings, and if folk go about with lugubrious faces it is quite evident that they haven't received the tidings.

A church that isn't happy is a church that will never bestir itself. Heavy hearts get little done. Eyes filled with tears can never see how either to thread the needle or to send the shuttles flying in the "roaring loom" of life. Music that sends the feet a marching is glad music. The church that moves to the dirge moves only to the grave. To be long faced is to be short handed. When an institution makes of itself a "wailing place" it might as well close its doors. Ecclesiastical morgues will never be popular. We don't want any Jeremiahs in the pulpit ever dissolving in tears and we don't want any Jeremiahs in the pew.

If we wear only sackcloth and the garments of heaviness then folk will reason this way: "If religion does that

for a man we don't want it. If you've got to tog yourself out in such penitential and mortuary millinery do it at home. If you must have ashes on your heads heap them on in your own soul privacies but when you go out stick a ribbon or feather in your hair." Hanging harps on willows and weeping over a lost Jerusalem never got the wheat harvested nor the corn in the crib. A "morning face" is worth more than a mourning face. Even to the weeping a smile is of more value than a tear and golden laughter will do more than even a League of Nations to keep the world's sad heart from breaking.

The winning church is a *homey* church. In the early days of the church it was literally so—the church most often met in the homes of its members. But wherever it meets the atmosphere of that meeting place should be the atmosphere of home. The "family" of the Lord Jesus Christ—where that family gathers, there is home. But home means *naturalness*. The only place where a man is off guard and most truly reveals himself is home. You never knew what a man is till you live with him. Now naturalness ought to be the note of all church services. A lot of people are vastly concerned about the "proprieties," the "dignities" of the service. For myself I give these things scant attention. If people have good breeding you can depend upon them to instinctively observe the "proprieties" and as for the "dignities" I question if the thing isn't overworked. A man in his home isn't primarily concerned about "dignities".

A winning church is a *faith-filled* church. It must believe something. It must have definite convictions. It must be the champion of the great fundamental truths of our religion. These elemental verities must be voiced in no uncertain terms. The preacher must never say "I doubt"; he must always say "We know". If he has no positive word he should have no word at all.

Men everywhere are sick of the language of uncertainties. They have had enough and more than enough of denial, of criticism, of unfaith. They are seeking a church that builds on rock certainties, that comes not with a criticism but with a revelation. When a church ceases to believe, it ought to go out of business, indeed it has already gone out of business and those who enter its doors go in only to view *the remains!* Faith then, believes then, but more than this. The church must have faith in its faith, must believe in its beliefs. We hold a certain body of truths. Very well, but we must also believe in these truths—believe that they are workable, practical, salvational, what the world needs most of all. We have got to believe in God and we've got to believe in the men to whom we declare God's word. If not, then we are as a fisherman who says, "my bait is ready, I'll cast a line but I am sure the fish will not bite"; as a physician who declares, "the patient is ill, my medicine would save his life but I have small hope that he will follow my prescription"; as a recruiting officer who affirms, "I'll open my office, I'll spread the posters and have the bugles blow but I am not expecting anybody to enlist"; as a shepherd who says, "there is a lost sheep in the mountains. I'll go after it but I do not believe that I shall find it, or if I find it that I can bring it back safe to the fold"! Have heart of faith. Have heart of faith and you will have joy of victory. Faith overcometh the world.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE Editor

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CARDINAL PRINCIPALS OF THE CHRISTIAN CHURCH

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THE BULLETIN

We failed to receive "The Observatory" page in time for this issue.

Dr. Atkinson gives some information in this issue that points to progress. Read his message on page 5.

Remember that Elon's thirty-first commencement begins Sunday, May 22 and closes on Tuesday night, following.

Spring Hill church, near Waverly, Virginia, is planning for a home coming and memorial service on Wednesday, May 25.

An awful tragedy occurred in Greensboro, N. C., on May 4 when officers attempted to arrest three men with an automobile of whiskey.

At the time of this writing (Monday morning, May 9) the printers' strike is practically unchanged. Raleigh, N. C., seems to be the hardest hit of any town in North Carolina, about 200 men being on strike in that city.

ing, open shop will be declared by the employing printers. (Open shop means that non-Union as well as Union men are allowed to work and that the Union shall not dictate the working conditions of the plant).

Union (Alamance) church was the scene of an unusually large crowd last Sunday. The occasion was the annual memorial-home-coming event, held on the second Sunday in May. The building did not begin to accommodate the people by packing the aisles and entrance room with chairs.

PASTOR LANKFORD INSTALLED

Rev. George Otis Lankford was formally installed as pastor of the First Christian church, Burlington, N. C., on Tuesday night, May 3. Previous preparation had been made upon the part of the church for some time for a formal service.

Brother Lankford is progressing nicely with the work in his new field and the people are pleased with the splendid start that he has made, and predict many good things under his leadership.

We desire to thank friends for many renewals received during the past week. We will appreciate a prompt remittance upon the part of many others. THE SUN needs the money, and you need THE SUN.

EDITORIAL

COMMON KNOWLEDGE

NOT many months since we talked with two young ladies on some common-place topics—topics that the average ten-year-old child should know—and found that they had but a slight knowledge of the subjects. They could not, for instance, name three men in the President's Cabinet (That was during Mr. Wilson's administration. War conditions necessitated continuous publication of names of Cabinet members, too) These young ladies were high school graduates. Not only could they not name three Cabinet members, but they could not give the name of an important officer in their own State who had served the public almost as long as these young ladies had lived.

Sometime ago we asked a young lady, a seventh grade pupil, to name the Governor of North Carolina. She could not tell us, but replied that Bickett was once Governor; and since our question also carried with it as to what party was in power, she said the Bickett was a Republican. (He is a Democrat).

We have a reason for reciting these instances. *Common knowledge is going at a premium.* It is generally understood that the country has the best school system it ever had. True, this may be, but common knowledge is being slighted, as we see it. There are some things essential to citizenship that cannot be found in text books. We believe that every school should often review the public offices and name the officials from county sheriff to president—and these things are not usually found in text books.

But this is State craft. How about Church craft? Listen to this: A young person, slightly on the short side of twenty, asked us the other day about one of our missionaries. We were embarrassed to tell her that the young man about whom she was speaking was not a missionary. THE CHRISTIAN SUN goes to her home every week, but this young person evidently does not read it. We could cite many instances to show that our young people are not being taught some of the general things of the Church. Then no wonder that we know so little of the Government and Principles of the Church!

It is true that if we depend upon the people to read for these things that they will never know, for interest must precede reading. How then shall we create an interest? Teach the people by word.

Would it be amiss for pastors to post in their churches a list of denominational officers, missionaries, educational institutions, etc., that such may be kept before the people? Then, too, this information could be given from the pulpit, printed in the church bulletin, and otherwise distributed.

“AN OPPORTUNE TIME” versus “DO IT NOW”

The other night we sat in conference with two business men. They were reared in the same community and are brothers-in-law by marriage. One man said that his policy had always been to wait for the “opportune time” and readily agreed that the slogan of his brother-in-law was “do it now”. The speaker freely admitted that though his brother-in-law was younger in years, he had excelled him in business, and that he (the speaker) contributed the difference in their successes to the “do it now” spirit, rather than to waiting for the “opportune time”.

This reminds us about some of our Church institutions. Elon College could not have been built had we waited to get the money before building; and the general constituency of the Church would never have decided the time to be opportune. But a few lovers of education, pioneers as it were in the realm of Christian education, had the “do it now” spirit about them and the College was built. They made the opportune time and the whole Church has honored them for it and stood by them.

The Christian Orphanage is one of the greatest and noblest institutions of our Church, but it was started before the time was opportune, according to the minds of many. Suppose we had waited until enough money had been raised to build the original outlay. The probability is that there would have been no Orphanage. There were those who had the interest of the orphan child at heart and said “do it now”, and it was done. The people have put their sacrifices into that institution and it has grown from year to year, stretching out long arms to bring more orphan boys and girls into its fold.

There was a time when the Christian Church should have started missionary work, but it waited, and waited, and waited for the “opportune time”. The “opportune time” never did come until someone with a “do it now” spirit said that it must be done and went forward to do it. And every year since then the money has not been available in advance for the support of our missionaries, but they have been supported. Suppose that we had waited until the “opportune time”?

What is said about these enterprises of our Church can be said of all the other enterprises. It seems to us that we have waited for the “opportune time” instead of going ahead and making the “opportune time”, until many of our great opportunities have been lost or at least retarded, and are not as far along as they could be, or should be.

There is some enlarging to be done within the bounds of our Convention. A school is to be built in Georgia or Alabama and forward steps to be made in many directions. There will be two groups of minds. One group will say it is not the “opportune time”, and the other will say “do it now”.

Put us down with the “do it now” group, for we believe that this should be the policy of the Church. There is no use in praying “Thy Kingdom come” and then do

something to keep it from coming. There is no use in asking that righteousness fill the earth and then impede the progress of righteousness.

Our observations and experiences are that a good work honestly and sincerely undertaken will be rallied to by the people. Not only this but people will invest their money in an institution after it is started quicker than they will while it is only a theory.

"Forward march!" is our King's command to His Church.

"THE LOST CAUSE"

Once we heard much about "the lost cause"—the South's unsuccessful fight in behalf of slavery. It was a lost cause and both sides freely admit it now.

But there is another "lost cause", we believe, though we trust with all our heart that we are mistaken. In the light of the perfect day we write this. The band plays while a hero's body of the world war is carried to the home cemetery. The great mass of people in attendance attest the peoples' heart for what they thought of the cause for which this soldier died.

But did he and his comrades die in vain? And again we hope that they did not, though it takes all our optimism to otherwise think. They died "to make the world safe for democracy". But is it safe? It may be, but the signs do not point that way. We have less confidence in other nations than we had before, if we are to take official action as the voice of the people.

Tramp, tramp, tramp, sound the feet of our dead hero's comrades who survive. They know better than we that their dead companion is a hero. They know of the hardships, the indescribable battles, and struggles that were his on European soil. They, too, know better than we the meaning of what we taught our boys who went for freedom's cause. In God's name we waged the war and in His name they went—went to die for the emancipation of mankind. They did the thing they went to do—the thing we sent them to do—and they did more. "They shall not pass" has its sublime meaning only to those who saw to it that they did not pass.

Halt! Heads are bowed, and our hero is interred to continue his long sleep. But ah! if by a miracle he could come back and find his cause—the cause for which he gave his life—trailing in the dust, what would he say?

It takes bigness of mind, largeness of heart and ultra optimism to see behind the cloud the world's happiness just now. No one hopes more than we that behind this cloud there is a silver lining—a new day as it were into which we shall soon enter—but on the surface of things it begins to point to a lost cause.

Shall the cause for which our noble sires fought be lost? If the cause be lost, the loss of life is in vain and the blood of someone is upon our hands. Can we with contented minds sit with folded hands with such an obligation resting upon us? Present day conditions demand

the keenest of thought, most fervent and earnest prayers that the world may be blest, and the Kingdom's cause advanced, through the world's greatest carnage and holocaust. But will it?

EDITORIAL BRIEFS

Read Brother Johnston's report this week for the Orphanage. Are we going to see him reach the goal or miss it? The question is squarely up to the Church. All together NOW, and let us help him.

Brother W. Luther Cates, Burlington, N. C., sends out a challenge, and it is this: He will be one of twenty-five, or one of fifty, to secure a list of that many who will send the Orphanage \$1.00 to help finish paying for the Baby Home. This is a good challenge. How many will accept it?

"WOMEN AND THE KINGDOM"

This department of THE SUN this week is longer than usual, and it deserves to be. Announcements recently made and repeated in these columns concerning certain planned missionary rallies are at the time of this writing being carried out. We have admitted these reports to our pages just as they came in, and as many as we could accommodate until the last hour before closing the forms. They duplicate in many instances, mainly because a like program was on in each district, but each correspondent writes in different style and presents thought that no other writer does. The work is new and we are anxious to have our readers see it from every angle that its true worth may be realized.

MR. GROSE ANSWERED

In last week's issue of THE CHRISTIAN SUN Mr. Glenn Grose, whom we take to be a member of the Senior class of Wake Forest College, made the statement that Wake Forest was misrepresented in a recent article from Elon College under President Harper's pen, to the effect that Wake Forest had only forty-nine students in this year's Senior class. President Harper furnishes us a page from the catalogue of Wake Forest College. On pages 17 and 18 of the Wake Forest catalogue are given the names of those who are to graduate in the 1921 class, and the number is 49, which verifies President Harper's statement.

With this issue of THE SUN the present Editor completes his fifth year at the editorial helm. They have been years of many and momentous problems; years of changes and unprecedented conditions. To us they have been years of labor and love, ever endeavoring to fill our mission regardless of conditions. No one has been sensible of our short-coming more than we, but our aim has been, and is, to give value received and to put personality and variety into every issue. With the writing of this note our desk is cleared for the next issue, with our face turned toward hope as we press into the sixth year.

"Tell Me a Story"

HOW TULIPS GOT THEIR FRILLS

One bright spring morning little Fairy Gap sat up in bed and blinked at the sunlight that streamed through a crack under the door. The snow was gone, and the wind was no longer rocking her willow tree house, where all winter long she had slept, cozy and warm. So she tossed back her quilt of milkweed down and opened her door.

The air was soft, and the grass was green. "I must shake out my summer clothes!" cried Fairy Gay.

Now Fairy Gay loved pretty clothes. She was especially fond of scalloped silk petticoats, which she wore under a robe of cobweb lace. Some of her petticoats were of pale pink, some of white, and some of yellow; but the greater number were bright red, with splashes of green. They were all very lovely, and Fairy Gay smiled as she brought them out in armfuls and hung them on a cobweb line.

But she had scarcely turned her back when West Wind played an unkind joke. Puffing out his cheeks, he blew until the clothesline snapped and the bright petticoats, flapping and fluttering, came tumbling down and rolled away over the green bank and out of sight.

"O dear, O dear!" wailed the poor little fairy.

But though she ran and ran, she could not overtake her petticoats, and the chase made her so tired that she went back to her willow tree home and slept a whole month longer.

The next time she wandered out she wore only a plain white petticoat under her cobweb gown. She was looking for honey, but the bees had drained most of the flower cups. Suddenly she saw a green bank covered with beautiful flowers, all red and yellow and pink and white, with gracefully scalloped edges; and they had a wonderfully familiar look.

As she stood gazing at them Mother Nature came along with a basket of seeds on her arm.

"O, O!" called Fairy Gay. "Some one has stolen my petticoats!"

The old woman put down her basket and looked first at the fairy and then at the flowers. "My little fairy", she said, "I took them. But how was I to know they were your petticoats? I found them blowing over the hill, and the minute I set eyes on them I said to myself: 'Just the thing for spring-time flowers' frills!'"

Fairy Gay looked hard at the blossoms.

"You may have them back, of course," said Mother Nature. "But they do so brighten up the hillside! If you want my honest opinion, child, the costume you are wearing becomes you much better than those gay skirts."

Now Fairy Gay was loath to part with her petticoats, but she had a generous heart. Besides, she knew that Mother Nature had excellent taste and that doubtless those colors were indeed too gaudy for a well-bred little fairy. So she said: "Keep them, please."

And that is the way, so they always tell it in fairyland, the tulips got their frills.—*Gertrude I. Folts, in the Youth's Companion.*

WORKING TOOLS OF INSECTS

I wonder if you know that the smallest insects you see about you have tools given them to do their work with. There is a little fly called a saw-fly, because it has a saw to work with. It is really a very much nicer saw than you could make if you were ever so old.

The fly uses it to make places where the eggs will be safe. What is more strange, it has a sort of homemade glue which fastens them where they are laid.

Some insects have cutting instruments that work just as your scissors do. The poppy bee is one of them, and its work is wonderful. This bee has a boring tool too. Its nests are usually made in old wood. This borer cleans out the nest. When all is ready, the insect cuts out pieces of leaves to line the nest and to make the cells. These things are cut in the shape of the cells. You would be surprised to see the care taken to have every piece of just the right size, so that it will fit. When they are fitted, the pieces are nicely fastened together and put into the nest.—*Watchman-Examiner.*

THE EDUCATIONAL FIELD

BIGNESS NOT EVERYTHING

(From an Editorial in Philadelphia, *Public Ledger*)

The proposal that Princeton University shall limit the student body in the future to about two thousand should not be viewed as in any sense an abandonment of its proper field of service or a deliberate intention to restrict its natural growth. Princeton and all the collegiate institutions of the country are facing a problem that calls for wisdom and common sense in its solution and not mere doctrinaire ideas. As President Hibben has well said, certain institutions which are not in the position to handle large and increasing bodies of men must meet the issue and endeavor in every way to make their institutions "great" universities and colleges rather than merely big ones. The present demand for a higher education is forcing the issue of bigness on the colleges when they are unprepared to meet it. And yet if the refusal to take in students be viewed as tantamount to an admission of failure a great injustice will be done to American colleges. Only recently Professor Arthur Gordon Webster, of Clark University, in arguing for a more intensive, a more resultful and a better educational system in this country, said:

"In my opinion it will be necessary to relegate the colleges to the rank of schools and to actually limit the number of people who go to them. The insane desire to increase and increase the size of our colleges must be replaced by a desire to increase the quality even at the expense of numbers. What place in civilization can be attributed to a State that does not realize that the education of its citizens is of supreme importance to the State and allows education to be supported by drives to squeeze from the unwilling pockets of graduates of private institutions a sum sufficient to enable their professors to maintain their self-respect?"

Other educators have pointed out the dangers that lie in the tremendous growth of institutions, some of them showing recent percentages of increase amounting to more than 300 per cent. Consequently it is being realized more and more that while certain universities that already have passed the 10,000-student level and are destined for a future in which larger numbers must figure in their scheme of things, there must be other universities, which, for various reasons, physical, social and educational, cannot expand beyond reason, and must be allowed to cut their cloth to suit themselves. That the highly organized institution which will only take the number of students which it can properly train has a place in American education today goes without saying. One does not have to accept the extreme view of those who would make up for mediocrity by a too highly specialized system of universities on the one hand, nor the other extreme of those who in the name of democracy see something admirably patriotic in a mere welter of tens of thousands getting a smattering of learning at institutions whose size is the only evidence of their place and position in the educational world.

The best interests of higher education in the United States are not to be promoted by insisting that some one kind of institution shall be the rigid model the country over. If Princeton believes it can continue to give service and even improve on what it has been able to do in the past by keeping its student body within reasonable limits its refusal to be "big" as the expense of efficiency ought to be viewed as a virtue and not as a shortcoming.

WOMEN AND THE KINGDOM

MISSIONARY RALLY

Waverly Christian Church

The Missionary Rally of Waverly District, Eastern Virginia Conference, met in Waverly Christian church March 27, 1921.

Mrs. B. E. Livesay, Superintendent, presided over the meeting, and the following program was carried out:

Afternoon Session

Hymn—Tell Me the Story of Jesus; Devotional—Rev. J. O. Atkinson, D. D.; Reports from Societies; Song—Over the Top for Jesus, by Willing Workers; Address—Miss Bessie I. Holt; Hymn—I Love to Tell the Story.

Evening Session

Hymn—Sound, Sound the Truth Abroad; Devotional—Miss Bessie I. Holt; Pageant—A Living Dream—Young People's Society; Hymn—From Greenland's Icy Mountain; Address—Rev. J. O. Atkinson, D. D.; Benediction—Rev. J. L. Foster.

Splendid reports from Societies were read, from which we mention the following: The Woman's Missionary Society, of which Mrs. E. L. Gray is president, has a small but willing band of thirteen members who call themselves the "Lucky Thirteen".

The report of the Willing Workers Society, Waverly church, was read by Mrs. B. E. White. The report was encouraging and showed interest on the part of each member.

The Young People's Society of Waverly church reported through its Secretary, Miss Mabel Osborne, a live and growing Society. This Society has paid one half its quota for the year, and has a neat sum in the bank.

Mr. Garnie Clark, Secretary of the Young People's Society of Spring Hill church reported a membership of sixteen. This Society has done much to beautify the local church, in addition to regular contributions to missions. They report a balance in the treasury.

The Willing Workers Society of Spring Hill church, Miss Annie Atkinson, Superintendent, reported splendid work being done by the members.

Twenty-five members were reported on the Cradle Roll at Waverly. Miss Helen Porter is Superintendent. They expect to have their mite box opening in June.

An offering for mountain work amounting to \$15.00 was received at this meeting.

MABEL OSBORNE, *Secretary*

MISSION RALLY DAY

Wakefield, Va., April 26, 1921

Meeting was called to order by President, Mrs. L. B. Faison; Hymns—126-154; President read second division of the Psalms; Prayer by Rev. H. J. Paylor, pastor M. E. church; Welcome address by Dr. W. D. Harward; Response by Dr. J. O. Atkinson; Revs. Hugh J. Paylor, pastor M. E. church, Wakefield, Va., and W. L. Burke, M. E. church, McKenny, Va., were invited as deliberate members; Roll call, and reports from Societies at Dendron, Union, Wakefield, and Burton's Grove; Report from New Lebanon was postponed until afternoon session; Each Society was represented; Solo—"It Pays to Serve Jesus" by Mrs. J. R. Bishop, Dendron, Va.; Plans for the year given by Dr. J. O. Atkinson; Paper by Mrs. W. D. Harward—"The Value of the Missionary Society to the Individual"; Hymn—111; Prayer by Miss Bessie I. Holt; Address by Dr. J. O. Atkinson—Paying the Price; Prayer by Dr. W. D. Harward; Hymn—246; Benediction by Rev. W. L. Burke; Adjournment.

Afternoon Session

Hymn—87; Scripture reading, some verses from 3rd. chapter of 1st. Samuel, by Mrs. Jack Spratley; Prayer by Mr. J. H. Harris; Report from New Lebanon Society; Paper by Miss Mary Lane—Jones and His Money; Solo—"They Led Him Away", by Mrs. O. M. Cocks, Elberon, Va.; Address by Miss Bessie Holt, on the conditions of the mountain section in Carroll Co., Va., Subject—Carest Thou Not That They Perish?; Prayer by Dr. J. O. Atkinson; Solo—"I'll Go Where You Want Me to Go" by Miss Mary Lane; Offering for the mountain work—\$17.90; Moved and carried that we have this Rally yearly; Moved and carried the Rally be held at Dendron, Va., next year; Minutes read and approved; Doxology; Benediction by Dr. W. D. Harward.

MRS. E. T. ATKINSON, *Secretary*

Dendron, Va.

MISSIONARY RALLY**Windsor Christian church**

The first Isle of Wight District Woman's Missionary Rally was held with Windsor church on April 28, 1921, with Mrs. E. T. Cotten, presiding. Devotional exercises were conducted by Rev. E. T. Cotten. Dr. Atkinson stated the object of the meeting; Mrs. M. C. Watkins was asked to act as secretary. Roll call of Societies and three responded.

Antioch reported, Woman's Society with forty-five members, meetings held monthly, also a Willing Workers, but no Young People's. Mt. Carmel reported Woman's Society with forty-four members, no Young People's or Willing Workers. Isle of Wight had no representative or report. Windsor reported Woman's Society with twenty members, Young People's with twenty-three members, and Willing Workers with thirty-five members.

After these reports, organizing new societies was discussed. Mrs. F. H. Johnson volunteered to organize a Young People's at Mt. Carmel; Mrs. Garrison and Mrs. Bradshaw a Young People's at Antioch; Mrs. Johnson a Young People's at Isle of Wight; Mrs. Carr and Mrs. Bradshaw a Willing Workers at Isle of Wight, also reorganize Willing Workers at Antioch.

Next we had a duet by Rev. and Mrs. E. T. Cotten, after which came a reading by Mrs. W. K. Saunders. We then listened to a most inspiring address by Dr. J. O. Atkinson, of Elon College, N. C., who held the audience spellbound, closing with prayer. Adjourned for luncheon on lawn in front of church.

Afternoon Session

Meeting called to order by Mrs. E. T. Cotten. Song by congregation; Devotional exercises by Mrs. J. W. Roberts; Reading by Miss Lillie Roberts; Duet by Rev. and Mrs. E. T. Cotten, after which Miss Bessie Holt, of Burlington, N. C., Superintendent of Young People's Work for the Southern Christian Convention, spoke to us concerning our Young People's work and told of her visit to Carroll County, Va., (the district which our Young People are supporting) in a most touching and interesting manner; prayer by Dr. Staley. An offering was received for this work and \$13.63 was paid to Dr. J. O. Atkinson.

On motion officers as follows were elected for another year, (having decided to continue the district rally): Mrs. E. T. Cotten, President; Mrs. W. H. Saunders, Secretary; Miss Doris Joyner, Treasurer.

Antioch invited the Rally to meet with them next year. A rising vote of thanks was extended to Windsor for the entertainment of this meeting. Dr. Atkinson moved that a copy of these minutes be sent to THE CHRISTIAN SUN and a copy kept by the Windsor Woman's Society. Adjourned to meet at Antioch on date to be set later.

MRS. M. C. WATKINS, *Secretary*

FRANKLIN COUNTY RALLY

The first Franklin County District Woman's Missionary Rally was held with Oak Level church, on May 1, 1921, with Superintendent Mrs. Carl Whitaker, of Kittrell, N. C., and Mrs. W. H. Hudson, Youngsville, N. C., Assistant.

Devotional services were conducted by the Pastor, Rev. B. F. Black. Mrs. Whitaker stated the object of the meeting in a brief and appropriate address and requested Miss Eleanor Winston to act as Secretary.

The eight churches of the county were then called, six of them responding with eighty-one representatives. Oak Level's Woman's Society, reported twelve members, amount raised during the year, \$35.47. Oak Level pledged to organize a Young People's Society and Willing Workers; Pope's Chapel pledged to organize a Woman's Society; Mt. Carmel pledged to organize a Woman's Society and Cradle Roll; New Hope pledged to organize a Woman's Society and Cradle Roll; Mt. Gilead pledged to organize a Young People's Society; Mrs. Carl Whitaker read an excellent paper written by Mrs. W. A. Harper, after which followed the round table discussion led by Miss Bessie Holt; the Communion Service administered by visiting ministers and deacons closed the morning exercises.

After a sumptuous dinner and an intermission of an hour, as many as could be comfortably seated were held spell-bound by Miss Holt's description of her mountain trip and the wonderful work which Miss Hedgepeth is doing there. An offering was taken of \$14.07 for the mountain work.

The meeting voted to make the district rally permanent in Franklin County, meeting next year at Pope's Chapel.

ELEANOR WINSTON, *Secretary*

MINUTES OF THE GUILFORD DISTRICT MISSIONARY RALLY

The Guilford District Missionary rally opened at eleven o'clock Wednesday morning, May 4, at the First Christian church, Greensboro, N. C., with Mrs. M. F. Cook, Chairman of the district, presiding.

After some selections of music, Dr. H. R. Clem, Springfield, Ohio, led in the devotional exercises. A few words of greeting and welcome, also a statement of the purpose of meeting were said by the Chairman.

The roll call of the churches in the district was as follows: Hines', Apple's, Monticello, High Point, Smithwood, Palm Street, Belew's Creek, Salem Chapel, First church Greensboro, with the following representatives: Mesdames, Taylor, Hinshaw, Taylor, Ballard, Cook, Caviness, Clymer, Petty, Patton, Jones, McMichael, McFarland, Duke, Gerringer, Howerton, Wecker, Hardin, Phillips, Caviness, Cox, Holland, and Thompson, and Miss Farmer and Thompson. Dr. Clem of Ohio, Rev. C. Gerringer of Hines', Rev. G. C. Crutchfield of Palm Street and Dr. J. O. Atkinson, Elon College, Miss Bessie I. Holt and Mrs. W. H. Carroll, Burlington.

(Continued on page 14)

FINANCIAL REPORT FOR MAY 11, 1921

Amount Brought Forward\$6,954.47

Children's Offerings

Ossie and Dennis Harris, \$0.20.

Sunday School Monthly Offering

(North Carolina Conference)

Mr. Pleasant, \$0.81; Pleasant Ridge, 3.57; Amelia, 2.50; Hine's Chapel, 2.00; Burlington, 59.28; Pleasant Hill, 2.33; Durham, 19.06; Bethlehem, 5.00; High Point, 2.95.

(Eastern Virginia Conference)

Waverly, (Jan. Feb. Mar.), \$20.00; Waverly Sunday school, Mrs. E. L. Graves class, 1.60; South Norfolk, 12.09; Peoples' church, (Dover, Del), 6.33; Ivor, 5.37; Isle of Wight, 2.50; Mt. Carmel, 2.75; Mt. Carmel Sunday school class No. 6, 1.00; Mt. Zion, 3.00; Wakefield, 3.50.

(Valley Virginia Conference)

Dry Run, \$2.46; Timber Ridge, 1.34; Centerville, 2.00; Linville, 1.00.

(Georgia and Alabama Conference)

Rose Hill, \$3.61; Richland, 1.00; Beulah, 1.65. \$169.00

Easter Offering

Ivor church, \$22.58; New Hill church, 3.93; Ctapel Hill church, 19.00; Hay's Chapel church, 5.78; North Clayton church, 5.45; Lee's Chapel church, 2.45; Apple's Chapel church, 3.65. Total, 67.84.

Furnishing Baby Home

Ladies Aid Society, Haw River church, \$10.00.

Children's Home Fund

A. S. Dunn, \$5.00; Rosa Best, 5.00; J. T. Lambeth, 1.00; Miss Fannie Swan, 1.75; Mr. J. A. Dunlap, 1.00; Dr. Job G. Holland, 1.00; A Friend, 2.00; Jesse H. Jones, News Ferry, 1.00; "Someone in Southampton Co., Va.", 1.00; Edna and Lizzie Johnson, 2.00. Total \$20.75.

Special Offerings

A. C. C., Dr. J. F. Burnett, Sec., \$5.00; kents, 12.50; H. W. Elder, for express on box, 2.00; Ladies Aid Society, Pleasant Grove (Va.), on support of little girl, 14.40. Total, \$33.90.

Total for week, \$301.69. Grand total, \$7,256.16.

LETTERS

Dear Uncle Charley: Enclosed you will find 20 cents—our dues for April. We go to Sunday school at Berea Christian church, Norfolk. Our pastor, Rev. G. O. Lankford decided to leave us. We were sorry to see him leave. With love to you and the cousins.—*Ossie and Dennis Harris, Hickory, Va.*

We were sorry for you to lose Mr. Lankford, but your loss was our gain. We are very glad indeed to have him in our community.—*"Uncle Charley."*

Dear Uncle Charley: Enclosed you will find two dollars which we are sending to you for the Orphanage. You may use this for whatever purpose you desire. We hope to send some more later on. With every good wish for not pass this way again.—*"Someone" in Southampton County, Va.*

I certainly am grateful for your \$2.00. "Uncle Charley" is needing money very badly just at this time. We ought to have five thousand men, women and children who could invest \$1.00 each in this splendid building.—*"Uncle Charley."*

Dear Uncle Charley: I am an orphan—three score and ten plus five years (seventy-five years of age). My nearest living relatives are two nieces and seven nephews. I have been married three times, present wife is living. I was once homeless and penniless, *but not friendless.* My father died when I was about five years of age. My mother being in limited circumstances, made it very

OUR ORPHANAGE

READ! READ!! ACT! ACT!!

Can we meet the challenge I told you about in my last letter? I suggested that if we had five thousand members in the Southern Convention who would donate one dollar that we could meet the challenge. Now, if we could reach that five thousand we feel sure that it could be done. How can we reach them?

When you read this letter, will you volunteer to just do me a little kindness that will make you feel happy the balance of your life? Make up your mind that you will mail me a dollar yourself and get a friend to mail one. Then think up a good appeal you want to make to your church people the next Sunday and ask them to mail me one dollar each. It will be a small sacrifice for each one. Who is too poor to give one dollar to a worthy cause like this? The Board of Trustees will meet Wednesday May 25. It is our hope, our prayer, our earnest wish to have enough money on hand that day to pay every bill.

Let each one mail me one dollar so it will reach me by May 24. I want to have so many letters come that day that it will tax the strength of our Ford to bring them to the office. **DO NOT FORGET TO MAIL THEM SO THEY WILL REACH ME BY MAY 24. LET EVERYBODY HAVE A PART IN THIS GREAT UNDERTAKING AND HAVE YOUR NAME ENROLLED WITH THE FAITHFUL.**

LET MAY 24, be a day to be long remembered at the Christian Orphanage.

A number of letters have already arrived. We pray that many more are on the way. One brother sent us \$25.00.

We met a man the other day and he said to us that he was passing Elon on the train some time ago and noticed our pretty building and wanted to make a donation of \$100. to help us reach the six thousand. He is not a member of our Church either, but is interested because he saw we were trying to do something for helpless humanity.

Now is your opportunity. It is your privilege.

Will you make use of the opportunity for helpless humanity?

CHAS. D. JOHNSTON, Supt.

Elon College, N. C.

hard to rear four children. So you see by nature I know how to sympathize with the little orphans and wish that my purse was heavy enough to sympathize with them in a way so they could feel the warmth of my love and affection toward them. Enclosed you will find \$1.00 for the Children's Home. You may please add this letter, if you care to, to the Children's Corner, for I may not pass this way again.—“*Somewhere*” in *Southampton Co., Va.*

If a man of this age can give one dollar, have we not five thousand younger ones who can?—“*Uncle Charley.*”

Dear Brother Johnston: I am not a member of your Church, but after reading your appeal in this week's SUN wherein you state if 5000 members of your Church would give \$1.00 for the Orphanage you would have easy sailing in paying for the Children's Home. As above stated, I am not a member of your Church, but I enclose \$1.00.—*J. T. Lambeth, Moffitt, N. C.*

Where are the 4,999?—*Superintendent.*

Dear Brother Johnston: I am enclosing one dollar as one of the five thousand you ask to give one dollar to help complete the Children's Home.—*J. A. Dunlap, Biscoe, N. C.*

MINUTES OF THE GUILFORD DISTRICT MISSIONARY RALLY

(Continued from page 12)

Committees were appointed as follows: Mrs. J. W. Patton, publicity; Mrs. A. H. Hinshaw, Mrs. A. B. McFarland, Mrs. L. P. Wicker with Mrs. Carroll, president of North Carolina Conference Woman's Board, nominating committee, to name permanent leaders for this district.

Mrs. Carroll read a paper on “Discussion of the Goals”, prepared by Mrs. Harper, which was very helpful and was discussed for the benefit of the Societies. Six thousand dollars is the goal set for this year. Also twenty new organizations for this year, one at every church. To reorganize at sixteen churches. Get fifty new life members, and get new subscribers for our church paper.

Special offerings were discussed, among these were the self-denial, rally-day, and thank offering. These do not count on the goals. Some of the suggestions as how to raise money for the goals were as follows: Life membership at the rate of ten dollars each membership, donations, assessments of members, also to get church men as honorary members. It was suggested to begin at once to secure goals. Dr. Atkinson suggested a missionary pageant as one of the best ways to help get the goals.

Reports were made from Palm Street and First church, Greensboro, other reports postponed until afternoon.

Suggestions were made for organizing Societies where there are none. Mrs. Cook and Mrs. Clymer volunteered to go to Apple's Chapel and organize. Mrs. Patton and

Mrs. McFarland will go to Pleasant Ridge and Mrs. Cook to Salem Chapel, Miss Bessie Holt to Hines' Chapel to organize young people.

Mrs. Patton discussed organizing boys' societies. “Do not forget the boys. Get a good leader and do something for the boys. Boys correspond to Willing Workers as Missionary Scouts. They have one Sunday in the month for missionary work, and use that Sunday's collection for missionary money.” said Mrs. Patton. She volunteered to go to Pleasant Ridge to organize a boys' society.

A wonderful address was delivered by Dr. Atkinson. After the doxology, Rev. C. E. Geringer pronounced the benediction. We then adjourned for lunch, which was served by the ladies of First Christian church.

The afternoon session opened at two o'clock with a devotional service led by Rev. G. C. Crutchfield.

Next was a round table discussion on missions. Three points were taken up, Porto Rico, Japan, and mountain work.

Porto Rico was compared with Japan. Roman Catholic is the church we have to combat. Dr. Clem spoke on the work in Porto Rico. He said that native workers are very necessary for the work, as it is impossible for others to live there all the time. Mrs. Carroll made an interesting talk on the work in Porto Rico, of Miss Williams with the children.

Missionaries of Porto Rico and Japan were named. There are several native missionaries. The work of Miss Hedgepeth in the mountains was discussed, as to how we may help her.

Dr. Atkinson came before the session with an interesting statement about entering new fields of China. Before this is done, we have to do two things. To build a mission home in Japan, at the cost of nine thousand dollars. Eight thousand having been already received. To build a kindergarten and night school at a cost of twelve thousand dollars. He said that before October he felt sure that the twenty-one thousand dollars would be in hand.

Other representatives and reports were called for, with the Willing Workers of First Christian church, Greensboro, responding with an interesting report. By motion of Dr. Atkinson this report is to be sent to THE CHRISTIAN SUN for publication. Two musical selections were rendered by members of Willing Workers.

Announcements and heart to heart talks by Miss Bessie I. Holt was very interesting. Scripture Lesson—Mark 4:38. Topic “Carest Thou Not That They Perish?”. Following her address Dr. Atkinson led in prayer. An offering was taken for the mountain work.

Mrs. Patton gave a good reading, “The Woman Who Gave Herself”. The nominating committee nominated as officers, Mrs. M. F. Cook, Chairman; Mrs. J. A. Thompson, Secretary; Mrs. A. H. Hinshaw, Treasurer. After motion to meet in annual rally the session adjourned.

MRS. J. A. THOMPSON, *Secretary*
Greensboro, N. C., Box 549.

CHURCH NEWS

RALEIGH REVIVAL CLOSSES

The series of evangelistic meetings that have been in session since April 17 in the First Christian church of Raleigh came to a successful close Sunday night, May 1 with forty-two professions and thirty-four additions to the local church. About ten more are expected at a later date.

Taking everything into consideration, this has been the finest meeting this church has ever held. Crowds packed the house to overflow, and numbers were turned away from the Sunday services. On the last night of the meeting, the largest crowd in the history of the church gathered for the services, and stayed for an hour and a half sandwiched in the house everywhere a seat could be found.

The writer did all the preaching for the meeting, but had the best help of his ministry in this meeting. The help was made up exclusively of church people. A chorus choir of thirty-five voices, a junior choir of thirty-nine voices, two pianos, the Sunday school and Johnson Orchestras, under the leadership of Brother Chas. H. Stephenson, gave a program of Gospel songs each evening that could not be surpassed in the city. The folks liked it, and came to enjoy the services. Aside from this, Prof. L. A. Vaughan, has the Sunday school worked to the highest pitch, and the decision day in the school on April 24, proved a great success.

One of the finest things about this meeting is the fact that the church folks are doubly interested in the work and are going after things in the right spirit, and to my way of thinking the revival in the church has just started. During the meeting the writer and his wife conducted "upper room prayer meetings," each evening, and these meetings are to be kept up every Sunday evening just preceding the services. These meetings were very helpful to the work. We go to the second quarterly conference with good reports, having received forty-four new members since we came on the field November 7, 1920.

Pray for our work here in the Capitol City, there is a great future for this work, and we need your prayers.

J. VINCENT KNIGHT.

320 W. Morgan Street, Raleigh, N. C.

APPRECIATES THE SUN

I have just finished reading the issue of THE CHRISTIAN SUN for March 30 and desire to express my appreciation of the paper. THE CHRISTIAN SUN has been in my father's home as long as I can remember, he being a life-time subscriber. I did not realize how much help the paper was to me until I left home. For some time I went from place to place, and when I located at this place I could not be satisfied without it. In October of last year I subscribed for THE SUN and have not missed a copy since that time. I find it to be of much help and encouragement, and would be glad to see it in every home of the Christian Church.

Many people complain of the Church paper being too high, but I think it is because they have never had it in their homes. If they could get a vision of Dr. Harper's article on "The Four-Square Laymen", there would be no trouble in getting the paper in every home of the Christian Church, and we would have more of this type of laymen which Dr. Harper refers to.

JESSE DOLLAR.

Roanoke, Ala., April, 8, 1921

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BURLINGTON, NORTH CAROLINA

CALLED HOME

BALL

Samuel Ball departed this life March 16, 1921, at the age of seventy-five years. He had suffered ill health for some years.

Brother Ball was a faithful member of Mt. Carmel Christian church. He died as he lived—in the faith of the Christ. He leaves to mourn their loss his aged and beloved wife and a host of friends.

The services were conducted by his pastor, the writer, and burial was in the family plot at the cemetery at Mt. Carmel Christian church. Many friends placed beautiful flowers upon the mound, as a token of respect and friendship of an honest man, an humble Christian, a good citizen.

Dear wife, look up, there is a bright day ahead—gladness and joy shall come; sorrow and sighing shall flee away.

B. F. BLACK.

KEARNEY

Sister Alecta Bell Kearney aged 61 years, departed this life March 21, 1921. She had been confined to her room for some years, though patient and long-suffering.

She leaves to mourn their loss, five sons and one daughter and many friends. She was a faithful member of Bank's Chapel M. E. church from childhood to her death. The services were conducted at Pope's Chapel by her pastor and the writer. She was laid to rest by her husband, who preceded her to the world beyond, there to await the great day when the sea and the earth shall give up their dead. The children have lost a good mother, a friend indeed. May they be faithful to her God.

B. F. BLACK.

GREEN

Our friend and brother, Nathan N. Green, was born August 18, 1883, and died April 1, 1921.

On January 22, 1908 Brother Green married Charlotte Myrtle Wells, who died November 20, 1917. One child, a son, blessed this union. He was again married December 18, 1918, his second wife being Mary Hunter Fuller, who survives him. He leaves besides his beloved and devoted wife, his son, Lawrence Freeland; a mother and father, who are Mr. and Mrs. Irvin M. Green; five sisters, Mrs. C. G. Daniel, Mrs. C. E. Fuller, Mrs. W. D. Fuller, Mrs. D. L. Kearney and Mrs. J. E. Barnes, and a host of friends.

Brother Green was converted and united with Liberty (V) Christian church at the age of fourteen. He was faithful to his church to the end. He was laid to rest in the family plot at Liberty church, funeral services being conducted by the pastor, assisted by Rev. John Mitchiner, pastor of New Bethel Baptist church. The Red Men and Masons, of which he was a member took part in the services.

The tragic death of Brother Green was a great shock to his wife and son who witnessed the scene which occurred when he and a tenant were using a power wood saw. This was revolving at a high rate of speed when a bolt gave way, causing the saw to leap from the frame and striking Brother Green, and mangling his body, causing instant death.

At least 2,500 people filled the grove about the grave, and this, together with the many beautiful flowers were but a token of the respect and friendship of relatives and friends.

Dear ones, you have a hope which in time will dispel every cloud. "He is risen"—the Christ, our hope, our all. In these words you will find the crucial test of the world's redemption. This world tragedy gives us a rich heritage—your beloved, too, shall rise on that great day.

B. F. BLACK.

HOBBS

Margaret Geneva Hobbs, daughter of Mr. and Mrs. E. L. Hobbs, died April 30, 1921, aged fourteen months and nine days. Besides the father and mother, four sisters and two brothers survive.

Funeral services were conducted at the home of the parents, Sunday afternoon, May 1, by the writer, assisted by Rev. P. T. Klapp and J. M. Morgan, and the remains placed in Green Hill cemetery, Greensboro.

May our Heavenly Father comfort the sad hearts of the loved ones and draw them closer to Him.

G. C. CRUTCHFIELD

SHEPHERD

Elizabeth Matilda Shepherd, wife of H. R. Shepherd, deceased, departed this life May 3, 1921, at Altamahaw, N. C., at the age of 83 years and 8 months. She leaves to mourn their loss five sons and two daughters, 29 grandchildren, 16 great-grandchildren and many relatives and friends. She had been a life-long member of Friedens Lutheran church. Funeral services and interment at Bethlehem Christian church conducted by the writer. A good woman has gone home to the spirit world.

J. W. HOLT.

JONES

Brother W. J. Jones departed this life May 3, 1921, at the age of fifty-seven years. He was the son of the late W. D. and Lucinda Jones, of Franklin, Co., North Carolina.

He leaves to mourn their loss, one brother, W. R. Jones, and four sisters, Mrs. C. F. Holmes, Mrs. W. S. Ray, Mrs. A. M. House and Miss Emma Jones; a number of near relatives and a host of friends.

He had been confined to his room since December 1920, with heart trouble. The burial services were conducted at Pope's Chapel Christian church by the writer and the remains laid to rest in the family plot.

The many flowers placed on the grave attest the friendship of the many who came to pay a last tribute of respect.

May the Lord comfort the hearts of those who mourn.

B. F. BLACK.

CARD OF THANKS

We take this method of thanking most sincerely the good people of the surrounding neighborhoods of Zuni and Isle of Wight, Virginia, for their sympathy expressed, and their services rendered during the recent illness and death of our brother, N. B. H. Munford.

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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A World Example

THE EDITOR

SAUL acted wisely when he was rebuked for his persecution of the Christians. He was lying in the dust on the Damascus road, and instead of being offended at his rebuke, he immediately began to find out what was really wanted of him. ("What shall I do, Lord?"—Acts 22:10) Saul not only acted wisely but he set the world an example. Rebuke or correction should always mean not so much the stopping of a certain thing but the diverting of energy in the right direction. The willing heart will desire to know what to do instead of becoming offended because of a rebuke of what is being done. Saul was anxious about the right commission, and when he got that commission, he immediately began to pursue the right course. His name was not only changed from Saul to Paul but he helped to change the course of the world. The switching off from the wrong track to the right track will not only give a new name to an individual but will add to society's value and the world's good.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY



CONTRIBUTIONS



ELON LETTER

SENIOR examinations close this week for the largest class in Elon's thirty-one years of history. Thirty-seven are scheduled to receive their degrees. In addition to these, there will be twenty-three to receive certificates or diplomas in the special departments, or sixty in all. The year after the war broke out we were due to have graduated fifty—that is, in 1918. One of these days we shall reach that goal.

Next week the seniors will enjoy that oasis of the college course—senior week, while the other students swelter with examinations and the professors groan under the weight of added duties. And then commencement.

Every commencement is like every other, and yet so different. There is the same stately dignity and order of exercises, just as there is in the seasonal procession of the year. And yet every commencement, like every year, is different. It is the change in personalities that accounts for the difference.

We invite our friends and the friends of the graduating class to be present with us and to help us make it a grand occasion—one of the real uplifts for our College, and the events will justify your coming.

For the first time in our history a preacher who calls himself a layman, will give the baccalaureate sermon. Mr. Hermon Eldredge is the man and he is the peer of any platform orator in our brotherhood. He is one of America's big men. It will be a rare treat to hear him.

Governor Morrison will give the literary address on Tuesday morning, following the essays and orations by the seniors. The governor needs no introduction. He always speaks for himself. Prof. G. C. Davidson on Tuesday evening delivers the Alumni Oration. He is a deep thinker and a proud product of Alma Mater, loyal too to her every good.

Monday evening the Department of Music will present its oratorio under the directorship of Professor Betts. That means a great opportunity for persons of culture and refinement, who can appreciate aesthetic art.

Monday morning the class day exercises will occur and that afternoon the Society Representatives will speak. On both Monday afternoon and Tuesday afternoon the Art Department will present its exhibit in the annex of the West Dormitory, second floor, adjoining the Art Studio.

The only stereotyped number on the program is the baccalaureate address Sunday evening, given by the writer in his official capacity.

Every one who reads is hereby personally invited to come and help us make it a gala time. We shall look for you.

W. A. HARPER.

PRINCIPLES OF THE CHURCH

SUNDAY, May 1, I preached the last of a series of five sermons on the "Five Cardinal Principles of the Christian Church". Each sermon is written and contains from four to five thousand words. I have been urged by a number of people to have those sermons compiled in book form and have decided to do so. I have tried to state in these sermons just what the Christian Church stands for, and following each sermon I have heard people who have been members of my church for many years say: "I have never heard that principle explained before. I did not know that the Christian Church stands for that." And I suspect that many people in our churches can be found who are in the same condition. Wherever I go I expect to let the people know what our Church stands for. I think this is a part of the minister's duty. The average church member has not or does not take time to dig down into the fundamentals of our Church principles, and a mere *reading* of the Five Cardinal Principles will help the average member but very little. So far as I know I am the first pastor in our Church to preach a series of five sermons on the Five Cardinal Principles of our Church. I find it a very satisfactory and profitable undertaking.

R. F. BROWN.

Columbus, Ga.

SUFFOLK LETTER

CAPITAL and labor are familiar words in these days and, in the thought of many writers, they are antagonistic to each other. I have been reading all my lifetime, in magazines about the conflict that must come between them. Such a day would be a misfortune to the nation, because their interests are mutual. Any course that prevents the operation of the Golden Rule between them would be disastrous to both of them. The relation between capital and labor is a relation created by the Christian era and to break that relation is to violate the benefits of the gospel and reverse the wheels of progress and Christian civilization.

Before the Christian era capital and labor were both in one—the slave. Four-fifths of the human race were slaves. The other one-fifth owned the slaves who constituted the capital and labor of the owner. The pyramids of Egypt were built by slaves. The great roads and temples in Babylon, Athens and Rome were built by slaves. The slave was both capital and labor, and both were *human*. By a slow process of Christian teaching and war, slavery finally vanished from civil society, and capital and labor were separated. Capital was thus transferred from human beings to material substance, and the ownership from a few to many. Capitalists are now those who can own the largest shares in the great corporations without which civilization would revert, rapid-

ly, to a worse than primitive barbarism. There is no condition as bad as a fall from a higher condition. The angels that fall are in a worse condition than fallen men. Christianity set labor free and capital, too. Were it not for Christianity labor would still be a slave. Christianity rendered a double blessing in freeing woman and those who did the work of the world without choice or pay. No two classes of human society should be more grateful to God than those two emancipated from the bonds of a Christless world.

The real owners in the present stage of civilization is the public or society. This is proven by the fact that the State commands the use of both millions of men and billions of money were demanded and yielded to the demand of the world war. Both capital and labor are amenable to the public and their rights vanish when they violate the rights of society. Selfishness on the part of capital or labor is moral rebellion against human society, including themselves. The only honest and sane course is a mutual study of the needs and conditions of society and then to adjust wages, hours, and especially feelings on the basis of the public welfare. There is a common good and a common evil that may be enjoyed or suffered by all. Capitalists and laborers are both few compared with population, and any consideration of relations between them that does not consider the public in a wrong that force cannot cure. "The truth shall make you free." Commissions and Boards can never heal the breach unless the Golden Rule is applied. The Christian religion set men free and they will drift back into slavery unless they follow Christ. Money and force try to rule the world, but love is the greatest power for good. They must go to prayer meeting together; they must praise God together in song; they must relieve the suffering together; they must build up confidence in each other; they must recognize their obligation to society and their accountability to God not only for themselves, but for their mutual relation in the world progress, not only today, but tomorrow.

W. W. STALEY.

OUR VIRGINIA LETTER

WHEN will we learn our lesson? What lesson? Oh, the lesson Jesus gave us when He taught us in John 15:5, that we can do nothing without Him. Once Jesus stopped the whole Church from their ordinary activities in order that they might learn to do things in His power, and not in their own strength. See Luke 24:49. If the Church could be induced to discontinue its ordinary activities till it could get power from above for the work they seek to do, then they would find it an easy task to do the Lord's work in the Lord's way and for his glory, and great things would come to pass. The only reason, so far as I know, that we accomplish so little in the labors of the Church is because we make the effort to accomplish these things (things needed in the Church) in our own strength, and then we fail, not because it was a bad cause, nor yet because we did not sincerely seek to do the good work, but because we did not stop our work and go to the "Upper Room" and stay there till we were endued with power from on high.

This is the lesson, and without learning it, we shall never be efficient in the Lord's vineyard. Let us lay aside other things and get down to real business for God by learning how to do the things He gives in His way and by His (not our) power.

* * *

"Better Worldliness". Indeed, and what can better worldliness do for the saving of the world? This is the first time we ever heard of "better worldliness" helping to save the world. Ah, you may count on it, that it is a plea born in this new time, and it is most likely the outcome of what is known as the New Theology. The man who puts forth this plea is the author of several books in some of which I have read many a sentence of rank poison, and yet there are some among us who put forth the claim that this man's books will have much to do with the future of men and women, now living, in the way of shaping their moral and spiritual ideals. Alas, for the man who can and does write such books, but what of the man who holds them up as high truth and worthy of the careful reading of the same by the people? Alas! Alas! Well did the poet sing: "Oh for a closer walk with God", as well he might, for if there be anything we need in this day of "better worldliness" that we need more than a closer (a great deal closer) walk with God, I do not just now call to mind just what it is. The whole Church is in need of this blessed experience. We sometimes feel that a good many leaders are greatly in love with a religion which is only skin deep—that which has as its foundation a mere form of "better worldliness". But that is not the particular brand of religion which the people of this day need. Let us seek to get in touch with a better and a deeper brand of this article—or we may at last be found "fooling" away our time and our opportunities with a religion which rests on a mere form of better worldliness, and that will not be sufficient in the day when we shall be called to face the Judgment Bar of God. No man-made religion will suffice for the needs of man in the day when he shall be tried as by fire. Oh, beloved, let us not be satisfied with anything less than the saving grace of God through our Lord Jesus Christ.

* * *

The churches have recently been celebrating "Mother's Day", and it was a good thing to do. There is nothing in this world that can take the place of mother. What a noble task is her's! Her business is high and holy. You see day by day she has in her hands the directing of the footsteps of the little children with a view of bringing them into a likeness to and after the image of God. Mother, you will never appreciate the great honor God has put upon you unless you live much upon your knees and before the Lord. Keep yourself filled with the Spirit of the Lord and then you can do great things in the teaching and training of your children for the highest and holiest calling in the world. God help our mothers to be true Christian mothers, for then only can they fill their high and holy calling after the manner God asks it of them. Whenever we pray, let us remember mother, for if she is a true mother, she richly deserves it. Pray for her!

Holland, Va.

J. PRESSLEY BARRETT.

THE OBSERVATORY

J. E. MASSEY

LEADING THE WORLD IN DIVORCES

America leads the world in divorces is the report recently issued by the International Reform Bureau. This country has been accorded the moral leadership of the world since the war, but such revelations as these tend very seriously to undermine the respect of other nations toward us. We even eclipse pagan Japan in the number of divorces.

Statistics show that thirty-five American States—ranging from Vermont with its 153 divorces to every 100,000 population to Nevada, with 652—have a divorce rate higher than Japan. "So widespread indeed, has become the evil that sociologists and religious leaders look upon it as a national calamity, and the report would seem to bear out the view that the churches must set themselves seriously to the task of combatting the evil if they would preserve the social fabric." According to the report the rate in Japan was 229 in 1886, but the Federal law brought it down in 1899 to 151 per 100,000. The rate of all States in this country in 1916 was 136 divorces for each 100,000 net population (not including Roman Catholics who do not permit divorces except in rare cases of papal dispensation) and 112 divorces for 100,000 total population (including Roman Catholics).

The Christian Observer (Presbyterian) declares: "There is a real need now to emphasize in home, in church, and in school the alarming menace to our country's welfare revealed in these statistics. God's word should be studied and taught with greater zeal that this national shame may be removed."

GOLD WITHOUT ITS BENEFITS

The idea that an increase in a nation's gold always means an increase in a nation's prosperity is a mistaken one. As it is at the present time, when credited, poverty-stricken Europe is sending us many million dollars of her gold reserves (few as they are) to back up the four billion dollar debt which the countries of this unfortunate part of the world owes us, it is thought that a further increase in our gold reserves will only make Europe less able to pay us the debt, and also add further to our domestic complications which are already sufficiently great.

Three and one-half billion, or one-third of the entire gold supply of the world for exchange purposes is in the United States. The country has all the gold it needs for backing up currency and a large reserve besides. In addition to this, the meagre reserves of Europe have been flowing in at an almost unprecedented rate of \$350,000,000 during the past six months. Figuring the estimate from almost any standpoint, business or humanitarian, and the result of a further increase of gold indicates "bad business". The reason is this:

In order to pay us Europe needs to produce, and we must concede her every possible opportunity to enable her to get her industries under way to do so. At the same time the United States needs a market for her goods and Europe has been and will be the principle market, depending upon her ability to purchase these goods or give us products that we need in exchange. In order to produce, Europe must have sufficient liquidation of her domestic exchange so that her manufacturers can borrow money to build up and equip manufacturing and industrial enterprises, and the little gold that she has is needed to perform this function. Thus it is reasonable in the opinion of the *New York Times Annalist*, and a number of other financial papers which have made a thorough investigation of the conditions here and abroad, that the United States should stop the influx of gold and let the two continents, Europe and America settle down to business which will result in a sure means of prosperity and good will.

In light of this interpretation the solution is dependent on foreign trade—a mutual exchange of products which both lands cannot do without. Half the cotton and corn crop of this country, to say nothing of one-third of last year's wheat crop and the billion pounds of copper remained in the hands of the producers as late as April last, and it will no doubt remain still longer until Europe reaches the point when she can produce and find exchange for products. To take gold away from Europe at the expense of Europe is therefore taking it away at our expense too. The financial problem of the world is certainly a big one—the biggest on perhaps for it leads us more and more to believe that "what is the world's is our's and what is our's is the world's".

BRIEFS

It has been announced by the first assistant postmaster general that it is not the aim of the post office department to disturb the unexpired term of the postmasters of the first, second and third class postoffices, so long as there is no cause. This means that all postmasters whose commissions are not out will continue to hold office, though they be Democrats.

General John J. Pershing, will, on July 1, become chief of general staff and actual head of the army, and will relieve Major General Peyton C. March, the present chief of staff. General Pershing will remain head of the general headquarters of the army, in addition to the training of the National Guard and organized reserves.

As the result of the recent appropriation by the American Red Cross of a second \$500,000 for the famine relief in China still more highways are to be constructed in the famine area. It is by providing employment in this road building that the Red Cross is enabling tens of thousands of Chinese to obtain food for themselves while the roads will also have permanent value in reducing the inadequacy of transportation means that plays a large part in bringing about famine conditions in China.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

HOME AND SUNDAY SCHOOLS FOR MISSIONS

Mrs. R. B. Wood

LOOKING over a world today, involved in strife, on every hand the force of might trying to prevail, nations of the earth crying out in despair, we can but feel that the very foundation of civilization must be undermined. Will the attitude of the Church toward the heathen world bring their superstition and unrest to our shores? How will civilization be saved from chaos if we neglect to train the boys and girls along lines of justice and brotherhood, trying to give them a vision and a devoted heart to Jesus Christ?

Youth is the most plastic period of human life. God has given to the parent the molding of this precious lump so that it shall be made fit for His use. The great need of our country today is mothers who deserve the name. The years are passing, the places that know us now will soon be filled by others. Who are these others? *The boys and girls of today*. Are they going to be prepared to carry the standard, and hold on to the stretch of the road already won, or are they going to let it slip back into old channels. It should be our duty as parents to begin training in the home at an early age. The home is supposed to be the main human channel from which flows that stream of life out of which, will go, either good or evil influence. If we are to have a part in the making of this a true shepherd nation as well as a professing one, we must be more concerned about the earliest impressions of our children. We have known and do know that there are other forces that influence the life, but home influence counts most. Then it behooves us not to be satisfied until our boys and girls are taught that service to mankind is a vital factor in building a *Christian character*. As parents we talk with our children, read with them the current social and material topics of the day, and fail to acquaint them of the more serious problems.

If the missionary books and magazines, so easily reached today, had been put in the hands of the children two generations ago, telling the world's needs and condition, you and I might have had a larger vision and higher ideals.

The attitude of boys and girls toward missions will be determined largely by the older persons with whom they are most thrown, and whom they honor. "Thou shalt love the Lord thy God, with all thy heart and thy neighbor as thyself" is a command for us today, as much as in days gone by. Whether we will it or not we are stewards of the gospel and *our brother's keeper*, and if we allow them to go untaught our children will pay the penalty. Happy is that boy or girl who having been taught the things of God from early childhood holds fast to the teachings of his or her Christian home.

The greatest organization in the world for the children is the Sunday school. It has been a powerful agency in the development of this great nation. A large percent of the church members are furnished by the Sunday school, and had missions been taught in our Sunday school days more would have been accomplished in our own land. "Go ye therefore and teach all nations" is Christ's command to the Sunday school. Where are we to look for our future missionaries and supporters of missions except in the Sunday schools of today. Almost every man and woman filled with strong missionary principles can point back to some home and Sunday school influence in their childhood, when the seed was planted. President Harding has a message for the Sunday school. He says: "It is time that we give our attention to the religious instruction of the children, to extend religious teaching to all in such form that conscience is developed and duty to one's neighbor and God is understood and fulfilled." The Sunday school must prepare the children to carry the torch, and it is said, "the light that shines farthest shines brightest nearest home." Then make of our Sunday school, missionary societies, out of which there will go boys and girls knowing the needs of the heathen and what the gospel means to them. Lloyd George says: "All the best training I ever had was in the Sunday school, it better fitted me for my work." Teaching the children of God and His cause, leads them to catch the vision of the claim our neighbors have on us, and surely God will reckon with you and me for neglect of Christian duty.

The basal need in our Sunday school work today, is trained teachers. This will solve many problems and bring in a new day for religious education. Ex-President Wilson said: "Religion is the only force in the world that I ever heard of that does actually transform the life, and the proof of the transformation is to be found all over the world and is multiplied and repeated as Christianity gains fresh territory in the heathen world."

There is an imperative duty resting on Sunday school teachers emphasizing constantly the need of the knowledge of the love of God to the uttermost parts of the earth. The future of the coming generation is in the hands of our young women, the responsibility of saving the world for Christ lies in Christian Education, to begin in the home, then in the Sunday school, secular school and college.

We must not give up, but rally our forces to win the five hundred millions who are perishing without the Gospel. Does God know? Does He care? He knows the American people spent more than four billion dollars for non-essentials last year, and a tithe of that would carry the Gospel to the uttermost parts of the earth. Reading from *The Missionary Review*, we learn that one of the great men of China passing through America on his way to Paris said: "You have taken away from us our idols and temples and destroyed our faith in Buddhism. Now we are depending on you for a positive substitute in order to avoid chaos." Russia is calling for books and

farm machinery, not bayonets and machine guns. Look at Mexico, four out of five people cannot read the Bible, one-fifth of the population do not even know the name of God. Dr. Inman says: "With the money used by the U. S. Government for a six months patrol of the Mexican border would have built and maintained for ten years a fully equipped college, hospital, social settlement and a church in every town of over four thousand people in the republic of Mexico. These are startling truths to us, truly the harvest is great but the laborers are few.

What if we fail?

"Christ has no hands but our hands to do His work today
He has no feet but our feet to lead men in His way.
He has no tongue but our tongue to tell men how He died;
He has no help but our help to bring them to His side.

What if our hands are busy with other work than His?
What if our feet are walking where sins allurements is?
What if our tongues are speaking of things His lips would
spurn?
How can we hope to help Him and hasten His return?"

ELM STREET CHRISTIAN CHURCH, PORTSMOUTH

This is a new Christian church recently organized and already gives promise of permanency and growth. In December of last year a delegation from Prentis Place, Portsmouth, visited Rev. H. W. Dowding and our Portsmouth First church with a view to forming and organizing a Christian church out in Prentis Park which is a residential section of Portsmouth near the navy yard. Bro. Dowding advised the Mission Board that such a congregation desired to be organized as a Christian church and about December 21, Chairman J. E. West, Rev. G. O. Lankford and the Mission Secretary, met representatives of the proposed congregation and also looked over a proposed site for a prospective church building. Soon thereafter a proposition was made to the Board by the congregation that if the Board would buy the lot the congregation would erect a Christian church. This proposition was accepted by the Board and a lot ample for church and parsonage was purchased for \$5,000.00. Immediately the congregation began work and have erected a suitable building costing some over \$5,000.00. On Sunday night, April 24, the Mission Secretary held the formal opening service of the new church and greatly enjoyed forming the acquaintance of many members of this new Christian congregation. None of the members, so far as we know, were members of our First church of Portsmouth, or of any other Christian church. Many of them by parentage and earlier associations knew of the Christian church and our principles. Eight thousand people live in Prentis Place and there were only two churches, a Methodist and a Baptist, whose combined seating capacity is only 800, in that part of the city. Other churches were a necessity and, as stated, some were anxious for our Christian church. At the opening service of the new church building there were a hundred intelligent, orderly, earnest men and women present, all of whom seemed happy to have such a church as we have built.

Rev. O. D. Poythress, pastor of our South Norfolk church was to begin a series of meetings one week from the time of the opening of the new building, and the peo-

ple were anxious to have him. A church of more than twenty members and a Sunday school of more than forty had been organized, and a good house of worship built and formally opened—all without any pastor to lead. On the evening of the opening a unanimous call was extended to Rev. E. H. Rainey, now in Yale University, to become pastor beginning June 1. Bro. Rainey has accepted and he certainly has a wonderful opportunity for solid and constructive work this summer.

The writer hopes that Editor C. B. Riddle will soon visit this new congregation of very zealous Christians and introduce to them THE CHRISTIAN SUN and secure, as we are sure he can, a wholesale list of worthy subscribers to the best Church paper in the Southern States.

This congregation will be ready to apply for admission to the Eastern Virginia Conference when it meets in annual session next October; and here is hoping and believing, if God wills, that a very healthy, proper and promising child it will be when the day of presentation and of christening comes.

PERSONAL PARAGRAPHS

Only a few days in which we are privileged to help on the Baby Home at the Christian Orphanage, Elon College, N. C., if we are going to help before May 24. Let us finish paying for the new building so that it can be dedicated on May 24, as announced in this week's SUN.

Several letters have been received in this office during the past few weeks intended for "Uncle Charley"—Mr. Chas. D. Johnston, Elon College, Superintendent of the Christian Orphanage. These letters, of course, were addressed to THE CHRISTIAN SUN. All letters from the children (and grown-ups, too) intended for the Orphanage department should be sent to the Superintendent of the Orphanage and not to the Editor of THE SUN. Letters and money sent this office for the Orphanage have to be forwarded to Bro. Johnston.

We have received, through the kindness of Mr. R. Glenn Grose, president of the senior class of Wake Forest College, the following invitation: "The faculty and graduating class of Wake Forest College request the honor of your presence at the Eighty-sixth Annual Commencement May twenty-fifth to twenty-seventh nineteen hundred and twenty-one, Wake Forest, North Carolina."

THE PRINTERS' STRIKE

The strike in the printing industry is practically unchanged so far as the workmen are concerned, but rapidly changing with employing printers. In many cities the "Open Shop" has been declared and a new force of men being assembled. This is particularly true in Raleigh, N. C., our nearest neighboring city that was affected by the walk-out. Only one shop granted the 44-hour week demand. All other shops gave their men a certain date to return or that they would declare for "open shop". The men did not return and so the owners of the plants granted permission to non-Union as well as Union men to work.

THE HOUR OF WORSHIP

FOR NATIONAL RECONSECRATION

President Harding is a Christian, and he is not ashamed to have the whole world know it. Weeks before his inauguration and shortly after election, he stated his religious belief at a meeting of laymen in Marion in these words:

"I want you to believe that there is an individual who believes in the reconsecration of a religious republic. I have for my inheritance a Christian belief, and I have in my veins the blood of Christian parentage. I have been preaching to my countrymen the gospel of reverence. I do not believe that we can have the highest type of civilization without its religious strain. We need its influence, and its discipline.

"Sometimes I think that the world is adrift from its moorings of religion, and I know it will help if there come a great renewal of faith. I have no higher concept in the world than a just government, and I do not see how a government can exist in the world without coming in contact with God. I could not hope for a happy relationship among nations if there is not the same current of recognition of the Supreme Being. I do not think that any association of nations could be successful in which God is not recognized."

In his inaugural, when he spoke to an audience of 30,000 and beyond and above them to this whole nation, he made this avowal:

"Here are a hundred millions, with common concern and shared responsibility, answerable to God and country. The Republic summons them to their duty and I invite co-operation. I accept my part with single-mindedness of purpose and humility of spirit, and implore the favor and guidance of God in His heaven. . . . I have taken the solemn oath of office on that passage of Holy Writ wherein it is asked: 'What doth the Lord require of thee but to do justly and to love mercy and walk humbly with thy God.' This I plight to God and country."

In these days when decadence in religion is becoming so marked in many places, it is reassuring for the Christian people of America to have this plain statement of faith from the new Executive. Many readers of the *Christian Herald* will recall the famous challenge which was issued by Ingersoll in which he made the assertion that infidelity, or at least indifference, toward the Christian faith had become increasingly a characteristic of the American people, and that even those in the highest official stations had become indifferent. It was a challenge to the nation. The *Christian Herald* took up the challenge and asked for an expression of faith from those in high places. Response came from the President, the Supreme Court, the Cabinet, a large proportion of both Houses of Congress and leading college Presidents and educators, with the result that the vaunt of Ingersoll received a conclusive negative.

We believe that a similar test, tried today, would upset the representations of the secular press as to growing indifference to religion as effectually as was done in the time of McKinley. And we have confidence to believe that the aspirations of President Harding for a national religious reconsecration are generally shared by a very large majority of those foremost in the councils of our people now.—*The Christian Herald*.

PARAGRAPH SERMONS

By W. G. Loucks

The peril of the church, of society and of the nation is due to the people's ignorance of the Bible more than to any other cause.

The only thing God can do when a church refuses to go with his message to the lost of all the earth, is to get out of that church.

The work of the Lord will never prosper as it should so long as so many of us put just enough time into our preparation to get by.

The greatest and most perpetual need of the world is a practical knowledge of the truth taught in God's word concerning Life and Duty.

The power of the church can never be wielded as it ought until men come to know that their business should be as sacred as their prayers.

When Christ is not the *supreme* light and life of the church her people seek for other christs and at last are led into many a delusion and superstition.

At the Lord's table the humblest soul may join in worship with the apostles and martyrs; and with the devoutest souls of the living, working church of the past and the present.

Economizing in the interest of the local church at the expense of the great world interests is the most fatal blow that can be struck against the progress of the church.

No church or individual can ever decline to help in sending the gospel to all the world, or even excuse themselves for not helping, until they eliminate God out of their lives.

The greatest enterprise in this world is that of the improvement of the lives of men. To cultivate knowledge, piety, virtue, and to adore that divine name is the chief ambition of all noble souls.—*The Christian Evangelist*.

No one can live well in this world unless he fixes his affections on things above this world and beyond. If the ploughman would plough straight, he must not look at his feet in the furrow, but at the other side of the field. If the surveyor would avoid all confusion, he must refer all lines to the North Star.—*Amos R. Wells*.

CHINESE RELIEF FUND

Previously reported	\$531.84
Lillie G. Grissom	5.00
Burlington Sunday school	23.46
Total	\$560.30

Dr. P. P. Claxton, who has been Commissioner of Education since July 1, 1911, has resigned this position, and will take a much needed rest for awhile. The name of Dr. John James Tigert, now of the University of Kentucky, has been sent to the Senate but has not been confirmed.

EDITORIAL

“When love goes out of the heart it is left in the dark as when sunlight goes out of a forest.”

REFLECTIONS OF A DAY'S STUDY

Disraeli said on one occasion that it is possible for a book to be as great as a battle—and his words are true. People take time to study battles but do not take time to study books—that is, the final effects of books. A book is thought. A book is the summary of much thinking upon the part of one or more individuals. The Bible is the summary of God's thought, plus revelation, plus human mind and action controlled by God's will. Books have great influence, so does the daily, weekly and monthly paper. The freedom of the press, we fear, has given too much freedom in some instances.

* * *

But books! A wise man once said there is no end to the making of books—and he, too, was right. Presses are busy day and night turning out the mind's product. The people are reading, too. Competition in journalism is keen and the difficulty of many publications thickens. The Church press can stem the tide only as the Church constituency grows in favor and appreciation of the Church journal. The average member is contented with the acts and activities of his local church and has no special desire to know what his denomination is doing as a unit.

It is impossible to make a Church paper and have its contents all made up of local church affairs. An editor cannot publish what he does not get; and one of the most difficult things to get is church news. A five years' careful study in the field of Church journalism has led us to say that the tendency of pastors to report the activities of their churches is growing less, and the emphasis being put on constructive articles rather than giving local happenings. This same tendency is in our own denomination. There is a reason for this. There are few readers who are particularly interested in a note discussing some local problem—and those who are interested usually know in detail what took place without waiting to see it in the Church paper.

* * *

But we made the statement that the average member is not vitally concerned about his Church paper because he is not vitally interested in the doings of his denomination outside of his local church. We wonder if there is not a reason for this. If there is a reason we feel that it is due largely to the fact that the average congregation receives so little instruction on denominational affairs.

* * *

It is interesting to note that the study of the theme by a group of persons enlists the study of a similar group on the other side of the question. We have gathered from reading for the past few years that there are those

who are endeavoring to place the work of the evangelist on a plane of professionalism. Likewise, there are those who are seriously questioning the propriety and economy of the general evangelist and his work. It is a poor theme that does not afford thought on both sides, and so far as THE SUN is concerned it rejoices to see all such questions being looked into by real conservative thinkers. In passing, let us leave the thought that all too many times the talk about the evangelist is more than the talk about the Christ-man whom he represents. Sometimes it appears that the evangelist is substituted for the Christ and the seeker of salvation cannot see Jesus for the evangelist. One writer asks this question: "Why does an evangelistic campaign have to bring about a lot of moth-eaten emotionalism and give to a host of people not worth their salt in the churches to which they belong a new spiritual intoxication?"

* * *

It is not difficult to find some real amusement in articles written by many who live in the North and who think of conditions in the South as they once were. If we had taken note of the many instances where men of the North have visited the South and written at length of their surprises we could name dozens of cases. One before us now makes confession of the great accomplishments of the South. The correspondent to whom we refer is one of the well known men of the country, but he has done more reading than he has traveling and has read too many sentimental books concerning the "poor folks of the South".

* * *

Speaking of conditions like these reminds us of hearing a very pitiful story told of the people in a certain mountain section of North Carolina. The speaker had read in a book based on conditions fifty or one hundred years ago and stopped his investigation there. It is true that some portions of the mountainous section of North Carolina are yet undeveloped, but while this is true, a majority of the highland dwellers have made more progress in proportion to their opportunity than some of those in the Piedmont and Tidewater sections. *Here is why we are making this comment:* To say that it is unfair to forever think of a people as history records them. Recorded history is fixed when the writing is done, but human progress is an onward march that no pen nor printing press can stop.

* * *

There was a time when we found our greatest joy in opening mail, pounding a typewriter, dictating to a stenographer, looking into every detail of the ledger and seeing that the desk was cleared before the office closing hour. It is difficult to carry along a business in a business way and at the same time do work that requires research, comparison and diligent study. For five years we have been amid the daily routine of the office, in taking care of the public as one meets it in the average office. These five years, added to work before and while in college, make a total of twelve years spent in an office. In recent months we have endeavored to absent

ourselves from the grind of the office and apply the same time to work in the study. Most Church papers have an editor and a publisher, and we ask the indulgence of our readers if THE SUN should fail to compare with other Church papers, for it is always difficult for a man to do his best in the thought world and be encumbered with the general details found in the daily routine of an office.

* * *

These are days of crusades. There are crusades of practically every form of vice. We want one more crusade to come during our day and we want that crusade to be on "cussing". It is too mild to call it profanity and so we desire to call it in the language of the people—"cussing". Cursing, if you prefer to hold us strictly to grammar. There is the least common sense in outright swearing than anything we know about. It is getting to be too common. Not only among men but we hear it among women. (We are thankful that we do not know any of that class). We believe that the time has come when the pulpit must speak out in no uncertain tones about the general use of profanity. "Thou shalt not take the name of the Lord thy God in vain" is a text sufficient for the occasion, and we are making notes on a sermon when the public gets ready for it. Hasten the day of its coming! Stop this foul mouth, buzzard language, that is being vomited out to the general public.

* * *

Mark Twain once said that he was so anxious for peace that he was willing to fight for it. It was somewhat out of this philosophy that many entered the world war. It was said at times that it was a war to end war, but indications do not point that way now. We find the following figures that speak for themselves:

IS THIS A CHRISTIAN DIVISION OF OUR NATIONAL INCOME?

United States Appropriations, 1920

I. Past Wars	\$3,855,482,586	68%
II. Future Wars	1,424,138,677	25%
III. Civil Departments	181,087,225	3%
IV. Public Work	168,203,557	3%
V. Education and Science	57,093,661	1%

Total \$5,686,005,706 100%
 (Analysis by Dr. Edward B. Rosa, of the United States Bureau of Standards)

* * *

General John J. Pershing recently said: "It is a gloomy commentary upon world conditions that expenditures several times greater than ever before in peace time should be considered necessary, especially when the most rigid economy in governmental administration is essential if we would avoid national bankruptcy.

"But we are only one of the many nations that contemplate taking upon themselves such an enormous burden, in addition to their tremendous war debts."

"If a young man is going to amount to anything in this world or in the world to come, he must first of all recognize the fact that he has a soul and then he must plan and adjust his affairs that he may give that soul a chance."

WHICH POLICY SHOULD RULE?



YOU may search the world over, but with one exception you will not find a great organization dependent for its life upon a system of propagandism that does not magnify the printing press. You will find also that many of these organizations magnify the printing press to the extent of circulating free of charge among the people the product of the printing press. The idea of commercial gain is absent. The policy pursued is a missionary policy. The word "missionary", remember, belongs to no special vocabulary of human effort and experience.

In our opening statement we used the phrase, "with one exception." You wonder what that exception is. It is the Protestant Church. This great conglomerate body has never placed a premium on publicity. It has used the printing press more as a sentiment than as a power which turns the currents of thought, feeling, and action into a mighty current sweeping humanity toward God and high eternal destiny. We measure the value of the Christian printing press more by the dollars which it makes or sentiment which it can satisfy than by the number of granite blocks which it can place in the structure of Christian manhood and womanhood. The thought of publishing Christian newspapers as we publish tracts, prosecute our Sunday school work, and build up our missionary enterprises—as a purely missionary policy, as recognized by many of the organizations formed of the "children of the world"—strikes many a Christian leader as something altogether fantastic. Yet why not, "O children of light," materialize that thought into something positive and perpetual? Roman Catholicism is doing that very thing.

Only a short time ago the Roman Catholic editors of this country in annual convention (Protestantism has no annual convention or any other kind of convention of editors) voted to raise an endowment of one million dollars to found a Roman Catholic publicity service. They have been using one for some time. We berate the Roman Catholics. We criticize them justly, sometimes, and sometimes unjustly, but in either event we could improve our consistency and save our faces by first casting out of our own eyes that great big beam which is in the form of an amazing indifference to the matter of that publicity which Roman Catholicism has made one of the foundation stones of its amazing growth.—*Selected.*

"Stirring preaching is being done in these times by editors, professors, physicians, and lawyers, as well as by priests and clergymen."

VARIETY IN LITERARY SOCIETY PROGRAMS.

By Pearl Hatcher, Teacher of French in Summerfield High School.

It may well be said that "variety is the spice of life," and it is peculiarly true of the life of a high-school literary society. It has been my experience for the past two years to be connected with a somewhat small high school. The school had a literary society, which met every two weeks and carried out some sort of program. But, regretful to say, the same sort of program was repeated time after time, until it became so monotonous and matter-of-fact that the students apparently lost all interest in the society and did not seem to appreciate its literary value in the least. Some made excuses to be absent from the meeting, while others preferred to pay a fine rather than perform their assigned parts on the program. It was evident that there was a general spirit of disinterestedness. The question of lack of interest came up from time to time, but no solution seemed to be at hand.

This year we found ourselves drifting into the same rut. But one day the program committee determined to change the routine of things. Then, taking time by the forelock, they began to carry out their scheme. First, the society was divided into groups, each consisting of ten students. Each group was to have charge of a program in society in rotation. In this way no one was overworked, while every one had an equal chance to show his literary capabilities.

The next step was to provide a variety in the programs themselves. This was most carefully and earnestly worked out. Instead of planning for one meeting ahead, as formerly, the committee now planned for weeks ahead. Programs were outlined and submitted to the groups which were to work out the details. In the place of the old routine of recitation, debate, reading, current events, local news, jokes, etc., dramatics, debates, discussion of various problems relating to the high school and to life in the community, literary study of American writers, etc., were substituted.

For instance, as Thanksgiving was near at hand, the special program for that day was of a dramatic nature. One of the pupils in the group which was to give the program, possessing a wonderful gift of originality, dramatized the First Thanksgiving. This was presented by the group so well that all who witnessed it got a new vision of the spirit and meaning of Thanksgiving. Likewise, other programs have been as effectively carried out, while we are hoping for still greater things in the future.

As a further solution of the problem, it was suggested that a debating club should be organized among the English classes, which should meet each Friday morning, instead of the usual English classes. This club was organized for the purpose of training the boys and girls, not only in formal argument and to acquaint them with the principles of debating, but to enable them to cope with situations in the right way and to meet them with open-mindedness.

In conclusion, it is hardly necessary to add that the whole society has taken on new life. A spirit of co-operation has been developed, through which all

of the students seem to be pulling together for their common good. Needless to say, the treasurer is no longer concerned over the collection of fines for failure to perform duty. Truly, "where there's a will, there's a way."

6. The thinking of the continent as a unit, with its related countries, physical features, and cities.

The writer has had hundreds of students in normal school and in the elementary school carry out exercises similar to the one here indicated. The work has been accomplished with the interest of a popular game. Essays of real geographic merit have been produced. The old, mechanical, memoriter drudgery of place geography disappeared with the introduction of the journey essay. It is hoped that this experience may be suggestive to others.

—*North Carolina Education.*

TESTS OF GEOGRAPHIC TEACHING.

By C. E. Marston, Principal of Allen School, Kansas City, Mo., and Instructor in Geography, George Peabody College Summer School, 1919.

The effort to standardize geography and test the efficiency of its teaching can only succeed in a limited way. Geography answers the questions, *What? Where? and Why?* In the popular mind, **where** (location) is geography. The exactness with which place questions can be answered and graded explains their large use in teachers' examinations. Tests demand the ability to name the States on a blank map and locate about thirty cities in a very limited time. The pupil should be able to do this, but he must be able to do **much more**. He must know the location of physical areas, climatic areas, trade routes, density of population, and be able to explain the cause and influence of each. Through detailed knowledge of the **what** of geography he must be able to give rich descriptions of such regions and, more essential still, by knowing the **why**, he must explain the relations such areas bear to man's needs.

Geography is more than simple drill on maps. Its more important phases are rational. It is probably true we need a better knowledge of place geography, but it should be studied as related to man's needs if the pupil is to retain it. Just here is the danger of the standardized test being made the end of geographic teaching. Too much time is consumed on a low ideal of accomplishment. The big aim of geography is to comprehend the relation of man to his environment. The knowledge of greatest worth is made up of generalizations which explain the basis of occupations, reasons for growth of cities, nature of climate, etc. Such problems as: Why is Belgium densely populated? Why does New England engage in manufacturing? Why is the sugar beet grown extensively in Europe? Why is California the greatest fruit State? Why can the United States compete with China in rice, but not in tea? The rapid growth of any city is such a geographic problem.

The author is not opposed to educational tests, but their use in geography is very limited. Better judge the efficiency of the teacher by her training, for this will readily manifest itself in her own interest and in that of her class.

—*North Carolina Education.*

THE CHRISTIAN SUN

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A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPALS OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE BULLETIN

Any church or churches interested in the services of Rev. Neil Rowland of Texas, may get in touch with him by addressing Mr. K. B. Johnson, Cardenas, N. C.

The New Providence Memorial Association will hold its annual meeting in New Providence church, Graham, N. C., Sunday, June 5, 1921. Mr. Junius Parker of New York will deliver the annual address.

Dr. W. P. Lawrence, of Elon College, filled the pulpit at the First Baptist church., Burlington, N. C., last Sunday morning in the absence of the pastor, Rev. M. W. Buck, who was in Nashville, Tenn., attending the Southern Baptist Convention.

Brother W. G. Clements, writing under recent date, says: "I earnestly request the prayers of the Brotherhood in behalf of my wife that she may be restored to health." We are sure that Brother and Sister Clements will be remembered in their days of infirmity.

The First church, Greensboro, has been fortunate in securing the services of Rev. H. Russell Clem, Springfield, Ohio, who is to take charge of the work about September 1. We congratulate both Brother Clem and the church, and welcome our good brother back to Southern territory, of which he is a product.

Brother C. A. Henton, Keezletown, Va., in writing of THE SUN says: "The articles by Dr. J. P. Barrett and Dr. D. A. Long; also memories of that great and good man, Dr. W. B. Wellons, in a recent "Virginia

Letter", call up recollections of by-gone days. I have been a subscriber, with the exception of a few short intervals, since Dr. Wellons took charge of the paper at the close of the Civil War."

Rev. W. C. Hook, who receives his diploma at Elon College next week, goes on June 1, to take the churches, Rosemont and Berea (Norfolk) recently left without a pastor by the resignation of Rev. G. O. Lankford. The Pleasant Grove, (Virginia) church recently under the pastorate of Brother Hook, is now being served by Rev. J. E. McCauley. This church, on the resignation of Brother Hook, extended him, in writing, resolutions of appreciation of the work that he has done for the church and community.

THE SUN'S Editor had the pleasure last Sunday of filling two engagements. In the morning we were privileged to be at our new church at Hopedale, five miles north of Burlington. The congregation has a neat and well built edifice in which to worship, and has an enrollment of eighty-one in the Sunday school. Preaching is held once a month by their pastor, Rev. J. F. Apple. The outlook seems good and the workers deserve the congratulation of the Brotherhood. The evening hour (7:30) we were privileged to speak at our Hay River church and to make the message mainly to young people. When we reached the church at 7:00 o'clock we found one of the largest and most enthusiastic Christian Endeavor Societies in session that we have seen in some time. The Sunday school is enjoying the largest enrollment and the life of the church is possibly the best that it has been in years. Pastor Fleming is well pleased with the work, and the workers are well pleased with him.

A press note sent out from Elon College, and dated May 14, says: "Yesterday afternoon the Daily Vacation Bible School which has been conducted in the graded school building here since the closing of the school on April 29, came to its end. The weather was quite inclement, but this did not interfere with the commencement exercises of this unique school. The children were there with their lunches, spending the afternoon after they had finished the regular class work. Two very satisfactory experiments have been performed in the college community this year, of which this daily vacation school was the second. The first was a week day religious instruction school, which gave religious instruction on Thursday afternoon of each week to the children of the village. Both these experiments have been under the direction and supervision of the Department of Religious Education of the College. This department has supplied the teaching force and the supervision for both of these experiments in religious education, and the results have been quite satisfactory both from the standpoint of the community and of the professional equipment of the members of these classes. Provision has been made for supervised play for the children of the village during the summer months, and next year the week day religious school will be resumed."

WOMEN AND THE KINGDOM

MISSIONARY RALLY

New Elam church

The missionary rally of the Women's Societies of O'neatham County met at New Elam Christian church, May 6, 1921. The meeting was called to order by the Superintendent, Mrs. S. V. Holt.

Devotional services conducted by Mrs. W. A. Drake. A special prayer was offered for Rev. B. J. Howard's wife and children, who are sick. This prayer was led by Dr. J. O. Atkinson. Miss Bessie Holt and Dr. J. O. Atkinson made a few remarks about the young people's work after which Miss Holt organized a Young People's Society with a membership of five. Discussion of goals for the year was read by Miss Vara Drake. Address by Dr. J. O. Atkinson. Adjourned for lunch.

Afternoon Session

Devotional service conducted by Miss Bessie Holt; Round table discussion led by Miss Bessie Holt; Music; Address—Our Young People—Miss Bessie Holt. This address was thoroughly enjoyed by all present. An offering was received for the mountain work. It was decided that these meetings should be held annually. Those present at the missionary rally expressed themselves as having spent a pleasant and profitable day.

MRS. S. V. HOLT, *Supt.*

NORFOLK DISTRICT RALLY

The Norfolk District Rally Day was held at Rosemont church, April 29, 1921, with forenoon and afternoon sessions. Eight of our nine churches were represented. Mrs. Cartwright, as acting superintendent, presided. The weather was threatening. However, a large crowd was present. We were served a delightful luncheon, chicken and potato salad, Smithfield ham, sandwiches, bread, crackers, pickles, and coffee. Ice cream and cake.

Devotional services were conducted by Mrs. Houghmont of the Third church. Reports from all missionary Societies, Willing Workers, Young People's and Cradle Roll, were read. Finances for present year are in good shape. We feel confident that the goal set for each Society will be met by October or the meeting of our Annual Woman's Conference. The plans for the year were presented by Mrs. Cartwright. After placing before our women the financial budget; and the purposes for which the money is to be used, she emphasized the fact that our problem is not *men* nor *money* but "heart service". To love a work we must know much about it, therefore, read more of our missionary literature, subscribe to and read *The Christian Missionary*, become great Bible readers, it gives us first hand knowledge of God's plans and is missionary from beginning to end and back of this there must be prayer and consecration.

Each number on the program was an inspiration in itself. Mrs. Stagg of Memorial Temple read a fine paper on "Why We Should Be Interested in Missions". Dr. J. O. Atkinson gave us one of his very finest addresses. Subject matter from Matthew 26. He brought home to us, vividly, the fact, that we have a part in a big undertaking, and that to accomplish great things, sacrifices must be made. Our women seemed to catch a new vision of the spirit of the sacrifice our Lord made for us and that He is expecting His plans to be carried out with our co-operation, and if we do not our part, we hinder the work.

The Rosemont ladies gave a pageant—"A Living Dream". It was appropriate and taught a wonderful lesson to the indifferent ones.

Miss Bessie Holt won the audience in the delightful manner in which she handled her subject and by her personality. Her text—"Carest Thou Not That They Perish"—was a *home run* plea for mountain work. We soon found out that her whole heart was in the work and what a delight it is to find our young women giving so willingly—service—as the needs of the mountain people are carried back to individual societies. I am sure our young people will more than raise the \$1,800—one-half of which goes to this work. As one result of her appeal, five women became responsible for the organizing of Willing Workers in their respective churches. It was voted and carried that the rally day be made an annual affair.

Officers were elected for ensuing year, viz: Mrs. J. Cartwright, Chairman; Mrs. M. L. Bryant, Secretary; Mrs. John Lewis, Treasurer. We were invited to hold our next rally with Prentiss Place (Portsmouth) people. An offering was taken which netted \$32.25. We adjourned with prayer by Rev. J. F. Morgan.

MRS. J. CARTWRIGHT.

LEE COUNTY DISTRICT

The Missionary Rally of the Woman's Societies of the Christian churches of Lee County met with the Sanford church, May 5, 1921. Dr. J. O. Atkinson opened the meeting with prayer and Miss May Gunter, the District Superintendent, read Matthew 5:13-16, 28:18-20.

The weather was very unfavorable and all the churches were not represented. Shallow Well reported a Woman's Society, Turner's Chapel a Woman's Society, Sanford a Woman's Society and a Young People's Society, Grace's Chapel wants to organize a Woman's Society. We secured volunteers to see the people of Poplar Branch, and Zion churches about organizing. We then listened to a splendid address by Dr. J. O. Atkinson; were led in prayer by Rev. J. D. Wicker and adjourned for lunch.

Afternoon Session—Mrs. W. L. Thomas read Acts 16:6-15, we were led in prayer by Mr. J. R. Rives. A paper by Mrs. W. A. Harper, naming our goals for this year, was read by Miss May Gunter and Rev. J. D. Wicker made a good talk on the progress we are making along missionary lines.

A Round Table discussion was conducted by Miss May Gunter. "The Woman who Gave Herself", was read by Miss Emma Hart. We then heard Miss Bessie Holt on our mountain work, this address was intensely interesting.

Every one voted the rally a great success and wished to make it permanent, so the following officers were elected: Miss May Gunter, Superintendent; Miss Elsie Kelly, Secretary; Miss Pearl Way, Treasurer. An offering was taken for our mountain work, which amounted to \$12.50. Benediction by Dr. J. O. Atkinson.

MISS EMMA HART, *Secretary*

OUR ORPHANAGE

NEW "BABY HOME" TO BE DEDICATED MAY 24

The new building, The Children's Home, at the Christian Orphanage will be dedicated Tuesday afternoon at 3:00 o'clock, May 24. Dr. W. W. Staley, Suffolk, Va., will deliver the address. Everybody is cordially invited to be present and take a part in this service.

While we still lack several thousand dollars to finish paying for the building, we have faith enough in the entire Church to believe we will raise enough to finish paying for it by that date.

Come and enjoy the service and see the splendid building that you have helped to build.

CHAS. D. JOHNSTON, *Supt.*

Elon College, N. C.

FINANCIAL REPORT FOR MAY 18, 1921

Amount Brought Forward\$7,256.16

Children's Offerings

Ruth Sanford, \$0.20.

Sunday School Monthly Offering

(North Carolina Conference)

Monticello, \$1.05; Shallow Ford, 3.03; Bethel, 3.40 Ramseur, 3.92; Shiloh, 1.60; Piney Plains, 4.30; Sanford, 9.06; Berea, 3.00; Mebane, 2.00; Hank's Chapel, 1.37; New Providence, 4.45; Mt. Auburn, 10.58; Pleasant Grove, (Va.), 10.00.

(Eastern Virginia Conference)

Dendron, \$4.55; Berea (Nans), 10.00; Berea, (Nor.), 4.50; Memorial Temple, 5.07; Holland, 22.00; Rosemont, 32.40; First church, Norfolk, (April and May), 15.54.

(Valley Virginia Conference)

Leaksville, \$2.06; New Hope, 1.22.

(Georgia and Alabama Conference)

Mt. Zion, \$1.04; Rock Stand, .92. Total, \$157.06.

Easter Offering

Monticello ch., \$7.35; Mr. Jos. Carden, 1.00; Zion ch., 3.25; Smithwood, 4.52; G. C. Talbert and wife, 10.00; New Hope ch., (Val. Va.) 13.00. Total \$39.12.

Furnishing Baby Home

Ladies Aid Society, Memorial Temple, \$25.00; L. E. Carlton, 25.00; Ladies Aid Society, Ramseur, N. C., 25.00. Total \$75.00.

Special Offerings

Mission Board, Omer S. Thomas, Treasurer, \$65.84.

Children's Home Fund

(\$1.00 Proposition)

Mrs. Nannie Hawkins, \$1.00; Mrs. Maggie Byrd, 1.00; Mrs. Sophie Byrd, 1.00; Missionary Society Pleasant Hill ch., (Ind.), 5.00; Mrs. Henry Klapp, 1.00; Miss Florence Fogleman, 1.00; Miss Ida Belle Wicker, 1.00; Mrs. Nannie V. Russell, 1.00; Miss Sallie Clardy (through Ladies Aid Society Pleasant Grove

ch., Va.), 4.00; Mr. L. E. Carlton, 1.00; Miss Sara Boyd, 1.00; Mrs. S. E. Holland, 2.00; "A Loyal Friend", 25.00; A. L. Jolly, 10.00; "A Friend" 25.00; Rev. J. F. Apple, 1.00; Mrs. J. F. Apple, 1.00; Mrs. L. E. Carlton, 1.00. Total, \$83.00.

Total for the week, \$420.22. Grand total, \$7,676.38.

A LETTER

Dear Uncle Charley: Enclosed you will find twenty cents—my dues for May and June. Hope you and the little orphans are well. I trust that you have many strawberries and much fruit. We have very little fruit. With best wishes for you and the orphans.—*Ruth Sanford, Stem, N. C.*

The strawberries got killed by the frost and we have very little fruit. We will soon have cabbage and Irish potatoes and then we will have plenty to eat.—"Uncle Charley".

"Tell Me a Story"

THE LEGEND OF THE TULIP

Long, long ago the pixies, having no cradles for their children, put them at night into the blown tulips, to be cradled by the winds. A woman happened into her garden with her lantern. She was so delighted when she saw the tiny babes asleep in the flowers that she planted more tulips at once. Soon there were cradles enough for all the fairy folk about, and the woman would steal out into the moonlight to watch the wee creatures folded away in the satin cups and swinging in the perfumed breeze.

The fairies watched her, and seeing that she wished them well, rewarded her goodness by causing the tulips to take on bright colors and smell sweet like the rose. And they blessed the woman and her cottage so that she had happiness and luck as long as she lived.

When this good woman died, a hard money-making man bought the cottage. One of the first things that he did was to destroy the garden as of no use, and plant parsley where the flowers had bloomed. This roused the ire of the little people, and every night when it fell dark they would troop out of the wood and dance on the vegetables and tear and hack at their roots and throw dust into their blossoms, so that nothing thrived on the land for years, and the parsley leaves grew fringed and ragged as you see them now.

But the grave where the woman was buried they kept green and fair. At the head nodded a cluster of beautiful tulips, gorgeous in color and sweet of smell. These blossoms lasted long after all other flowers had faded.

In time other men without eyes for beauty came into the region. The woods disappeared, the grave was beaten flat by passing feet, the flowers were rudely broken, and the fairies withdrew to the hills. From that time the tulips lost size and color, though they are still very beautiful. Indeed the sight of a great tulip garden is worth going far to see. When the snows are gone and earth and sky soften with the rains, we wait impatiently for the bright tulip for, behold, spring has come—*Adapted from C. M. Skinner.*

CHURCH NEWS

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

The Seaside Chautauqua and School of Methods will meet this year July 18-24.

The opening session will be held on Monday night, closing on the following Sunday night.

The program which is being arranged by Dr. W. H. Denison is about completed and will be announced soon in full.

Last year's session was postponed on account of prevailing conditions at that time. With business picking up in every line and with prospects good for big crops there is no reason why this year's session should not be the best. Dr. Denison has been particularly fortunate in securing some of the best speakers and lecturers in the country. In fact, it is doubtful if we have ever had a stronger program than we have this year. Every effort will be made to secure the largest possible attendance of our ministers, for these are the men who most need the rest which a week at the seashore affords. The Executive Committee feels that special effort should be made also to secure the attendance of Sunday school superintendents particularly those of country Sunday schools. The rates for board this year will be \$15.00 and in some cases less, depending upon location and number occupying room.

Sunday schools and churches should begin right away to plan for a good representation. Every pastor, especially in Eastern Virginia should attend at the expense of the church or churches he serves. Dr. I. W. Johnson of Suffolk is a special committee to secure the attendance of ministers.

S. M. SMITH, *General Sec'y.*
800-5 Bankers Trust Bld'g. Norfolk.

A GREAT DAY AT ANTIOCH

May 8, was a great day at Antioch, Chatham. It was the day of the regular memorial service, and a great many of the members from a distance returned. The gathering was one of the largest that the church has ever known. The building was packed to overflowing and not more than a third

were inside. The congregation numbered about eight hundred.

The dinner which was served on the church ground was a bountiful one. There was enough to feed the vast gathering and almost as many more.

The work at Antioch is growing rapidly. Since the organization of a workers' council and the inauguration of a plan to give everyone a part in the work, the Sunday school has doubled.

The latter part of the Sunday school period is being used for fifteen minute programs given by the various classes. The plan is working admirably, and the interest is steadily growing.

SION M. LYNAM, *Pastor*

HOLY NECK CHURCH

The work at Holy Neck moves on with the usual ease and progress. That does not mean that the work is easy, but pleasant, nor that the progress is all that is desired; there is always something beyond.

The year has been thus far a very successful one. The financial stringency which fell heavily upon our church membership has not yet loosened its grip, but still not one item has been stricken from the budget of the year nor curtailed. All obligations are not met to date, but the finance committee is laying its plans broad and deep to cover the entire budget by the end of the year.

The slump struck our membership just when it had entered upon its enlarged program of full time preaching with double what the church had been paying for preaching before; and in addition to this, the purchase of the half interest of the parsonage owned by the Holland church.

However it is felt there is no room for discouragement, but with a little watchful waiting and the occasional gentle reminder, we hope to present a clean slate by the end of the church year.

The returns from the Men and Millions pledges are not what they should be at this time; yet payments are constantly being made. It is not that the people do not wish to pay this money but the very stress of the times demand a little more time.

The time should never come in a Christian's life when he would cease to have regard for his word or pledge.

Congressman E. E. Holland, Suffolk, Va., delivered the memorial address for us Tuesday, May 10. Holy Neck is justly proud of this son of former days and gladly welcomes him back to his old home church, with his usual inspiring message.

The Sunday school is conducting a contest, the trip to Palestine on steamers: The men are competing with the women on the points of offering, attendance, and being on time. Some have said it is the first contest ever held in the school and at first it moved rather slowly, but each Sunday shows increased interest in the offerings and attendance. Last Sunday the attendance was reported 158 and the offering \$10.11. Remember, officers and teachers that the help and the good you will get out of a contest will altogether depend upon how much you put into the contest yourself.

W. M. JAY, *Pastor*

SOLEMN VOWS

TOLLEN-BRINKLEY

Mr. Henry F. Tollen and Miss Annie Mary Brinkley were quietly married at the parsonage of the First Christian church, Richmond, Va., in the presence of a few relatives and invited friends, on May 2, 1921. The service was conducted by the writer, the ring ceremony being used. The groom is a son of Mr. and Mrs. Harry Tollen, Norfolk, Va., and the bride is the attractive and accomplished daughter of Mrs. Lizzie Carr Brinkley, Richmond, Va. Both young people are members of the Richmond Christian church. Immediately after the ceremony, they left for Washington and other points. Upon their return, they will make their home in Richmond. We join with their host of friends in wishing them a happy married life.

W. T. WALTERS.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

CALLED HOME

RESOLUTIONS OF RESPECT—MARTIN

At Lakeview Hospital, Suffolk, Va., Saturday, March 19, 1921, Lottie Martiu's soul took its flight to regions beyond.

Lottie is gone from this world forever, mother, but God knew best and doeth all things well. Trust in Him and He will give you grace sufficient to bear it all.

Therefore be it resolved:

First. That we thank our Heavenly Father for the life of Lottie, although for a short while, and

Second. That while we shall miss her at church and Sunday school, mother misses her more at home, we will cherish fond memories of Lottie.

Third. That Antioch church, Sunday school, Missionary Society and her class have lost a willing worker, for she was always ready to work whenever called upon.

Fourth. That we extend our sympathy to her family in their bereavement and commend them to God whose sustaining grace is sufficient to heal all wounds.

Respectfully submitted,

MRS. W. K. SAUNDERS,
R. H. BARRETT,

Committee

BUMGARDNER

Frauces Bumgardner was born October 15, 1850, and died April 9, 1921, aged 70 years, 5 months, and 24 days. She was the daughter of the late John and Catherine Louderback, and wife of Francis Bumgardner who departed this life thirty years ago. She is survived by three brothers, one son, four daughters, twenty-four grandchildren, and two great-grandchildren, and many friends who mourn her departure. She joined the Newport Christian church at the age of 17, being one of the charter members of the church. She was a loyal member through all these 53 years, attending all religious and business sessions of the church as long as she was able.

Funeral services were conducted at Newport, April 11, 1921. In the absence of her pastor, Rev. R. P. Crumpler, the writer conducted the services.

A. W. ANDES.

DERROW

Emmanuel Derrow was born April 21, 1856, and died April 19, 1921, making his age, therefore, 64 years, 11 months, and 28 days. His widow and eight children survive. For several years prior to his death Bro. Derrow was a great sufferer. On August 5, 1919 it was my happy privilege while paying him a brief visit to receive him into the church, placing his name at Bethlehem. On all subsequent visits to his home I always found him abiding in the faith and trusting in the Lord.

Funeral services were held at Lacey Spring, April 20, 1921.

A. W. ANDES.

KERNODLE

Blanche Ophelia Kernodle, daughter of C. R. and Estelle Kernodle, died May 5, 1921 at the age of 12 years, one month and four days. This bright young life has closed and brought sadness to many friends

whose hearty sympathy goes out to her parents and four younger sisters in this time of deep sorrow. Funeral and interment at Bethlehem Christian church conducted by the writer.

J. W. HOLT.

REPORT OF THE CONDITION OF THE ELON BANKING & TRUST CO. AT ELON COLLEGE, N. C. at the close of business, April 28, 1921

RESOURCES

Loans and Discounts	\$35,723.18
Demand Loans	5,622.66
Overdrafts, unsecured	766.49
U. S. Bonds and Liberty Bonds..	1,150.00
All other Stocks, Bonds and Mortgages	2,500.00
Banking Houses, \$4,000.00; Furniture and Fixtures, \$2,901.47..	6,901.47
Cash in vault and net amounts due from Banks, Bankers and Trust Companies	3,165.09
Checks for clearing	387.13
Liability of Bank to Stockholders	955.83
Total	\$57,171.85

LIABILITIES

Capital Stock paid in	\$ 8,350.00
Bills Payable	6,000.00
Deposits subject to check.....	18,934.93
Demand Certificates of Deposit..	2,500.00
Time Certificates of Deposit ..	29,722.30
Cashier's Checks outstanding....	19.00
Collections	245.00
Accrued Interest due depositors	247.62
Liberty Bond Acct.	153.00

Total

\$57,171.85
State of North Carolina, County of Alamance, May 7, 1921. I, Marie Riddick, Cashier of the above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARIE RIDDICK, Cashier.

Correct—Attest.

MARION C. JACKSON
J. J. LAMBETH
J. D. OLDHAM

Directors.

Subscribed and sworn to before me, this 7th day of May, 1921.

MARION C. JACKSON,

Notary Public

My commission expires February, 21, 1922.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

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SMILES

"How's your boy Josh getting along with his studies?"

"Pleasantly," replied Farmer Corn-tossel. "He don't bother 'em none."
—*Washington Star*.

* * *

The Teacher: "What is a guitar?"
Little Willie: "A disease of the head."

Johnnie Jones: "No, it ain't, either. It's a lump rowing on the throat."
—*Reformed Christian Messenger*.

* * *

A teacher, having had a hard time to get the class to understand what an island is, took a basin filled with water and put a large lump of putty in the water, and told the class that that was an island. The next day she asked how many remembered what an island it. Mary shook her head vigorously. "Well, Mary," said the teacher. Mary answered, "A basin of water with a lump of putty in the middle."

* * *

"Are you a native of this place?" asked a traveler in Kentucky of a colored resident.

"Am I what?" said the puzzled black.

"I say, are you a native here?"

While the man was still hesitating over his answer, his wife came to the door.

"Ain't yo got no sense, Sambo!" she exclaimed. "The gen'leman means was yo' livin' heah when yo' was bawn or was yo' bawn befo' yo' began linin' heah. Now answer the gen'l'man!"
—*The American Boy*.

* * *

On the outskirts of Philadelphia is an admirable stock farm. One day last summer some poor children were permitted to go over this farm, and when their inspection was done, to each of them was given a glass of milk. The milk was excellent and the boys drank it with relish.

"Well, boys, how do you like it?" the farmer said, when they had drained their glasses.

"Fine," said one little fellow. Then after a pause he added, "I wish our milkman kept a cow."
—*Journal of the American Medical Association*.

THE BOOK SHELF

Issued When Convenient by the Office Force.

Volume I

May 18, 1921

Number 1

EDITORIAL

Readers will note that this page is a new feature of *THE SUN* and we hope that results will justify its continuance.

The purpose of "The Book Shelf" is to keep before our readers a listing of books in which we feel that they will be interested. And while the featuring of books will be the main issue, church supplies will also be listed and quoted.

In definite terms this is to be the business forum of *THE CHRISTIAN SUN*, maintained in the interest of the Publishing Agent's office.

We invite attention to this page as it shall appear from time to time. Correspondence is solicited concerning any item offered. All letters answered same day received.

Notes

If you need pledge cards for your church, we can supply you at 30 cents the hundred, either weekly, monthly, or quarterly.

Pastors will find it pleasing to use "Merrill's Marriage Ceremony" as a gift to the bride and groom. The price is \$1.00.

"How to Run a Little Sunday School" is our little book for the country Sunday school superintendent. Price 75 cents, postpaid.

Fifty cents sent for a copy of "Christian Americanization" will bring you ten dollars worth of good reading on the subject of missions. Try it and apply it—the book.

A pastor ordered a \$45.00 Thomas Communion service outfit the other day direct from the manufacturers. Had he ordered it through the Publishing Agent's office the cost would have been the same, except this office would have paid one-half the express, and the Church would have made \$9.00 profit. Send your orders to us.

ANNOUNCEMENTS

If it is a vest pocket Testament you want, send for No. 2113 and remit 75 cents. You will be pleased.

The supply of Government and Principles of the Church has exhausted and we cannot fill orders for same. We have no definite announcement as to the revised edition.

If you desire to read one of the most fascinating little books on the subject of *money*, send fifty cents for a copy of "Money Mad". It is worth ten dollars—yea, one hundred.

Many inquiries have been received concerning "Iola Facing the Truth" by Dr. J. P. Barrett. The author hopes to issue a new edition soon, or at least the many calls for the book has caused Dr. Barrett to consider it.

Song Books

We have an accumulation of song books—mostly all books of the Sunday school variety. We desire to clear our shelves of these and will take five cents each for them *and pay the postage*. Let us know how many you want.

Bible Rebinding

The Publishing Agent has made arrangements with one of the largest Bible publishers in the country to have Bibles and Testaments rebound for customers. During the past few months we have received a number of Bibles and Testaments to be rebound and in each case the work has been of a very high grade and each customer pleased. We can also have the owner's name put on it in gold letters. The price of binding and lettering depends upon the size of the Bible or Testament, and the kind of binding wanted, etc. We charge the customer net cost to us, plus fifty cents for handling, if a Bible, or twenty-five cents for handling if it is a Testament.

BOOKS FOR S. S. WORKERS

The Principles of Religious Teaching

Wade Crawford Barelay
Comprehensive and intensely interesting study of the principles of teaching as applied to the all-important, highly specialized task of teaching religion.

Net, \$1.00; by mail, \$1.10

Primer of Teacher Training

Arlo Ayres Brown
"A valuable, stimulating statement of the teacher's work. It is not a collection of skeleton outlines, but rather a refreshing treatment in a readable form of the ideals and principles which the teacher needs to see and know."

Net, 50 cents; by mail, 55 cents

Organizing and building up the Sunday School

Jesse L. Hurlbut

"This book is written by a veteran and an expert. It goes over very carefully the scores of details connected with the subject and shows with clearness the things to do and the things to avoid. Every close reader will derive benefit from it."

Net, \$1.00, postpaid

How to Make the Sunday School Go

A. T. Brewer

"We would like to see this excellent little book in the hands of all our Sunday school workers, not to be read merely, but carefully studied, for it teems with suggestiveness from the first page to the last."—*The Christian Advocate*.

The Graded Sunday School in Principle and Practice

Henry H. Meyer

"Pastors and Sunday school workers wishing to keep abreast with the latest developments of Sunday school work would do well to have a copy of this book."—*Heidelberg Teacher*.

Net, \$1.50, postpaid

Sunday School Officers Manual

The Training of Officers and Committees

Frank L. Brown

"Few Sunday school workers living bring to the writing of such a book the practical experience that Mr. Brown has had; his book is a treasure-house of riches in its field."—*The Sunday School Times*.

Net, \$1.00 postpaid

Any of the above books may be secured from C. B. Riddle, Publishing Agent, Burlington, N. C.

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

BURLINGTON, N. C., MAY 25, 1921

NUMBER 21

The Most Vital Need

THE EDITOR

BUREAUS, agents, agencies, institutions, and in fact every mission is today telling the world of the most vital need. Reformation has always been a theme that will ever remain unsettled, for changes are always in order in a moving society. The world would soon be in chaos if some of the suggested plans were carried out. But out of many minds counsel of the right kind will come. And out of the multitude today the voice is being heard that the world needs a baptism of justice, honesty, right living, right thinking, right teaching, a spirit of brotherhood that takes no advantage; one that is open, free, frank, sincere, and trustworthy. Something new is not the world's greatest need, but a reconstruction to truth, love, mercy, and Christian religion. These are the things most needed.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY



CONTRIBUTIONS



PORT-AU-PRINCE CORRESPONDENCE

UPON reporting at Port-au-Prince, Haiti with the United States Marine Corps, your chaplain was assigned with the Eighth Regiment with additional duty as Brigade Morale Officer. The duties of a Chaplain are much like that of a pastor and almost as hard to define. We do not have so many religious organizations nor so much religious endeavor but the opportunity for personal endeavor is quite the same and sometimes I think very much greater.

The duties of the Morale Officer involves the direction of all recreation such as athletics, libraries and literature, clubs and whatever else might seem advisable for the welfare, contentment and happiness of the personnel. It involves the judicious expenditure of the Navy Department's appropriation for this division of the work, and in a way which provides consistently and adequately entertainment for all. It is intended to supply the men with the needed equipment to keep them contented and happy and so far as possible out of mischief. It involves also the foresight of the needs of another year and in it one must plan requisition for the proper appropriation. This takes so much of one's time that there is but little left for the prosecution of the Chaplain's duties. Although endeavoring to neglect nothing, and though preaching five times each Sunday to about three hundred men, these duties are approached without due preparation and often without any.

The commanding officers have seen the hardship wrought upon one in the combination of Chaplaincy and Morale and at this station have changed this regime. The Chaplain has been relieved of Morale duties and is now allowed to devote his time mainly to the functions of a chaplain. He still retains the duty of Regimental Morale Officer, but the relief of the Brigade work removes a great burden of responsibility and enables him to breathe a sigh of relief in the anticipation of concentrating more on spiritual things. For this we are very thankful and pray that such sowing may in due time bring forth a harvest of Christian thought and character among the men. God will give the increase.

We find a great many of the enlisted men like the little girl's ash man. The story is as follows: A little girl said, "Mama, the ash man must be a mighty good Christian." "Why, daughter?" replied the mother "Because", she said, "Yesterday when he went to Mrs. Smith's for the ashes, as he was lifting the barrel up to pour them into the cart, the bottom fell out and the ashes spilled all over him, and he sat down on the curbing and told God all about it." Many of the men have this way of being very religious. And they engage in such language without the slightest provocation. But we give God thanks for the gift to talk to men in a way not to offend. On the contrary it appears that the atmosphere

is clearing and men are influenced to see the folly of profanity and vulgarity and are giving signs of cleaner and more wholesome thought. One by one through personal persuasions and proper appeal men are curtailing their ill habits and some are dropping them absolutely. It is very gratifying to note that to an appreciable extent some are endeavoring to live righteously. Such represent "hand-picked" service and is the true pulse of the man.

The Chaplain's duties will take him to the field for a part of his time. This will be in the camps with the men who are doing guard and patrol duty in the hills of Haiti. The only service that is practicable there is personal; but gratifying service is anticipated. We ask the prayers of the churches in behalf of our work that God may keep him in health, in spirit and in Him, and able to at all times to do the Master's will.

H. E. ROUNTREE.

Port-au-Prince, Haiti.

OUR VIRGINIA LETTER

WE are living in one of the most wonderful periods of time. The unrest of the present decade most likely surpasses anything known to the human family. Looking in any direction you may, you are most likely to discover a storm cloud rising, or else it is showing its fury upon human society and working destruction as it moves in its might. What is to be the outcome of it all? Only our Father in Heaven knows. There is no prophet among men today who can divulge to the world what is to be the outcome of it all. As Christians we must be patient, and while we are patient, do our best to improve conditions, and then wait the Father's good pleasure in bringing the world to its normal condition, but if its normal condition means it must again be what it was before the war, I doubt that we shall see that again in this life. At this time the world finds it hard to settle down to what it was seven or eight years ago. I have seen the sea raging under a furious storm. It did not look as if it were possible for the sea to come to its rest again, and yet it did—when the storms of passion have gone it may be that we shall gain, under the blessings of God, see a great calm in human society and the world come again to its normal condition. The best we can do now is to follow the Lord's teachings, and praying for the restoration of world peace, await the time of its coming. In awaiting such an end, let us trust in God, and do the right, as best we may know the right.

* * *

During the horrors of the late war, we all felt that surely we should have no other war, and for the reason that it looked as if the world itself could not sustain it, and yet now so soon after peace was declared, there is almost constant talk of more war. It is said that a great

war storm is brewing between Japan and the United States; and another between Russia and the world, or more correctly speaking, between Bolshevism and all other human governments. Again the papers are talking as if France is about to become the menace of the peace of all Europe. They did say that the recent world war had bled France white, leaving her prostrate under the crushing blows which Germany had piled upon her. While that is all true, the recuperating power of France has been so wonderful that within less than five years after the armistice was signed, France is again on her feet, and defying the world, having, it is said, the finest army in the world at her command. It is even hinted now that Lloyd George is watching France most closely to see that she does not become a menace to England, and so we go. Then again there is the possibility of another world war, differing in many particulars from the last world war. This is not likely to be a war between military and naval powers, but a war in the industrial affairs of the world, a mad battle between capital and labor. This war has been brewing for many years, but now when the world is quite full of unrest, the contending forces seem to be marshalling on the fields of struggle, and who can say what is ahead of us? Let us not forget that God lives and that in due time He will give the kingdoms of this world to Christ. The facts of present day history may be like the rising of a dark cloud, portending great danger to the world, but the fact that God has His hand on the situation and in due time will turn the nations of the earth into a great world kingdom and give it to Christ as the crowning glory of His wonderful life is even now the silver lining on the edge of the dark clouds of human passion and ill will.

• • •


And so the world is getting better! God grant that such a day may speedily dawn! If such a day was ever needed, it must be now, for as we see it, the world is not getting better at this time, but worse. We cheerfully grant that there is marvelous improvement in the industrial world, in the educational world, in the financial world, but in the moral and spiritual worlds, as yet, we are unable to see that the world is getting better. If it be so, then will some one tell us what the language used in II Tim. 3:1-7, can possibly mean? We have heard of a crime wave sweeping our country, and that was terrible. Now they tell us of a self-destruction wave which is also sweeping the country by the use of narcotics—poisons. The *Norfolk Virginian-Polit* only recently told the public that there are 5,000 men and women in the city of Norfolk who are slaves to the use of these poisons, and what is worse, they say that the same is true in all our great cities. Alas! Is the world getting better?

J. PRESSLEY BARRETT.

Holland, Va.

“You can never raise your own reputation by assisting in lowering that of others.”

ELON LETTER

TWO studies have recently been made to ascertain from students themselves why they selected their particular College. The results are very interesting.

The first study was made in 1917 by Secretary B. Warren Brown, of the Council of Church Boards of Education. It covered the entire State of Illinois with its twenty-two colleges and universities. The second study was made in 1920 by President Frederick W. Lewis of the College of Emporia, and covered a group of seventeen Presbyterian Colleges. The results achieved are certainly illuminating, the Presbyterian study is more suggestive, as being elaborate. The studies agreed in six of the questions employed, and the percentages are interesting on these points.

1. The nearness of the College: Illinois study, 23 per cent; Presbyterian study, 20 per cent.
2. Influence of other students: Illinois study 11 per cent; Presbyterian study, 11.7 per cent.
3. Religious life of the Institution: Illinois study, 6.8 per cent; Presbyterian study, 9.3 per cent.
4. Social and athletic life: Illinois study, 5.1 per cent; Presbyterian study, 6 per cent.
5. Influence of a canvasser: Illinois study, 2.5 per cent; Presbyterian study, 2.4 per cent.
6. Opportunities for self-help: Illinois study, 7.3 per cent; Presbyterian study, 6.4 per cent.

These two studies reveal a striking agreement on these points, covering as they do groups of Colleges so dissimilar. They may in the main be taken as indicating the reasons why students select their particular College.

One very important question the Illinois study omitted—the influence of parents. This the Presbyterian study included and it was shown that 15.3 per cent go to the College their parents elect for them. This is a very significant fact. It could be much larger than it is if parents would understand that they ought to exercise more influence than many now attempt in aiding their sons and daughters to select their College. The time has not arrived yet for the abdication of the responsibilities of parenthood. We who are experienced in life owe the lessons of our experience to youth, and how much more so is this obligatory on parents. Oftentimes I meet young people in great perplexity. They have many catalogues of Colleges in their possession. Other influences too serve to divide their judgment. “My parents have left it to me to select my College”, they say. How pathetic! How very pathetic, since this decision is likely to determine the most vital issues of life!

The Presbyterian study reveals also some other very interesting facts. For example, 2.8 per cent of the students of the Presbyterian Colleges are sent there through the influence of pastors; advertisements in newspapers bring in .7 per cent, the co-educational feature attracts 3.5 per cent; the fact that it is a College rather than a university draws 6.7 per cent; certain special courses

(Continued on page 5)

Disciples and Their Nearest of Kin

“The Disciples of Christ,” “The Churches of Christ,” and
“The Christian Church.”

By George W. Brown in *The Christian Evangelist*

THE religious census for the year 1916—the latest taken, contains many matters of interest. Especially are we interested in three bodies there enumerated which have had, and still have, intimate connection. These are called, Disciples of Christ, Churches of Christ, Christian Church (American Christian Convention).

In regard to the last named, we are told that the Rev. James O'Kelly, a Methodist minister in Virginia, was opposed very earnestly to the development of the superintendency into an episcopacy. He presented his cause to the general conference and elsewhere, but failed to bring about the changes he desired, and in 1792, with a number of others, withdrew from the Methodist Episcopal Church. In 1794 they decided to be known as “Christians” only, taking the Bible as their guide and discipline, and accepting no test of church fellowship other than Christian character.

A little later a similar movement arose among the Baptists of New England. Dr. Abner Jones, of Vermont, became convinced that “sectarian names and human creeds should be abandoned, and that true piety alone, and not the externals of it, should be made the test of Christian fellowship and communion.” On this basis he organized a church in 1800.

Then, in 1803, charges were preferred against two ministers by the Presbyterian Church in Kentucky, for lack of attention to the doctrines of the Church, during the great revival which had begun in that section in 1800. Five ministers, among whom was Barton W. Stone, withdrew and organized the Springfield Presbytery, but afterwards dissolved this body and adopted practically the same position as that held by O'Kelly and Jones. General meetings of this body began to be held in New England as early as 1809, and the first general conference was held in 1819. With some vicissitudes, conventions have been held with regularity since.

In 1809, Thomas Campbell, after two years residence in America, issued his *Declaration and Address*. The address stood in the way of his being accepted, with his associates, into the Presbyterian Church, so, in the following year they organized “The First Church of the Christian Association of Washington, meeting at Cross Roads and Brush Run.” For a few years the new association was affiliated with the Baptists, but eventually a separate body was formed.

The teaching of this new body spread rapidly to Kentucky, and “in 1832, Barton W. Stone, one of the most prominent of the original leaders of the Christians in that section, united with them, on the condition that the Bible alone should be the basis of union. A large number of the Christians in Kentucky and Ohio followed Mr. Stone in this action, but even in these states the greater part remained with the original body, while the eastern and southern churches were not affected. Out of this

movement, however, some confusion of names has arisen, since many of the churches of the Disciples are still known as Christian Churches.”

We are told:

When the question arose as to the name to be adopted (when Stone and his friends united with Campbell and his friends) Mr. Stone favored “Christians”, as being the name given in the beginning by divine authority. Mr. Campbell and his friends preferred the name “Disciples” as less offensive to good people, and quite as scriptural. The result was that no definite action was taken, and both names were used.

But all was not smooth sailing for the new body. In the article on the “Churches of Christ”, we read:

As the churches increased in membership and wealth, there arose what seemed to some to be a desire for popularity and for such “human inventions” as had been deplored in the beginning of the movement. Chief among these “inventions” were, a general organization of the churches into a missionary society with a “money basis” of membership, and the use of instrumental music in the church worship.

After some delay and discussion the missionary society was finally organized in 1849. Some looked on this step as “the beginning of apostasy for New Testament Christianity”. The question of instrumental music in the services became an issue as early as 1859, when a melodeon was placed in the church at Midway, Ky. Other matters in regard to which there was controversy were the introduction of the “modern pastor”, and the adoption of “unscriptural means of raising money”. Opposing parties were formed, known variously as “Conservatives” and “Progressives,” or “Antis” and “Digressives.” In 1906, for the first time, the “Churches of Christ” and the “Disciples of Christ” were reported separately.

In regard to doctrines, no general organization of the “Christian Church” has ventured to set forth a creed or statement of doctrine other than the Bible itself. They do not bar any followers of Christ from membership because of difference in theological belief. The same liberty extends to the ordinances of the church. Baptism is not made a requisite to membership, though it is often urged upon believers as a duty. Immersion is generally practiced, but not insisted on. The churches practice open communion, and labor to promote the spirit of unity among Christians.

The doctrines of the “Disciples of Christ” seem to be more specific. That is, that while the great mass of their beliefs are in general accord with those of other Protestant churches, they hold certain positions which they regard as distinctive. Among such are “to restore the Christianity of Christ and his apostles as found on the pages of the New Testament.” They reject all creeds and confessions, do not deny that others are Christians, or that other churches are Churches of Christ, baptize by immersion, celebrate the Lord's Supper weekly, and regard seats as unscriptural and unapostolic.

The doctrines of the “Churches of Christ” are generally identical with those of the Disciples of Christ. The ministerial office is not emphasized, the term “elder”

being preferred, and there are no ministerial associations. In general, the doctrine of nonresistance is advocated. It is said that the opposition to missionary societies does not imply any lack of interest in missionary work, which has been fully developed since the division. They are rapidly establishing new churches in different parts of the United States, and are carrying on missionary work in Japan, India and Africa.

Perhaps a few figures may be of interest in connection with these bodies. The "Christian Church" reports 1,265 churches with 118,737 members, with an increase of membership of 7.8 per cent in the decade preceding. The "Churches of Christ" report 5,570 churches, 317,937 members, and an increase of 99 per cent. Attention is called to the fact, however, that the actual increase has been less than this, as many members of this body were enumerated as "Disciples of Christ" at the last religious census. The "Disciples of Christ" report 8,408 churches 1,226,028 members and an increase of 24.8 per cent in the decade. Allowing for those enumerated as "Disciples" in 1906 but who preferred to be listed with the "Churches of Christ", the gain would be larger.

In the matter of missionary activities, the "Christian Church" reports contributions of \$20,000 during the year 1916 for domestic missions and \$24,000 for foreign missions. There are five foreign mission stations, 12 missionaries, 1,423 members. Among the "Churches of Christ", no report was made of contributions for missions and benevolences. Apparently it was not very large. The "Disciples of Christ" reported \$1,077,000 for domestic missions and benevolences, and \$569,000 for foreign missions. This work is carried on in 13 countries, with 278 American missionaries, working in 72 mission stations, having 239 organized churches with 21,285 members.

In the educational field, the "Christian Church" has under its control or affiliated with it, seven institutes and colleges, with a property value of \$901,000, and endowment of \$714,600, and about 1500 students. The "Churches of Christ" have six Bible or Christian colleges, valued at \$200,500, and 1,213 students. They also conduct a normal and business college, a classical institute, an orphan school with property valued at \$100,000, and three orphanages. The "Disciples of Christ" have 44 colleges and schools of higher grade, with 8,545 students. The value of the property of these institutions is given at \$5,337,000, and the endowment at \$4,050,000.

If space permitted, a number of interesting deductions might be made from the above facts and figures. Apparently, the "Christian Church" gave the initial evangelistic impulse to the other two bodies, but seems to have lost the impulse itself. Again, it looks as if this body has not had a sufficiently definite program to present to the religious world to win a great number of adherents. On the other hand, the membership of this body in the New England States is about equal to that of the "Disciples of Christ." By the test of religious activity, it is clear that the more liberal body of "Disciples of Christ" is attempting far more than the more

conservative "Churches of Christ". The most intense feeling which a student of the above details has, however, is that the three bodies ought to be one, laboring for the conversion of the world and for the reunion of the church of Jesus Christ. What can be done to bring about such a happy result?

Lexington, Ky.

CONTRIBUTIONS

(Continued from page 3)

like Domestic Science or Business attract 4.6 per cent; low tuition rates bring 5.4 per cent; fraternities attract 1.4 per cent and their absence draws 1 per cent.

A most important revelation is that of the 2894 students in these seventeen Colleges 443 decided one month before going to school what school they would attend; 242 two months before; 219 three months before; 133 six months before; 211 one year before; 75 two years before; 57 five years before; and 75 more than five years before. The significance of this for us of the Christian Church, South, is that between now and September first, two-thirds of our next year's students will decide for Elon. The three months of the summer are months "white unto the harvest" for us. Elon is the Southern Christian Convention engaged in the work of Christian education. The Christian Church is a spiritual democracy. In a democracy every citizen epitomizes in himself the powers, the hopes, the successes of the cause. The only possibility of democracy's growth and development is the willing devotion and loyalty of each individual citizen.

W. A. HARPER.

RED CROSS WORK

(Syndicated press)

Americans held prisoner in Moscow by the Soviet Government are being fed through the efforts of the American Red Cross. The food is being sent in through the various courier services that have been inaugurated between Baltic ports and Moscow by Latvian and Estonian agencies.

Col. Edward W. Ryan, of Scranton, Pa., American Red Cross Commissioner to the Baltic States, has notified National Headquarters here that food has been forwarded to the American captives in Moscow for several months and that it is believed the greater part of it reaches the men and women to whom it is consigned. In certain instances receipts for this food have been received by Col. Ryan apparently bearing the signature of Capt. Emmett Kilpatrick, former American Red Cross relief worker, who is said to be serving a twenty-year prison sentence imposed by the Soviet authorities. From other sources it is learned that Red Cross parcels seem to be reaching the addressees. In addition to food, clothing and other necessities have been forwarded to Moscow by the Red Cross.

SUFFOLK LETTER

THE Church is composed of all regenerate believers who try to follow Jesus Christ in sincerity. There are many branches of this true vine; but they derive their life from the same source. "In Him we live, and move, and have our being." The relation which the believer sustains to the Head of the Church is a spiritual relation, but its outward manifestation is visible to men; for by their fruits ye shall know them." The world reads the life of Christians more than they read the Bible; "ye are our epistle written in our hearts, known and read of *all men*" The world is to be won to Christ by personal religion. What we call the Church, say, the "Christian Church" as one branch of the Church universal, is the sum total of the spiritual life of its membership. That sum total of the spiritual life expressed in the sum total of personal conduct determines the world's estimate of the Church. All the members are responsible for their individual life in the Church as units in the sum total of the Church standing among men; "for none of us liveth to himself."

There is, therefore, a double responsibility and a double influence of every Christian; his individual and personal responsibility to the world, and his Church responsibility and influence. To maintain a good report among men for himself he must be circumspect in his language, relations and conduct. His word must have value; his life must be generous; his sympathies must be impartial. His conduct must have the approbation of the good and the respect of evil men. Loose personal lives mar personal reputation and men would not "take knowledge of them, that they had been with Jesus." Personal religion is a great asset in winning sinners to Jesus Christ. But individual Christianity of itself is powerless in winning the world to Christ. There is an organized influence, a Church force, that is necessary to win public recognition for the gospel. There were individual temperate men long before prohibition got into the Constitution of the United States; but temperate individuals had to combine their views, their habits, their purposes into an organized force to convince the relation of the rightness and value of the law. The fight is still on in the nation. Liquor interests spent millions of money, employ great talent, propagate fallacious arguments, and agitate the public mind, through a depraved appetite hoping to restore a public sentiment that will legalize, in some way their plans to make money. But the temperate forces are just as active, just as alert, and keeping alive this organized temperance force. One strong point in favor of prohibition as a permanent law is that no amendment to the Constitution of the United States has ever been voted *out*, when it was voted *in*. It would be as reasonable to suppose that human slavery would come back as that the legalized saloon would come back. It is gone and gone forever.

The Church is the organized religious force that needs the support of every member. It needs every member of the church connected with the Sunday school, in the school, or in the Cradle Roll or Home Department. It

needs a systematic contribution from every member. If every member would tithe, and make a weekly contribution to the church, every unfortunate member could receive help when in need, and missions, education, orphanage, hospitals and publications would never suffer for lack of funds. It is as important for members to be faithful, *as members*, as it is to be faithful *as themselves*.

W. W. STALEY.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

THE BULLETIN

Dr. J. P. Barrett, Holland, Virginia, announces on page 14 his resignation as pastor of the Holland church, effective August 31, 1921.

Delivering our final "copy" to the printers this (Monday) morning at 9:30, we are unable, for the lack of time and space, to give the "commencement news" in this issue. This will be given next week.

Mr. Hermon Eldredge, who delivered the baccalaureate sermon at Elon Sunday, spoke in the Burlington church on Sunday night to a large and attentive audience.

President Harper's theme for his baccalaureate deliverance last Sunday night was "Christ, Our Sufficiency," based on II Corinthians 2:16. The address will appear in next week's issue of THE SUN.

The Board of Education of the North Carolina Methodist Protestant Conference decided in favor of High Point as the site of the proposed college. There were three towns in the race—Greensboro, Burlington, and High Point.

THE SUN extends congratulations to Miss Lucy Eldredge, Erie, Pa., and Miss Marcia Foust, Snow Camp, N. C. Miss Eldredge is valedictorian of the '21 graduating class at Elon and Miss Foust is salutatorian.

Miss Lucy M. Eldredge, who graduated this week, takes up, on June 1, her duties as Field Secretary to the Board of Religious Education of the Convention. Her office will be in Burlington, to which place all mail for her should be sent.

Rev. G. O. Lankford delivered the literary address of the Friendship High School on Saturday, May 21. The school closed a successful year under the direction of Mr. D. H. Dofflemyer. Bro. Dofflemyer is a member of one of our churches in the Virginia Valley Conference a graduate of Elon, and is making good.

Dr. L. E. Smith, pastor third church, Norfolk, Va., announced on May 11 to his congregation a series of sermons on "Five Ways that Lead Home". The schedule is as follows: 1. The Way of Love, May 15, 8 p. m.; 2. The Way of Mercy, May 22, 8 p. m.; 3. The Way of Grace, June 5, 8 p. m.; The Way of Repentence, June 12, 8 p. m.; 5. The Way of Salvation, June 19, 8 p. m.

Dr. Daniel Albright Long celebrated his seventy-seventh birthday, Sunday, May 22, by enjoying the pleasure of making a memorial address at Belmont Methodist Protestant church, Alamance County, North Carolina, and also being the recipient of many congratulations, remembrances, etc. THE SUN adds its congratulations and best wishes to our good brother.

The Children's Day programs are now ready for delivery. If your church or Sunday school is interested in these programs and desire a supply, *free of charge*, address Miss Bessie Holt, Superintendent Young People's Work, Burlington, N. C., or Miss Lucy M. Eldredge, Field Secretary Board of Religious Education, Burlington, N. C., and prompt attention will be given.

THE EDITOR'S RAMBLINGS

By common consent editors tell of their ramblings among the brethren—and it is good to ramble among the brethren. It is a change from the daily grind of the office and study. True it is that to be a preacher and editor give chance for a seven days' work week instead of six and little time for home life. But if there is joy in work (and there is) more work will bring more joy.

Our rambling last Sunday took us back to Elon College—a place near and dear to us—where we heard for the ninth consecutive time the baccalaureate sermon of the College. This time it was by that prince of good fellows, our friend, Hermon Eldredge, Erie, Pa. Of course he made a great deliverance. "The greatest day in a man's life is when he makes a life's decision", was the speaker's opening sentence, and the whole of the address was on the same reasonable and high plane. He could not otherwise do on the occasion with his daughter, Miss Lucy, a member of the finishing class. And too, she was crowned with the valedictory of her fellow students. But more about the address later.

From the College chapel we took our flight *via* our Crow-Elkhart route, a never failing line, over the hills of Alamance into Guilford County to that great and capable church, Apple's Chapel. Brother James Franklin Apple, pastor and product of the church, and Rev. A. F. Isley, former pastor, had preceded us in the morn-

ing in delivering addresses on the annual memorial occasion. Dinner—and plenty of it—was ready when we arrived. We met old friends, new friends, saw faces that had been seen before, and all of them we hope to see again. Dinner, fellowship, friendship, all fine. We spoke to a large and appreciative audience. It was good to be there.

Back by spreading acres of grain, promising gardens, and flower capped hills, we returned in time for an hour's rest and then to hear Brother Eldredge deliver a great message to the Burlington congregation.

And now this is Monday and we are back behind the desk delving in that real past-time of answering mail writing, and enjoying the calls of the brethren who pass this way during commencement days. We cannot name them all. They come and they are always welcome.

The "printers devil" calls "final copy", the big press surges, the make-up man "tat tooes" on the form with the plane, twists the quoin (pronounced coin) key and here we stop until next week when we shall tell, if nothing prevents, about another rambling.

MEMORIAL DAY PROCLAMATION

Whereas this nation has been conceived in prayer and devotion by men and women who were moved under God to found a nation where principles of right should form the lasting corner-stone; and whereas these principles purchased at the price of great sacrifice have been fostered by a worthy posterity; and whereas the great war has lately laid its costly demands upon our lands, now, therefore, I, Warren G. Harding, President of the United States, do hereby proclaim Monday, the thirtieth day of May, a day already freighted with sacred and stimulated memories, a day of public memorial. I invite my fellow citizens fittingly to pay homage on this day to a noble dead who sleep in home land, beneath the sea, or on foreign fields, so that we who survive might enjoy the blessings of peace and happiness, and to the end that liberty and justice, without which no nation can exist, shall live forever.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed. Done in the District of Columbia this third day of May, in the year of our Lord one thousand nine hundred and twenty-one, and of the independence of the United States the one hundred and forty-fifth.

WARREN G. HARDING.

"If a beautiful vase full of roses were to be in danger of falling, hands would rush to save it almost instinctively. Why should not this inherent desire to preserve the beautiful, the costly, the precious be applicable to the saving of a human soul?"

EDITORIAL

THE MEANEST MAN ON EARTH

Northwestern Christian Advocate

THE meanest man on earth is one who refuses to acknowledge his own child, whether born in wedlock or out of it. The perfidy of such an act has not been fully registered in the mind of the present-day man. Many of them do not realize that a man cannot sign away the relation of fatherhood regardless of how that fatherhood was accomplished. A child is a man's child, a daughter is a man's daughter, a son is a man's son regardless of whether the law has placed its stamp of legality upon the fact or not, for, whether he recognizes it or not, the child born of his flesh, conceived of his blood, and produced by the functioning of his own physical life, is his child, and though the law may somehow permit him to invalidate that relationship, nature and God holds it as fundamental and indestructible. The most pathetic thing on earth is for such a child to grow to manhood and in later years face his father to say: "You refused to acknowledge me as your son. You are meaner than the beasts of the field, more heartless than the fowls of the air."

The law is beginning to recognize the shame of such an act and fathers who desert their children are being followed as common criminals among their fellow men and treated without mercy before the bar of justice. This should be so and every man who sinks to the level of a deserter should not only be ruthlessly condemned but made to pay by personal loss and pain for the despicable character of his offense. Recently a treaty was made with Great Britain by the Senate Committee on Foreign Relations providing for the extradition from Canada to the United States of men who have deserted their wives and children. The importance of such an undertaking may not be appreciated by the average man but the charitable agencies of the country report that this will succeed in helping to unravel one of the most difficult knots in dealing with our problem of family desertion. Ugly, depraved, vicious, degenerate men, unworthy to be called fathers or even human beings are constantly abandoning their own offspring and taking sanctuary across the border in Canada, where they know they cannot be

apprehended and returned to face the responsibility they have so ignominiously sought to repudiate. Let such men be pinioned by the keenest shaft of public condemnation. Let them be pilloried in stocks and chains in the presence of the people until they cry out for mercy for the meanest man, the most despicable man, the most depraved man, the most heartless man, the most godless man, the most debased man, is the one who refuses to acknowledge his own children.

A SMILE—ASSET AND LUBRICANT

The Forum

WHEN it is not a palpable insincerity, a theatrical artificiality, turned on to create a fleeting impression of a geniality that is not there, a smile is an asset of business, a lubricant in social life, the outward index of a welcome mood and a happy mind. It clears the air, relieves a tension, proclaims a cheerful and serene philosophy. Those in business who smile most work best.

The man whose brow is cloud-hung, whose mind is fogbound, whose pessimism sees no rainbows and lives beyond the pale of hope and buoyant expectation, is a poor fellow-workman and unpopular employer. In the strife for higher wages let it be seen and known that men work for more than material rewards. They toil faster and harder for one they like; and the employer who wins devotion and holds his men, can see a joke and is a lover of clean fun, and wears in his face the sign of high good humor.

The man who keeps on smiling—not with the insane and constant grin that never wears off, but with the habitual expression of good nature within—has won victories. He has had his share of trials and temptations. Life has not laid a lighter hand on him than on his neighbor. He enjoyed no special privilege, and fate did not accord him preferential treatment. But

THE INTRODUCTION

Preachers exchange pulpits; physicians consult each other about their patients; the farmer "swaps" work; housewives exchange cooking recipes and culinary experiences. Why not the field of journalism adopt these cooperative methods occasionally? I answer in the affirmative by demonstration this week. This breaks a custom of years standing by not inserting the usual editorial pages. But what is custom but a thing to be broken for the advancement of civilization? That is all. And so I break a custom with such a hope.

I can, therefore, invite a careful reading of this page; and if the plan is acceptable to readers of THE SUN, it may appear again sometime.

C. B. RIDDLE.

the expression of his face shows that he has come through tribulation and not yielded to bitterness. A light that shines there is the reflection of the refiner's fire. If that smile were the sign of a mirthful irreflectiveness, it would not mean so much. The meaning of it is that he who wears the look has toiled and suffered, known the anxieties, been foiled and frustrated, drunk the cup and eaten the bread of sorrow—and still holds his head on high, and the

enthusiasm is unquenchable. This attitude of cheerfulness resolutely maintained bespeaks in him who keeps it an essential greatness. The man who smiles has not lost hope, and he still keeps faith with his ideal. You cannot take from him the fortune that he carries in that brave, bright aspect which invigorates as soon as it is seen.

THE BIBLE IN FRAGMENTS
The Continent

A PUBLIC speaker in Chicago recently said that when he came out of his boyhood Sunday school training he was in possession of about 150 excellent Golden Texts for which he would always be grateful, and such a general knowledge of Bible stories that he recognized them at the first hint. But he could not claim any thorough and comprehensive view of the Bible as a whole, nor of its chain of events, nor of its progress of truth. What little he had of such knowledge had come out of parental training at home. Of course, this illustration will more please than displease Sunday school leaders, for they protest universally against the substitution of the school for the family. At the same time, they must realize the lack of order and progress in much Sunday school teaching. Two-thirds of American Sunday schools have thus far refused to adopt any sort of graded lessons, showing that they really do not think of their work as instruction; it is merely inspiration.

This disjointed knowledge of Scripture results in many wild vagaries. Many truths are different in their proper connections than when considered abstractly. When sections of teaching are torn apart and the fragments matched against fragments from another source, many weird results ensue. Readers have occasion to be weary of books and articles sprinkled with multitudes of "references" from all parts of the Scripture, because the references are so commonly to clauses or phrases or hints which are not at all relevant when taken with their context. Excursions through the Bible in search for some pet idea will always be rewarded, because in virtually any field it is easy to glean opposite phrases from so rich a book. The far more serious task is also far more difficult—the continuous and connected study of the great meaning of Bible books and unit passages.

Charles E. McKinley says, "Every method or agency used in Christian work must give an account to God not only for the souls it wins and saves, but also for those whom it alienates and destroys."

"HE CALLED FOR A LIGHT"

Zion's Herald

MAN from infancy to old age is constantly in need of illumination. The eye of the little child in its cradle is caught by the glimmer of the lamp in the room, and all through life it is the light over there that attracts us. There is a certain symbolic lesson in the incident narrated in the Book of Acts, when Paul and Silas were cast into the dungeon at Philippi. At midnight while they sang an earthquake rent the foundations of the prison. Then the keeper of the jail, realizing that under the Roman law his own life was at stake if he permitted prisoners to escape, would have killed himself, had not the calming voice of Paul dissuaded him with the appeal, which ever since has served to express man's duty to himself—"Do thyself no harm!"

Man is always calling for a light. It is not enough that there is a big illuminary in the heavens—a sun to rule by day—for one must have, again and again, in all sorts of situations and difficulties, a handy dip, a hooded lantern, or a pocket searchlight, to throw a little light just where it is temporarily needed.

Men all around us are calling for a light, and many more are unconsciously failing to be all that they should be because no one is guiding them. Around a wide sweep of human experience, scientists, statesmen, politicians of the better sort, educators, and business leaders are calling for the lesser lights. There may be plenty of sun in the heavens, but there is constant call for the shining of the little arc lights of earth that will parcel out illumination in bits to suit pedestrians or night workers. Are our lives radiant with this spiritual phosphorescence? Is our example a little light in a great darkness? Can we find our own way to heaven, and meanwhile throw upon some less favored life the gleam that will guide to God?

MIRACLES

MIRACLES are difficult to many people, but, for myself, I accept them as symbols of things to come.

BECAUSE Christ healed the sick and restored the wounded ear, therefore, we build hospitals and subscribe to the Red Cross.

BECAUSE He fed the multitude, therefore do we organize the supply of food, and in time of special need, submit cheerfully to rations.

THE miracle of tongues gives us the clue to that wonderful development of telegraph and mails and printing which draws together the whole human race. * * *

STATESMEN will realize some day how much of peace and co-operation they owe even in secular matters to the international tie of a common reverence for the noblest things in literature.

Philip Whitwell Wilson
in "The Church We Forget."

GOD AND NATURE

(The Methodist Protestant)

We are so accustomed to speak against the world in which we live that many of us are blind to its beauty and deaf to its music. These are days when nature is awakening from her winter sleep. How beautiful it is. Cities are man-made and their stone and brick and concrete pall upon us. We need to get out in the open spaces, and see what marvels God can work with the violets and the dogwood and the cherry blossoms and the green grass and the green leaves.

OUR ORPHANAGE

HAVE YOU———?

We are wondering today whether or not, when you read this letter, the five thousand will have sent in their dollar each.

It would be so easy to meet the challenge if each subscriber to THE CHRISTIAN SUN would mail us one dollar each and get one other person to do the same.

The earth is made up of little grains of sand. The mighty ocean is made of little drops of water. But all together make something large and worth while.

A dollar is a small amount of money and by itself would not go far toward meeting this challenge, but five thousand of them would be a big pile of dollars and would enable us to meet the challenge.

And then too, if we could get the sympathy of the five thousand with the dollars, what a great blessing would come to us!

My friends, I am in real earnest about this matter. I have asked you to do a very small part in this great undertaking. I have not asked you to give yourself the least worry about the handling of the work. I have not asked you to spend sleepless nights trying to solve the problem of financing the proposition and meet the bills when presented, and it has been quite an undertaking, and we commenced the work on faith, believing the kind Master would answer our prayers in behalf of the little helpless children and that He would open the hearts of our people and show them the way and that they would contribute enough money to complete this work and give the little tots a home. Have you given your dollar to invest in this undertaking? If not, will you not make that investment as soon as you read this letter? You are able. Are you willing?

I often get appeals from a man in the West who is doing a great orphanage work; and when he writes to me asking for a contribution, and knowing his trials and problems as I do, I cannot refuse. I sometimes send him the last dollar I have in my pocket, believing that God will bless the dollar and my heart's sympathy goes with the dollar for I know something of his problems and something of the great work he is doing.

I would be the happiest man in all the Convention if I should receive five thousand letters containing one dollar each. The sympathy of five thousand hearts would mean so much to us in this work.

CHAS. D. JOHNSTON, *Supt.*
FINANCIAL REPORT FOR MAY 25, 1921

Amount Brought Forward	\$7,676.38
Children's Offerings	
Mary Matkins, \$0.05; Virginia Johnson, .10; Caswell and Leroy Dozier, .25; Ethel B. Smith, .10. Total	\$0.50.
Sunday School Monthly Offerings (North Carolina Conference)	
Reidsville, \$1.00; New Lebanon, 1.00; Ebenezer, 2.75; Six Forks, 2.41; Damascus, 2.28; Bethlehem, 4.16; Wake Chapel,	

April and May, 28.61; Long's Chapel, 1.10; Lebanon Sunday school, 5.10; Liberty, (V) 4.44; Wentworth, 2.50; Palm St. Greensboro, 7.40; Graham, 2.33.

(Eastern Virginia Conference)

Suffolk, 25.00; Ingram, 8.00; Washington St. ch. Portsmouth, 3.00; Danville, 6.71; Wellons Baraca Class, Richmond, 2.00.

(Valley Virginia Conference)

Woods Chapel, \$2.00.

(Alabama Conference)

Wadley, \$2.97. Total, \$114.76.

Children's Home Fund

O. W. Mann, Raleigh, N. C., on pledge, \$10.00.

Men and Millions Fund

First payment, \$750.00.

Easter Offering

Primary Class Fairview Sunday school, \$2.65; Washington St. Portsmouth, Va., 7.50. Total, \$10.15.

Special Offerings

Mrs. Peele, \$9.80; Little Girls Class 3rd Ave. ch. Danville, Va., Little Miss Evelyn Collins, Treas., amount contributed at a little party, \$2.25. Total \$12.05.

Baby Home

\$1.00 each

Claudie Comer, N. A. Dellard, Mrs. N. A. Dellard, R. L. Carlton, Mrs. M. J. Carlton, J. A. Carlton, M. J. Carlton, Mrs. N. V. Russell, Dr. J. O. Atkinson, Mrs. J. O. Atkinson, Oscar Atkinson, Mary D. Atkinson, Jennie Willis Atkinson, Vitus Holt, Miss Nettie Simpson, "A friend", Ethel Flemings, C. C. Howell, Jacksonville, Florida, Mrs. C. C. Howell, C. C. Howell, Jr., Lois Moffitt Howell, Chas. D. Johnston, Chas., D. Johnston, Jr., Pebecca Johnston, Minnie Johnston, Sarah Johnston, Margaret Johnston, In memory of "Mother", Miss Rotena Thomas, E. A. Brady, Mrs. E. A. Brady, Eary Brady, "T. H.", A friend, Mrs. F. A. Harlman, Mm. J. Swan, Ravenna, N. Y., Mrs. C. B. Dunn.

\$2.00 each

Mr. and Mrs. J. M. Hayes, Mr. and Mrs. C. R. Roberson, Mr. and Mrs. R. L. Auman, Mrs. Hattie Gloss, J. H. Yarbrough and wife, Mr. and Mrs. B. F. Hurdle, "Aunt Quilly and her old Man", Mary E. Froshee, Piqua, Ohio, Rev. A. W. Hook, Thornton, Ohio, Joseph Ulery, New Carlisle, Ohio.

\$5.00 each

J. C. McAdams for Family, Dr. Warren H. Denison, H. C. Simpson for family, Mrs. Harrett Thomas.

\$10.00 each

"My old Friend", Durham, N. C.

\$25.00 each

"A Friend and Wife" S. C.

Total for the week, \$1,008.46. Grand total, \$8,684.84.

LETTERS FROM THE CHILDREN

Dear Uncle Charley: I visited one of my cousins last week and had a good time. Enclosed you will find five cents for this month.—*Mary Matkins, Altamahaw, N. C.*

I know you had a good time visiting your cousin. I guess you got fried chicken.—"*Uncle Charley*".

Dear Uncle Charley: I am six years old but have not gone to school yet. I was sick for four months and was in the hospital seven weeks of the time. I am well now, so I can help the orphans by sending ten cents. I am going to watch the store for grandfather and help grandmother and make my 10 cents that way, instead of spending it for candy. Love and best wishes.—*Virginia Johnson, Portsmouth, Va.*

I am very glad indeed to have you join the band of cousins. I am glad because your name is Johnson. Yes, I am glad you have got well and out of the hospital.—"*Uncle Charley*".

(Continued on page 12)

WOMEN AND THE KINGDOM

VANCE-WARREN DISTRICT RALLY

The district missionary rally for the churches of Vance and Warren Counties was held with Liberty church, April 30, 1921, with Mrs. R. L. Williamson, district leader, presiding. Miss Pattie Coghill was elected secretary. Devotional exercises were conducted by Rev. B. F. Black.

The following churches were represented: Fuller Chapel, with 19 present; Liberty, 25; Mt. Auburn, 6; Henderson, 4.

Reports from the various societies follow: Fuller's Chapel Young People's Society—Membership 33; due sent in, \$10.00; Chinese Relief, \$7.40; From pageant \$10.00. Report was submitted by Miss Pattie Coghill, President. Mrs. W. O. Cunningham reported for Woman's Society of Henderson—Membership, 29; amount sent in last year, \$67.70. Mrs. E. T. Vickers, Superintendent of Cradle Roll reported a membership of 27. Liberty reported the following Societies: Woman's with Miss Zola Winn, President, 25 members; Young People's with Mr. W. J. Bowen, President, 45 members; money sent in \$42.00; Willing Workers did not make a detailed report. They support an orphan child; Cradle Roll department has 39 members. For Mt. Auburn, Mrs. J. A. Kimball reported a Woman's Society with 25 members; Mission Study Class 12; 12 subscriptions to *Christian Missionary*; has raised \$46.00 this year. Willing Workers has a membership of 25; has raised this year \$13.30. Number on Cradle Roll, 10.

Dr. Atkinson stated that the objects of the missionary rallies are first, that the Societies may receive inspiration, and second, to plan to create interest in missions where there are no Societies. Mrs. S. F. Coghill agreed to try to organize a Woman's Society and a Willing Workers Society at Fuller's Chapel. Mr. W. J. Bowen, and others, were asked to visit with Miss Bessie Holt, Mt. Auburn and Henderson churches to present the matter of organizing other Societies. They are to go to Mt. Auburn the fourth Sunday morning, and to Henderson in the evening.

Dr. Atkinson gave an address brimming with inspiration and incentive to missionary effort.

The afternoon session opened with scripture lesson and prayer by Rev. R. L. Williamson. A paper on "The Goals of our Missionary Societies for This Year", prepared by Mrs. W. A. Harper, was read by Mrs. Williamson.

In a most interesting and tender message using as her subject: "Carest Thou Not That They Perish?", Miss Bessie Holt described the work being done in the mountain mission by Miss Iola Hedgepeth, showing the responsiveness of the people to the gospel message, which very few had ever heard before Miss Hedgepeth came into their midst.

Officers for the year were elected as follows: President, Mrs. R. L. Williamson; Secretary, Miss Pattie Coghill; Treasurer, Mrs. W. H. Ayseue.

This report would be far from complete without mentioning the unstinted hospitality and kindness, including a most abundant and well-prepared dinner, shown by the Liberty people. In fact, so well pleased were all present with the "treatment" received that a unanimous vote favored the acceptance of the invitation extended in behalf of the church by Brother E. M. Newman, to hold next year's session with it again.

MISS PATTIE COGHILL, *Secretary*

ALAMANCE DISTRICT RALLY

Record of Alamance District Christian Missionary Rally held at Burlington church May 3, 1921—Miss Bessie Holt, presiding. The Rally opened 10 a. m. with song—"From Greenland's Icy Mountain". Devotional service in charge of Mrs. J. O. Atkinson—Scripture lesson, part of the first chapter of Acts. Prayer by Dr. L. E. Smith. Appropriate words of greeting were spoken by the pastor, Rev. G. O. Lankford and by Mrs. W. H. Carroll.

Roll of churches comprising the district was called and showed an attendance of 90 per cent. The various churches reported the number of Societies they had.

Under "Plan for Organization" Dr. J. O. Atkinson stated that the main purpose of these rallies is to inspire and stimulate present organizations and to create an interest which will lead to the affecting of new organizations. Dr. Atkinson's presentation of this matter and its discussion resulted—volunteers to go out and try to organize—Berea—Misses Susie and Marie Riddick and Mrs. Perkins. Bethel—Mrs. C. B. Riddle and others. Bethlehem—Mrs. J. D. Kernodle and others. Concord—Mrs. C. B. Riddle. Haw River and Hopedale—Miss Bessie Holt. Long's Chapel—Mrs. C. B. Riddle and Mrs. S. A. Horne. Shallow Ford—Mesdames N. G. Newman, W. P. Lawrence, and J. J. Lincoln. Pleasant Hill—Mrs. Marvin McPherson. Union—Mrs. Graham Miss Susie Riddick and Misses Mamie and Sadie Forville.

At the completion of this item Dr. J. O. Atkinson gave a soul-stirring address based on two pictures drawn, one from the Gethsemane scene of agony and darkness when our Savior prayed—"O, my Father, if it be possible let this cup pass from me, yet not my will but thine be done"; the other from the mountain-top scene of victory and triumph and joy when He proclaimed—"All power is given unto me in heaven and earth. Go ye into all the world and preach the gospel to every creature."

Afternoon Session

The Rally was called to order at 2:00 o'clock by Miss Bessie Holt and opened with song—"Ye Christian Herald's". Scripture lesson by Mrs. Walter Harden. Prayer by Mrs. J. D. Kernodle. Address—"Our Young People" by Miss Holt, followed by an offering which amounted to \$15.81. Miss Holt gave a graphic description of Kingdom possibilities wrapped up in our mountain fastnesses.

An interesting Round Table discussion was led by Mrs. N. G. Newman, also a model Willing Workers meeting was held by the Burlington Willing Workers Society.

Mrs. Harper's "Discussion of Goals" held the attention of all present. Her paper contained practical suggestions and some timely information.

Mrs. W. R. Sellars, Treasurer of the Southern Christian Convention Woman's Board made a statement urging promptness on the part of each Society in keeping its financial quota well up to date. It was moved and carried unanimously that these Rallies be made annual affairs. For the coming year, Miss Bessie Holt was elected leader, Miss Susie Riddick, secretary, and Mrs. W. H. Holt, treasurer.

The body assembled extended rising vote of thanks to the musicians—Mrs. Coble and Miss Malone, particularly the former, for the special music interspersed throughout the day's program. Visiting members voted unanimous thanks and gratitude to the Burlington Society for its choice reception and splendid entertainment. Burlington Society expressed appreciation of the splendid attendance and the co-operation of all who came, in making the day a good success.

The Graham church invited the Rally to meet with it next year, which invitation was accepted. "Last words" participated in by quite a number reflected a good day well spent, giving promise of large returns to the Kingdom's growth and power in our midst. A chain of prayers concluded the program after which motion to adjourn to the next time and place of meeting was carried.

MRS. J. J. LINCOLN, *Secretary*

MISSIONARY RALLY—HALIFAX DISTRICT

The Missionary Rally of the Woman's Societies of Halifax District Christian churches met at Pleasant Grove, News Ferry, Va., May 15, 1921. The meeting was called to order by Mrs. W. H. Carroll, Chairman of Woman's Board of North Carolina Conference and the following program rendered:

Song—"Stand up, Stand up for Jesus"; Devotional Service—Mrs. R. D. Thompson of Pleasant Grove; Prayer—Dr. J. O. Atkinson; Roll call of churches and reports from Societies. There were delegates from the following churches: Ingram, Hebron, and Liberty. Danville, Lebanon and Union were not represented. The three churches represented reported a Woman's Missionary Society. Mrs. Clark of Hebron, Miss Bray of Liberty and Miss Mary Kent of Ingram volunteered to try to organize a Young People's Society in their respective churches. Pleasant Grove church made the following report: A Woman's Missionary Society of twenty-five members, a Young People's Society and a Cradle Roll. The Missionary Society has collected \$55.45 on their apportionment for Home and Foreign Missions, \$10.00 for the Harcastle Fund, and sent one box of clothing to the mountain field.

After the reports there was a duet "Go Home and Tell" by Misses Lizzie Boyd and Mabel Farmer; Address by Dr. J. O. Atkinson; Dismissed by Mrs. N. J. Pierce.

There was a bountiful luncheon, which was enjoyed by all present.

Afternoon Session—Devotional Service—Mrs. Chas. Dunn, of Ingram; Song—"I Love to Tell the Story"; Prayer—Dr. Kent of Ingram; Round Table discussion led by Miss Nannie Baker Farmer of Greensboro, N. C.; Mrs. W. A. Harper's paper on "Discussion of Goals" was read by Mrs. W. H. Carroll; Solo—"If Jesus Goes With Me" by Miss Mabel Farmer; Address—"Carest Thou Not That They Perish?" by Miss Bessie Holt.

An offering of \$15.70 was taken for our mountain work.

The Rally Day was such a success that a motion was made and unanimously carried to make it a permanent institution. Mrs. N. J. Pierce of Pleasant Grove was elected Superintendent and Mrs. Clark of Hebron, Secretary of the Halifax District. All those present expressed themselves as having spent a pleasant and profitable day.

MABEL FARMER, *Secretary*

OUR ORPHANAGE

(Continued from page 10)

Dear Uncle Charley: Will you let another little girl join your happy band? I hope you are all well. I have some little chickens, but they are not thoroughbred. I also have a basket ball. We have many strawberries this year. I wish the boys and girls were here to help me enjoy them. My school has closed and I am glad to have a long vacation, yet I dread leaving my schoolmates. I was promoted to the seventh grade. I am twelve years old. Enclosed find ten cents for this month.—*Ethel B. Smith.*

Now, Ethel, it seems you have all the good things—strawberries and chickens. You are living like a king. I think Uncle Charley will have to visit you.—"*Uncle Charley*".

Dear Uncle Charley: We are sending you 25 cents for the little orphans. Mamma has told us about the orphans. She was left an orphan when she was small. She can sympathize with them. We are going to try to send our dues every month. Love to you and the cousins.—*Caswell and Leroy Dozier, Hickory, Va.*

We are certainly glad to have you write. Let us hear from you each month.—"*Uncle Charley*".

Dear Uncle Charley: As I am a seventy-six-year-old orphan, but not a member of your Church, I want to be one of the 5,000 to give one dollar so I enclose that amount. I wish I could do much more. I have reared two boys and a girl. With best wishes.—*L. H.*

What ought us young folks think of ourselves if one 76 years old can spare one dollar and we don't?—"*Uncle Charley*".

THE OBSERVATORY

J. E. MASSEY

TWO DIVERGENT VIEWPOINTS

The final day—May 12—did not come in accordance with the expectations of many of the people of France, for Germany agreed to make reparations to the set amount of 32 billion dollars during the next forty-two years. Unified efforts on the part of the Allies together with the late note of our Secretary of State, Charles E. Hughes, were no doubt the main means of bringing Germany to terms of agreement, and of disconcerting the expected occupation of the Ruhr Basin by the French.

For the last few days, however, another problem has set in, which apparently marks a still wider divergence of attitude and opinion between the French and the rest of the Allies in the settlement of the terms of the Treaty of Versailles. It seems that the Briand Government was not at all pleased over the majority vote of the Upper Silesian plebiscite going in favor of Germany. The French Premier and his followers strenuously object to having this little parcel of land between Poland and Germany remain with the latter country, in spite of the fact that the Allies agreed to let the people decide to which country they desired to belong.

On the other hand, Lloyd George as spokesman of the English Government has declined to narrow his opinions to that of an overbearing victor; he rather declares that his course shall be in accordance with the Treaty; that if the people of Upper Silesia voted to remain with Germany nothing will obstruct their wishes even though their allegiance is with the conquered country. He appeals for "fair play".

But an additional complication has begun—the invasion of Upper Silesia by the insurgent leader, Adalbert Korfanty, who desires to extend the Polish border regardless of law set by the Allies and Polish Governments. He is nothing more than another D'Annunzio, and he would carry out his purpose regardless of consequence. France agreed with the Allies over the Fiume question, but she is inclined to sympathize with Korfanty in his invasion of Upper Silesia, and has gone so far as to partly justify his claim.

Against this position taken by the present Government of France, Lloyd George speaks in decided terms. He says that he is dogmatically opposed to France's sympathy with the leader of the insurrection, and that he is determined to oppose it to the end in order to give Germany justice.

Of course, one can hardly expect a severe break between the two countries. Neither can afford to resort to arms under present conditions so long as confidence exists. Some predict that the present French Cabinet headed by Briand will fall. Certainly it has showed a spirit of revenge and chauvenism quite unlike that of the Anglo-Saxon elements of the Allied nations. The

Germans are human after all and if the world is to be advanced by the war they must have moral and material support to carry them over the crisis. They would lose 40 per cent of their total coal resources if they failed to get Upper Silesia, which would add a considerable draw-back to the payment of the indemnity.

MOTION PICTURE CENSORSHIP

There is a nation-wide movement for motion-picture censorship, according to a compilation of current opinion. In more than three-fourths of the State capitals of the country, advocates for such a censorship as well as advocates against censorship gather to express their opinions and have weight upon legislative bodies. Strong arguments are placed on both sides. The motion picture producers (quite naturally) are opposed to censorship, and their sympathizers say that it would be "ineffective," "un-American," "undemocratic", and a step in the direction of the rigid "blue laws". They say that such censorship will be "fatal to the artistic development of motion pictures", and "unnecessary" at the present time in view of the pledge of the producers that they will purify the screen themselves.

Advocates for censorship, on the other hand discredit the producer's argument "with all due respect to their intentions" emphasizing that "previous pledges of reform have accomplished very little".

The case for censorship is stated briefly and clearly by Mr. Clinton Rogers Woodruff in the *National Municipal Review*:

"Censorship of moving pictures is based on the fundamental duty of the community to protect the moral well-being of every one within its jurisdiction. The motion-picture has a breadth, directiveness, and effectiveness of human appeal that puts it in a class by itself. Its power for good and evil is greater than the printed page—hence the necessity for a control over it more rigorous than is needed in case of the book.

"To subject the general community (and every man and his family to go to the movies) to the suggestiveness and indelicacies of the average motion-picture is equivalent to subjecting them to the infection of a plague. . . . We have a State Board of Health to protect our community from physical pestilence. Let us have State boards of moving picture censors to protect us from the moral pestilence which lurks in the attractive, seductive motion-pictures."

FRANKLIN K. LANE DEAD

Franklin K. Lane, Secretary of the Interior in the Cabinet of President Wilson, died suddenly in Rochester, Minn., May 18, 1921, following an attack of heart disease. Secretary Lane was born in Canada but in childhood moved to California and was educated in the University of California. He engaged in newspaper work early in life and was reporter and later New York correspondent for western newspapers. Honorary degrees were conferred upon him by many institutions, and he was considered a man of distinguished ability.

CHURCH NEWS

HOLLAND, VIRGINIA

The work of the Holland Christian church is moving along encouragingly, and yet it has made no great strides since I came here October 1, 1920. The Sunday school under the superintendence of Bro. I. A. Luke, has been moving to the front in a most encouraging way and the outlook is certainly hopeful. The beginners class was not doing so well a few months ago, but it was due to the lack of a regular teacher. At length Mrs. I. A. Luke consented to undertake the work of teaching it. Since then the progress of the class has been marked indeed. She put in a blackboard and a sand table and other equipment, and the growth of the class has been marked and the outlook is gratifying. The other classes generally are at least holding their own very well. Bro. E. J. Norfleet is the Secretary of the school, and one of the best of our acquaintances. His records and the business of the school are kept in fine condition.

The Willing Workers (the children's missionary society) under the superintendence of Mrs. W. V. Leathers, Mrs. B. W. Council and Mrs. J. P. Dalton are doing a good work. Not only are they teaching them missionary truth, but teaching them how to do Christian work. Miss Sarah Norfleet Daughtrey is their president and she does her work well—she presides with the dignity and ease of an adult.

Our Ladies Aid Society is to have a general rally Sunday night, May 22, when Dr. L. E. Smith of Norfolk, Va. will address them on *The Value of the Ladies Aid Society to the Church*. We are expecting a large attendance and good fruits from the address and the labors of our ladies.

Our Christian Endeavor Society is doing fine work for the Church and the young people. Quite a while ago the society ceased to function, but last fall it was reorganized, with Bro. J. P. Dalton as President and since then it has been doing some fine work. Now and then the interest runs so high that we forget to close right on time,

but so far, I have heard no complaints as holding too late. I can truthfully say, so far as I am capable of judging, it is the best Endeavor society I have ever had under my pastoral care. One item in its work is very pleasing to us all—that is the fact that Bro. and Sister Jay who were our predecessors here and living in the town as they do are often with us (when their work does not require their absence) and they take an active part with us, always adding to the interest of the meeting.

The church has recently elected four new deacons to serve it. They are: Bros. J. P. Dalton, Julius Rawles, H. E. Hedgepeth and A. T. Duke. We are expecting to have an ordination service, for the setting apart these brethren to their work, on the third Sunday in June, when we hope to have with us some visiting ministers from nearby places to assist us in the ordination.

Notwithstanding all of these good things in the work here, I must announce one thing not so desirable, and that is the resignation of the pastor of the Holland church. It is due directly to the fact the church has not been able to provide a home for the pastor. The resignation goes into effect August 31, 1921. Our contract with the church included a home for the pastor and his family, but there was not a house suitable for that purpose in town for rent, and there was nothing to do but to board. When the church engaged me it was believed that a house could be secured, but this proved to be a mistake. They had planned anyway to build a parsonage early in this spring, but the financial depression came on and when the spring came they felt they could not undertake it. That of course destroyed my last hope of a home to live in while here, for up to the day of my resignation not a place in the town could be secured for me, and I felt that the health of both myself and wife made it necessary to keep house. It is because of these things that I have felt constrained to tender my resignation and seek some place where I may have a home in which to live.

The Holland church has been the most prompt in the payment of my salary of any church I have ever ser-

ved. Bro J. P. Dalton is the very efficient treasurer and keeps the collections well up and in hand, not merely for the pastor's salary, but for all the incidental expenses of the church.

I wish for this church the good fortune to get a pastor to succeed me who can do for the church much more than I have been able to do. The field is one of large usefulness for the man who can cope with the situation.

J. PRESSLEY BARRETT.

May 17, 1921.

REIDSVILLE, N. C.

Evangelistic services began with the Reidsville Christian church on Sunday, April 24, and came to a victorious close on Sunday, May 8. The services were conducted by evangelist Victor Lightbourne and Sam Davis, the blind pianist. The interest in the meeting and the attendance grew from night to night. The congregations were large at every service. On the last night of the meeting, the church would not begin to accommodate the crowd. Our church will seat 500 easily, with the use of chairs it will seat 800 or 1000 people. The congregation on the last night of the services was estimated to be 1000 or 1200. All the standing room was taken and there were possibly three or four hundred people turned away. The Methodist and Baptist churches called off their services on Sunday nights to attend our services, and we had a great time together. Lightbourne and Davis were the talk of the town, and a good many people of other churches have expressed their desire of having these brethren to come back to Reidsville this fall and hold a union meeting. One man of another church said to me, that the people of Reidsville did not begin to realize what they had here until the time came for these men to leave. To say the least Lightbourne and Davis are great. If any church or group of churches will give them a chance, the results I am sure will be most gratifying.

It is rather hard to determine the exact number of decisions and reconsecrations in our meeting, but I am sure I would be safe in saying there were thirty professions, seventeen additions to the Christian church, nine gave their names to join the Baptist

church, five to unite with the M. E. church and one to the Presbyterian church. There were possibly one hundred and fifty reconsecrations.

The offering amounted to about \$380.00. The expense of the meeting was a little more than one hundred dollars. Brother Lightbourne was given a check for \$272.00.

I would suggest that some arrangements be made to secure Bro. Lightbourne a large tent, a singer, and organization, a man to go ahead to set out the work for successful revival campaigns. I believe that if he had these additions that he could have wonderful results.

W. L. WELLS, *Pastor*

SOLEMN VOWS

WILKINS-SOMERS

Mr. James Edwin Wilkins and Miss Purnie Beatrice Somers were married at the residence of the writer, Church Street, Burlington, N. C., May 18, 1921. The writer officiated. A few friends witnessed the rite.

That much happiness may attend their wedded pathway is the sincere wish of their many friends.

P. H. FLEMING.

ROSE-BARRETT

A pretty marriage took place Monday afternoon, May 9, 1921, at the home of the officiating minister, Suffolk, Va., when Miss Alta Virginia Barrett, daughter of Mr. and Mrs. Kenny Barrett of Windsor, Va., became the bride of Mr. Frank L. Rose, son of Mr. and Mrs. J. R. Rose, of Windsor. Just before the ceremony the solo "At Dawning" was sung by Mrs. E. T. Cotten, who also played very softly "L'Angelus" during the reading of the ceremony by the writer, in the presence of several relatives and friends.

The bride, who was unattended wore a suit of dark blue tricotine and picture hat. Her flowers were a corsage bouquet of American Beauties. Immediately after the ceremony, Mr. and Mrs. Rose left on the N. & W. for an extended bridal trip. They will reside in Norfolk, Va., where the groom is employed in the U. S. Navy.

E. T. COTTEN.

CALLED HOME

LEAVISTER

George Davis Leavister was born November 10, 1844 and departed this life May 6, 1921. He leaves to mourn their loss, one brother, L. D. Leavister, and one sister, Mrs. C. Ida Pearry, and a host of friends.

Brother Leavister was a good man—true to his church, to his pastor and his Church paper. Pope's Chapel church will miss him. He was ready to depart and prayed to die, that he might be freed from his suffering.

Funeral services were held at the home of his sister, being conducted by his pastor, and the remains were laid to rest in the old family cemetery near Pope's Chapel. Many flowers were placed upon the grave, thus showing the high esteem in which he was held.

B. F. BLACK.

JOYNER

Mrs. Martha J. Joyner, a precious, good Christian mother, widow of the late William P. Joyner departed this life, for the better life, beyond the clouds, at her home near Zuni, Va., on April 26, 1921, aged 73 years, 7 months and 4 days. She was a true and faithful member of Antioch Christian church and will be missed in her home, community and church. She leaves three sons and one daughter, Mr. Charlie E. Joyner, or Ivor, Va.; Mr. F. L. and Mr. G. W. Joyner of Zuni, Va., and Mrs. W. R. Turner of Zuni, Va., 12 grandchildren, one sister, Mrs. Josiah Joyner of Suffolk, Va., one half brother, Mr. H. T. Taylor of Suffolk, Va., and many friends. Her funeral services were conducted by her pastor at her church and her remains were laid to rest in the church cemetery beside those of her husband.

The Lord bless and comfort the dear bereaved ones with hope of meeting mother by and by in Heaven.

H. H. BUTLER.

SMITH

Miss Mary Alice Smith died at her home, Elon College, N. C., May 8, 1921, aged 22 years. The funeral services were conducted by the writer at the home and the remains buried in the cemetery at Hebron M. E. Church, South, in Caswell County. Miss Smith was the oldest daughter of Mr. and Mrs. W. H. Smith, and beside them she leaves four brothers and four sisters. She had been a member of the church mentioned above since childhood and was a faithful and consistent Christian. She suffered long and severely, but bore it all with calm and patient resignation. We extend our sincerest sympathy to the parents and other loved ones. May our kind Heavenly Father be their strength and comfort.

N. G. NEWMAN.

"A congregation mnte when hymns are being sung is a congregation impotent."

CHARLES W. McPHERSON, M. D.

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Burlington, N. C.

THE CHRISTIAN SUN

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"I can tell a man's occupation by the hand."

"I'm from Joplin; show me a diagram," I retorted.

"Well, you can distinguish a commercial traveler by his grip, a carpenter by his nails, a pickpocket by the touch, and a saloon-keeper by the joints."

"Wonderful," said I.

"Very fair," he admitted, "but the limit is where I tell time by the hands."

"Which hand?" I inquired, holding out both my card-holders.

"The clock's," he answered, and there was a strike on the mantel.

THE BOOK SHELF

Issued When Convenient by the Office Force.

Volume I

May 25, 1921

Number 2

EDITORIAL

NO PROFITEERING IN BIBLES

Making Bibles costs two and one-half times as much as it did before the war. Books that cost \$155,000 to print in 1915 cost \$468,000 in 1920, according to the report of the Board of Managers of the American Bible Society, presented at the annual meeting on May 12. But in order to keep the Bible within the reach of even the poorest person the prices of Bibles were not increased to cover the advance in cost. A loss of over \$35,000 was voluntarily sustained by the Society, which is a non-commercial organization whose sole purpose is the circulation of the Scriptures without note or comment.

In 1920 the Society issued nearly 4,000,000 copies of the Scriptures. Yet some of its agencies had empty shelves much of the time because sufficient books could not be furnished them. The demand for Bibles is greater than ever before, in spite of the increase in cost.

The annual report of the Board of Managers shows that the total issues of Scriptures by the American Bible Society since its organization has been 140 million—enough to furnish one to every man in a procession that would take sixteen years to pass a given point at a rate of one a second, marching eight hours a day and six days a week.

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 How Peter Rabbit Went to Sea
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 Little Mousie Mousiekin
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A Knowledge of God

THE EDITOR

DO wonder there are so many who doubt there is a God. They cannot interpret God because they have not opened their minds, their hearts—the whole of their life, to receive, to feel, to see and to enjoy the greatness and the goodness of God's handiwork. A stream to them is nothing but water. They do not see in it the perpetuity of life, the power to refresh and its part for the growth of grain to feed a hungry world. They see in the rose only that which is material, and not its beauty, its symbol of character, its delicate formation, its unfolding, fading by the touch of sunshine and water, and dying that next year another rose may live. They do not see a great oak in an acorn, that oak spreading its branches for the pleasure of mankind, and the joy of beasts and birds. It is surface thinking that rules out God. "The heavens declare the glory of God: and the firmament showeth its handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY



CONTRIBUTIONS



CHRIST, OUR SUFFICIENCY

II Cor. 2:16—Who is sufficient for these things?

NOTHING is truer than that action is always followed by reaction. This axiom was long ago taught by the Nazarene in His Sermon on the Mount, when He said, "With what measure ye mete, it shall be measured to you again." Isaac Newton centuries later saw the same law operating in the physical world. He stated it differently, but the meaning is the same. "Action is equal to reaction" is physics for Christ's religious principle. We must not be surprised then and we must not lose heart if now find a decided reaction from the high idealism of the years 1917-1918. In those fateful days we were ready to lay all we had on the altar of humanity. Altruism and sacrifice through service were the engrossing impulses of the individual and the natural life. There had to be reaction from those high conceptions, come so suddenly to men, and in the trough of the slump we find ourselves struggling today. How shall we emerge?

But first let us look at the problems that this reaction has brought us. Internationally we are in a very awkward situation. We helped defeat the ambitions of the Kaiser and dictated the terms of the peace, yet we are not party to the compact and are technically at war with the German Republic. We have been gloriously inconsistent in our professions of friendship and desire for cooperation with other nations and in our practice in refusing to ratify the treaty of Versailles. From lofty sentiments of international brotherhood and good-will we have descended to a conception of "America for Americans" that would do justice to a nation that considered itself the chosen people of God. From willingness to help the world in its heart-hunger for cooperation we have asserted our purpose to be to make the most of our natural advantages and resources of culture and spirit, without allying ourselves with other nations in the common effort to improve the universal interests of all men. Other nations, with the exception of Mexico, Turkey, Germany, and ourselves, regard the League of Nations as a very feasible means of ending war. We fear our sovereignty will be curtailed to enter the League of Nations and so become the disturber of the peace of the world, we the nation that has loved peace and for the most part consistently pursued it throughout all our history. We want our Monroe Doctrine for the Western continents, but object to the same doctrine for the world as a whole. The impartial historian of the future will pause long and bewildered at the situation of America internationally at this critical time in world history.

Industrially too, America's plight is most unenviable. Many captains of industry have their whole thought fastened on profits. They regard labor as hostile essentially and inevitably to capital. The principle of the closed shop they strenuously oppose on the ground that it violates a fundamental right of the constitution, the freedom of contract, forgetting there can be no freedom of contract where the contracting parties are unequal. Many industrial barons will not even confer with the representatives of labor on any issue. Laboring men on the other hand are determined to organize, to force the closed shop, and to raise their wages to the highest point possible. Both sides realize the tension of the times and both sides, except in some outshining instances, are prepared for the trial that shall test their relative strength. Selfishness reigns in both camps, and confidence to win is professed. It is a grim, uncanny situation.

The race question too, is far from settled. The best men of both races are tolerant and appreciative of each other, but the rank and file are suspicious and distrustful. At any moment some radical may appear who will inflame the passion of the masses and a deadly conflict be precipitated. The black feels that his service in the war justifies his claim to equal opportunity as a man to achieve a career. The white man is determined to hold the darker race in due bounds. We have not seen the end of lynching and race riots yet, we fear.

Education, too is in a sorry plight. Ever since the days of Horace Mann we have been seriously engaged in constructing our public school system for universal education. Yet the number of illiterates is greater in America today than ever before. The selective draft revealed us to ourselves not only in the realm of social sin, but educationally too. We must pay our teachers better and make it possible for even the poorest child to have educational opportunities. Merely passing a compulsory attendance law will not be ample. Illiteracy and universal suffrage will destroy democracy. An intelligent electorate is fundamental to the perpetuity of civil and political liberty.

And then there is the allied problem of religious education. Lincoln said this nation could not endure, one part free and another enslaved. We are beginning to realize that it cannot continue free, one part Christian and another pagan. Spiritual illiteracy it has been said is the forerunner of moral bankruptcy and national decay. It is useless to enlighten men's minds, while their hearts and consciences remain benighted. We know now that every claim that has been made for Christian education has been justified and vindicated too sadly in the catastrophic breakdown of the German national character. The disaster of democratic government from a loss of moral stamina will be even more certain than in an autocratic country such as Germany was. We must construct a system of religious education paralleling the

*Baccalaureate Address delivered before the Graduating Class of Elon College on Sunday evening, May 22, 1921, by President William Allen Harper.

public school system in order to save our nation from spiritual and moral decay. There is no problem more pressing today than this and none with more ominous consequences to the woe or welfare of the nation.

The spirit of sectarianism during the war period for the most part subsided. Only here and there did bigotry obtrude itself in those direful days, but it was smouldering underneath the surface of things, ready on the first occasion to burst forth into flame. We have now a situation in our country the most unique in Christian history—a longing desire for a broader and fuller fellowship with determination to strengthen the denominational lines at the same time. The stupendous sums of money that were raised and are being raised in the various "forward movement" drives of the respective denominations have brought a new sense of power and a new sense likewise of denominational self-consciousness. Great wisdom and unbounded love will be needful if these very denominational achievements are not to prove a backset to the growing sentiment for Christian union. Is the collapse of the Inter-Church World Movement to be partly attributed to denominational aloofness and jealousy? There is no doubt here is found a problem whose solution calls for the wisest statesmanship.

The evident decline in vital interest in religion is likewise cause for alarm. The theological seminaries are sadly depleted in attendance. The year 1919 witnessed a net loss in Protestant Church members of more than one hundred thousand. While the gain during 1920 was more than six hundred thousand, there was still a loss in number of Churches and in ministers, and attendance on worship is at a low ebb. Sad is the spiritual plight of any people when Church membership increases and Church attendance declines. We must find the way to make the Church the chief concern of men. Note I say we must find it, for no nation has yet been able to survive the permanent loss of vital concern for religion.

Many other foreboding signs threaten to mar the horizon of our day. There is not time to catalogue them now. Let us mention one other—the crisis in the missionary work of the Church. We must immediately find more than three thousand new workers and within five years ten thousand will be needed. The peoples of the non-Christian lands are becoming imbued with our Western civilization but they will need the ideals of the Christian life to sustain them in making it a force for good rather than of destruction of the character they have already achieved. In order to win them to the Christian faith we shall need to examine carefully influence of denominationalism in mission fields and revise in many instances our whole method of approach to their evangelization. The world is not won to Jesus yet. The task, rather the opportunity, is gigantic but far from hopeless. It challenges us now as never before to find the essential heart of the Christian program and to present it so that its acceptance will be ready and inevitable. It is especially imperative immediately to win Japan and China, for as these nations go, eventually the world will go.

How shall we emerge from a situation such as this?

We must have leaders, clear-visioned, perceptive, sympathetic, brave to undertake the measures needful for redeeming the times. Eyes to see, ears to hear, hearts to understand, wills to go forward—these are the equipment of the leaders who shall bring us safely through the baffling emergency that now threatens to engulf civilization. Foursquare and unafraid must they be.

The times, we said, call for men of vision, men of insight and discernment, who will be able to penetrate with unerring accuracy the darkness and confusion of the problems that challenge us on every hand. And what will they see? Will they see the world about to return to sordid nationalism? Industry armed for civil war? Races unable to be reconciled except with each other's blood? Education on that universal scale unconditionally necessary to democracy a fatuous dream as yet? The religious nurture of the people a haunting mirage? The spirit of sectarianism triumphing over the spirit of brotherhood and love? The evangelization of the world an ill-conceived and impossible crusade of impractical fanatics? Not so. These leaders of vision, these men of insight, of discernment will examine dispassionately these tumultuous issues and will look through the surging turmoil they have occasioned to the underlying cause. Their keen eyes will penetrate the veil that surrounds these problems and focus their discernment upon the central reason for what we see on the surface. And then they will look back to the origin of these things, and they will understand that two antiphonal systems are in deadly conflict now, the one the system that maintains that privileged classes should lord it over the unprivileged, the other the system that exalts every man into sovereign relation to his own spirit. Seeing the origin, perceiving the issues at stake, these leaders can shape the plan of campaign that will bring victory to the right.

But they will need ears too, these men will. There are voices today never heard before crying in the night, crying for recognition, demanding to be heard. These leaders will hear them. There are the voices of fatherless babes in Belgium and France and Germany, crying without comfort and with no voice but a cry, the import of whose pitiless wailing is to make forever impossible of recurrence that horrible, dastardly thing which bereft them of parental guidance and care. Reinforcing that cry is the pleading heart of mankind crying out for the end of war in the interest of human brotherhood. There is Russia, restrained and oppressed through long centuries, suddenly liberated, crying for help, knowing not how to use her freedom, never having known it before. Certainly she has committed blunders, certainly she has made false steps. Every babe in learning to walk falls to the floor many times. The Russian government is in its days of infancy now. It is no sign of superior wisdom to point out its weaknesses. It is proof of great-heartedness to lend assistance till it can care for itself. Industry in all lands, not simply in America, is resonant with voices calling for readjustment of working condi-

tions and for the application of that democracy to which men have committed themselves in political life to the problems of the working world, no rise of the proletariat this, but the struggling upward of the spirit of man for expression of personality. There are voices of prophets in the world today, prophets of race, of education, of religion, prophets that plead for measures and principles that promise opportunity for this expression of personality. The leaders competent for a day like this will hear these voices not like a second Babel, but as harmonizing in their primal impulse, an impulse expressive of the deepest longings of the heart. The unrest everywhere in life, the unrest that is our universal characteristic, these leaders will perceive to be the outcry of a free spirit imprisoned and struggling for relief. The voices arise from many sources, but the attentive ear is able to perceive the unison of their plaintive tones and to harmonize their raucous discord.

These leaders too, must have sympathetic hearts. There is to be no condescension, no Phariseism in their attitude, no maudlin sentimentality. The conditions that they see, the voices they hear, they are to recognize as existing for very personal reasons and as deserving sympathetic approach. Sympathy is the greatest power we can exert with reference to another, sympathy which is the ability to identify ourselves with our brothers and interpret their hearts' longings as if they were our very own, nay, to make them our very own. Leaders must love in order to sympathize. No other type of leadership can avail in the crisis that now confronts us. Seeing the conditions of men and hearing their voices will only embitter their souls, unless leaders shall appear who also can in themselves incarnate the hopes and aspirations that have produced these conditions and caused these voices to be uttered. The sympathetic leader will understand the soul quality underlying the problems of the times and will seek the balm of its satisfaction in terms of spiritual ministry.

But there is also a fourth quality for leadership which the times require, a quality that will articulate the others with themselves and fit them for solving the otherwise appalling issues we face. It is the will to undertake no matter what the cost may be to men or institutions, the will to undertake and the determination never to relax effort till the program has been accomplished. It is well to see conditions as they are, it is well to hear the pleading voices of the arising aspirations of men, it is well to sympathize with their soul passion for freedom for expression, for personality; it is absolutely essential to map out a program based on this vision, this perception, this sympathetic understanding and then to undertake a campaign that will make it real in the organization of the social order and fruitful in the lives of men. Not every one that sees, that hears, that loves and sympathizes can lead us out of the chaos and confusion of the day, but they who in addition to seeing, understanding and sympathizing in love shall undertake the carrying out of the program that promises relief.

But what is that program? It is the religion of Jesus Christ—it is the gospel He lived and taught—it is the ideals of life He exemplified. There is no cure for the nationalism that produces war but the application to international relations of that spirit of brotherhood and that willingness to sacrifice one for another which is the heart of the Christian system. Of course the sovereignty which nations have in these latter centuries arrogated to themselves must be abridged. We have tried it and find it subversive of the peace of the world. Nationalism is selfish. Nations have persuaded themselves that they should get all they can for their own citizens. This is a false philosophy. Prosperity for the nation is not to be secured through getting all possible from other nations, but in rendering all the service possible to them. The world is a brotherhood, a social unity, says the gospel of Jesus, and whatever helps one member, helps all the others, and when one member suffers all the others suffer with it through that wonderful circulatory system of the spirit whose life blood is propelled by the beating heart of mankind. Peace will never come till the prince of Peace reigns in the council chambers of the rulers of the world. We all know this. We await the appearance of the leaders who will initiate His rule. Then wars shall cease and men give themselves joyously to the pursuit of the things that minister to the common good.

And the same is true of industrial strife and of racial hatred. We know that selfish interest will never solve these problems. So long as capitalists fasten their eyes on profits and laboring men on increased wages, so long as one race looks upon another as inferior and the object of exploitation, these problems will remain perplexing menaces to life and happiness. But suppose the capitalist should look upon the laboring man as a brother and member of his own family and the laboring man in turn should regard the capitalist as his friend and co-worker in the common effort to supply a legitimate need of mankind; suppose too, that the white man should regard his colored neighbor as a brother and determine to help him to larger life, the colored man in turn regarding his white neighbor as a friend and sympathetic counsellor, what would be the result? All the differences that now divide employers and employees into hostile camps and all the jealousies and misunderstandings that inflame race passion and threaten race war, would disappear, would disappear as naturally and as unobtrusively as the mist disappears before the rising sun. But what can bring us this change of attitude? The acceptance of the gospel of Jesus Christ as the hypothesis and norm of life, wherein mutual trust and brotherhood are the foundation principles of conduct—that and nothing else.

We shall apply our principle to but one other issue—the religious condition of men, denominationalism in our own land and the conflict of native faiths with our own in foreign countries. How will the denominations come to see the waste of division and the profit of union? How will they be ready to sink petty differences and come together on the great fundamentals? How will they learn not merely toleration of, but love and appreciation

for the brother that honestly differs from his brethren? And how will they acquire the ability to make practical the things they shall learn? The unescapable answer is the gospel of Jesus Christ. Who taught us to love one another as He loved His disciples and Who prayed for the oneness of His people that the world might believe His Father had sent Him to redeem mankind. Nothing but the gospel, the gospel in love and sacrifice, the gospel in action, will ever heal this gaping sore of Christendom, upon the healing of which the evangelization of the world depends. Look upon the fields, He urged His disciples. They were white unto the harvest then and they are white now. But a divided Church is impotent to apply the sickle of its truth, because forsooth it does not agree as to what is the truth. And the consequence? The consequence is that millions in the Christian lands look on in dismay, unable to comprehend the suicidal method the churches employ and so doubting the genuineness of the cause they profess to desire to advance, and our brothers in the non-Christian lands (How the heart aches to say it!), our brothers in non-Christian lands are denied an equal advantage with ourselves to know God and His righteousness and so fight an uneven battle in the effort to realize His will for them. The gospel can best be presented to adherents of other religions in the thought of fulfillment of what they already have and as offering them a better spiritual weapon. Let us pray for leaders who will apply successfully the program of the Christ to the religious situation at home and in the foreign field; it is the only hope humanity has.

And now arises a very personal and practical question. What is my duty in this splendid crusade? Am I to sit idly by while my brothers perish? Shall I not see these things that stir the world for myself? Shall I not listen to and endeavor to understand the voices that arise from so many quarters and directions? Shall I not in loving sympathy undertake to find the remedy for the solution of the problems that challenge me with all others in this hour? Shall I not devote myself to the application of that remedy that these ills may be cured and a new day dawn for men? How can I do this? There is but one way—for myself to accept Christ as the inspiration of my life and of all its undertakings and then to become under His direction a crusader completely dedicated to His cause, ready to sacrifice all that my brothers everywhere may accept Him too and that the institutions that minister to their lives may also become imbued with His spirit. Conscious of my own weakness and of the inability of men in their own wisdom and strength to work the transformation of life and society so needful for the times, I will myself accept His program, willing to lead or to be led in its realization in the world, looking to Him as the Power able to bring it through men to pass, in our weakness, acknowledging His strength, for He is our hope, our sufficiency alone for the tasks that challenge us as we look out upon the world today. The Christ of the gospel—He is our sufficiency.

OUR VIRGINIA LETTER

T IS strange how so many of us are in the habit of trying about everything, except the right thing, that we may accomplish some great end, and this is as true of church work as of anything else. There are some fine people (they are fine if we may judge them from the world's standard) who are continually taking the wrong road, and the result is they never turn up at the right place. They undertake to do things, but they undertake them in the wrong way, and they are disgusted because they do not get good results. Alas! how we fall down in our folly when we presume to do things in our own way, regardless of what the Master has said as to the way He wishes things to be done. Recently we read an interesting story relating to this very tendency. Maybe our readers would like to have it. It is worth reading before the next church meeting you have, and the bigger the crowd the better for the cause. It follows:

On one occasion Horace Greely is said to have received a letter from a woman, asking for help in a certain matter. She stated that her church was in financial distress. She said she had tried every device they could think of, such as fairs, festivals, oyster suppers, donkey parties, turkey banquets, Japanese weddings, poverty socials, mock marriages, grab bags, box socials, neektie parties, etc., and yet the church was dying for the lack of financial support, and she desired Mr. Greely to suggest some new thing or device to keep the church going. Then Mr. Greely replied: *TRY RELIGION!* And that answer was worth its weight in gold, and then some more. How I do wish some of our churches could get it on their hearts to *try religion* in their church work and see if it would not make a wonderful difference. We have often been humiliated because of the many unreasonable things the churches resort to in order to get enough money to carry on their work. Alas! Let us try Mr. Greely's suggestion. Quit the devil's tricks and try the power of God—it will mean a new experience to many of our churches which have been frequently resorting to the devil's plans in order to get along, whereas if they had only tried the Lord's plans they might have been gloriously successful. Brethren, let us come back to the Cross and make a new start by trying to do everything for the Lord's cause in the Lord's way. It displeases some of our ministers if we tell them they are afraid to take a stand against these unauthorized ways of financing the church, but dear men of God, why do you keep your mouth shut before your church but in private say you do not like these ways of raising money for the Lord's work? I once personally knew a minister who was opposed to these things as a means of supporting the Lord's cause. But on one occasion, when his people were putting on a great stunt of this kind, he secured a brother minister to preach for him and went away and stayed till the week of these doings was ended. He intimated to the minister who supplied his pulpit that he was going away because he did not wish to be there in all that mess. Now, why did he not come out openly and say as much to his congregation. To have done so might have put them to thinking and finally have turned them

away from any such miserable business for the support of the Lord's work. Telling the visiting minister of the fact did no good toward stopping the evil, neither did it help his congregation to see the error into which they had fallen. Brother ministers, let us fear not the face of man in discharging our duties as the pastors of the people. We shall have to meet God in judgment and there we shall, I believe, be called to account for our unfaithfulness to the flock and to the cause of Christ. God's way is the only way to finance the church. That will succeed and nothing else will in the long run.

J. PRESSLEY BARRETT.

Holland Virginia.

Editorial Note: Dr. Barrett tells us what *not* to do about financing the churches. Let him now tell us what *to do*. We offer this suggestion as a subject for some future "Virginia Letter"—C. B. R.

BELIEF ON THE LORD JESUS CHRIST*

Belief, it seems to me, is the first and one of the greatest essentials of a Christian life. The unconverted must be taught to believe before they can be saved, for without belief they cannot have faith in the promises which God gives to all those who confess their sins to Him and offer their lives to His cause. It is impossible to serve God unless we believe on Him. We may live a perfectly moral life; we may be honest, generous, kind-hearted and considerate of others; we may love our enemies, and our neighbor as we love ourselves, and we may devote a greater part of our time, money and energies for the uplift of humanity, but we are serving humanity only unless we do all these things in the name of God and for his glory.

It is astonishing to read statistics and see how many people there are in our civilized nations today, yes, even in our own "Christian America" who have heard the Word of God preached, and have seen the result of the teaching of His Word, and yet do not believe there is a God. How can they look about them, at the beauties of nature—the trees, the birds, the flowers, the hills—God's handiwork, and say there is no God?

Children should be taught to believe in God as soon as they become old enough to understand, and the mother who fails to teach her child to believe in God, while she is teaching it to believe in Santa Claus and fairies, and fails to continue to teach it to believe in God, after Santa Claus and fairies have been outgrown, fails in her duty to that child. And the boy or girl who, after they have grown to manhood and womanhood, casts aside the teaching of their mother is not worthy of the love which she will always have for them. Governor Morrison, in his tribute to the mothers of the country, before the Vanguard Bible Class of the First Presbyterian church of Raleigh, N. C., on Mother's Day of this year, said this in regard to belief in God through mother's love: "This morning we want to think about mother. I don't want

to invite the consideration of mother as she is disclosed in literature, sacred or profane; I do not want to study her as she is disclosed in sacred scripture; I do not want to study her as involved in the subject of religion, although if the revealed Word of God was lost I am satisfied that mother and her love and the inspiration her love gives to her children would be the most difficult problem that the fool who says there is no immortality of the soul and no God would have to contend with. No intelligent human being who ever sees with his soul's eyes the love of mother and what it inspires can believe that the souls of men and women die."

Belief is first, last and always the outstanding feature of the Christian life. It is the foundation upon which the young and unconverted must build; it is the source of our Christian faith during our years of service for God, and it is the last hope of the dying. Unless we believe we are lost.

DO YOU BELIEVE IN HEAVEN?

(The Methodist Protestant)

Do you believe in Heaven? I am not asking if you believe in streets of gold, and gates of pearl, and armies of cherubim and seraphim clothed in robes of shining light. To the eastern mind with its blasting heat and burning thirst, its love of pageantry and martial glory, heaven must be a garden where summer zephyrs fan the brow, and crystal streams slake the thirst, and where glory in every seductive guise is found. But heaven where "the wicked cease from troubling and the weary are at rest"; where there are no tears and none is sick; where the insatiate mind shall drink forever from the fountains of truth; where the perfect fellowship is found; where God is, and home is; where the pure spirit shall forever roam over the infinite spaces, driven by the tides of an everlasting life, to find new truth and new fellowships, and new inspiration; where the soul shall find its perfect peace in perfect righteousness and perfect love"—do you believe in that heaven? The life is dreary and waste that has not this dream laid away in the heart. In quick, and the hot foot of pain is trampling through the veins, and life is weariness, give me this dream, and I shall wait for the breath of the eternal morning to welcome me to fadeless realms of love and light. I know, I know, beyond this fleeting life, there is another life

"unmeasured by the flight of years
And all that life is love."

CHINESE RELIEF FUND

Previously reported	\$560.30
Burlington Sunday school	66.23
Barrett's church	2.87
Total	\$629.40

More important than money is the rearing of children. It is a poor bargain to keep children out of school in order to get a little work out of them on the farm.—*Western Christian Advocate.*

* This article was written by a member of our mechanical force, and used by him in the class exercises of the B. Y. P. U. of the First Baptist church, this city, on Sunday, May 22. We consider the article worthy of space in our columns, and have his permission to use it.
—C. B. R.

EDITORIAL

WHERE IS YOUR DAUGHTER?

Where is your daughter when she is not with you? That is a pointed and serious question. Listen to this from a press article: "At the World Conference on Christian Fundamentals in Philadelphia, 1919, Dr. J. C. Massee told of two girls who were injured in an automobile accident about two o'clock one morning in a western city. Late editions of morning newspapers had accounts of the accident without giving names, and 186 mothers telephoned to the hospital to which the injured girls had been carried to ascertain whether or not these girls were their girls."

Think of it—186 homes in one city that could not give an account of their daughters! That was in 1919; and we regret that such conditions are worse today than a few years previous. There is a story in human life that the press has never sensed; a story that is common knowledge to many and yet not discussed—a story that will one day undermine home life and bring a wreck to American civilization.

Where is your daughter when she is not in your sight? A question worth asking, worth looking into.

THE EDITOR GOES RAMBLING AGAIN

This time it was in another pasture—a Presbyterian territory, Cross Roads Presbyterian church, five miles north of Mebane, N. C. Last Sunday was the day. The weather was fine, large crowds from the surrounding country, and towns of Greensboro, Durham, Burlington, Mebane, Haw River, Graham, Gibsonville, and other places. Large numbers from Bethel, Graham Mebane, Burlington, Union Ridge, Bethlehem, Mt. Zion, and other churches of our denomination were there. In fact it was difficult to tell what denomination was in control, judging by the faces of those we knew.

Cross Roads Presbyterian church was organized about 1760, and at one time had a membership of nearly three hundred. The membership is less now, due to other churches being organized and the exit of many from the home church to nearby cities and towns. The building is a stately brick structure with an unusual large seating capacity—and it was filled on this occasion. We had been given a special and urgent invitation to speak at both the morning and afternoon services, in the absence of a regular pastor. It was the regular communion observance—home-coming—annual occasion. Being reared near a Presbyterian church, being the first cousin of a Presbyterian minister, having a good Presbyterian neighbor, who conveyed us on this occasion, and working each week with an active Presbyterian layman who makes up THE SUN forms, it was not altogether strange to us to preach two sermons in a Presbyterian church. The audience was intellectual, the attention good, and all seemed to enter reverently into the services.

At the close of the morning service the Lord's Supper was observed, after which the worshippers retired to the magnificent grove where a sumptuous dinner was served. Groaning tables piled high with chief dishes of the culinary art greeted the happy faces that had come to worship, to mingle with friends of other days, and to enjoy Christian fellowship. Members of more than a dozen churches, representing several denominations, broke bread together and said that it was good to be there. The afternoon service was attended by a larger crowd and every indication pointed to joy in the hearts of all who entered into it.

The newly elected pastor, Rev. T. J. Shaw, Pomeroy, Iowa, takes charge June 12. The church has a beautiful manse for the pastor and his family to live in, while the opportunity for a great work appears to be at hand. A community of good citizens, a fine young people; a community with an open mind, ready to follow, eager to assist and willing to aid in every good work. What a fruitful field for Christian service!

We find the following in *The Bulletin* of the Richmond, Virginia, church:

The financial report for the first year is very encouraging to both pastor and members: Church, \$2778.90; Sunday School, \$449.19; Ladies' Aid Society, \$207.42; Christian Endeavor, \$40.27. Total, \$3,475.78.

We have passed the experimental stage in the movement, and laid the foundation for a permanent work. With 100 members, many of them established in Richmond by the ownership of their homes and by business associations, with a church lot already purchased and with the Mission Board of the Southern Christian Convention backing us, we feel that the future of the First Christian church of Richmond is assured.

What can we do this year? Can we add another 100 to our membership? Can we clear our lot and get our church building started? Can we enlist the sympathy and co-operation of all the members and former members of the Christian Church in the city of Richmond in our work?

Dr. W. W. Staley said, in one of our services, "That wherever we found a person who had been a member of the Christian Church, even though they had joined another denomination, we find one kindly disposed toward our work and interested in the Christian Church."

The pastor has the names of 46 members of the Christian Church living in the city of Richmond, who have not joined us; the names of 33 other, former members of the Christian Church, who have united with other churches; and the names of 39 others who are interested directly or indirectly in the Christian Church.

We are carrying several contributions this week that we feel should be carried. We have, therefore, been compelled to take part editorial space for items that could not be conveniently carried over.

ELON'S THIRTY-FIRST COMMENCEMENT

A SUMMARY

BY CLAUDE M. CANNON

THE Elon College commencement began Sunday morning at 11:30 with the Baccalaureate Sermon by Mr. Hermon Eldredge, Erie, Pa. Mr. Eldredge is not a minister, but he is a great preacher nevertheless, being engaged in Church Federation work and having served with great distinction as Camp General secretary for the "Y" during the whole period of the war. He brought a great, uplifting message, all the more impressive as being the only Baccalaureate Sermon ever given here by a layman, and further significant in the fact that his daughter was a member of the graduating class, of which she was valedictorian.

Mr. Eldredge took as his text Matt. 9:9—"And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll; and he saith unto him, follow me. And he arose and followed him." Upon this text he based a masterful address on "The Triple View of Life," which he declared consisted of the common task, the common man, and the common goal.

"The greatest single day of a man's life is the day on which he makes a life's decision," said Mr. Eldredge, "and such momentous decision is often reached not in some uncommon spectacular setting, but just as an incident of the common day, as in Matthew's case. It isn't scenes or things that make life. It is men. It is not the things you meet, but the man who meets them that makes them live forever or die in a day. He who does his common task well promises larger achievement in more exalted situations."

"Do not forget what Jesus saw in this hated tax gatherer," he urged. "Jesus saw a man. That is what he was looking for. He came seeking men, and so He found a man even in a publican. You too will see men if you look for them.

"But it is the common goal to which I would direct your attention most earnestly this morning," he continued, addressing himself particularly to the Senior Class, "I have called it the common goal, this call of Christ for men to follow him, because it is the common goal of all. It contains that for which in their uttermost hearts all men seek and desire.

"Brotherhood is the crying heart hunger of our tired and broken world, and brotherhood can only come through the acceptance of the common goal by all men. It is our duty and privilege to lead them to accept it and consistently to pursue it. To this common goal I summon you this morning to lead your brothers and sisters everywhere."

Baccalaureate Address

According to the time-honored custom President W. A. Harper gave his final word to the Class of '21 on Sunday evening. His subject was, "Christ, Our Sufficiency." (See the address in full in this issue of THE SUN—Editor).

Class Day Exercises

The second day of the commencement began with the Class Day Exercises in the morning, and the following program was rendered:

Welcome address	C. M. Miller
Class History	J. B. Newman
Class Poem	Lizzie Lewis
Class Prophecy	Marcia Foust
Last Will and Testament	Pauline Nicholson
Deliver of Trophies	Janice Fulgham
Delivery of Mantle	Pearle Reynolds

Society Representatives

At the afternoon session, as is the custom each year, two representatives from each of the three college literary societies, one for young women, and two for young men, delivered orations and essays, the young men orations and the young women essays. The Psiphelian Literary Society representatives were Miss Mary Miller, whose subject was "Ways", and Miss Maude Kendrick, who spoke on "The Golden Thread of Life." The Clio Society representatives were R. S. Rainey, whose theme was "Honor to Whom Honor", and Mr. W. M. Clem, who spoke on "Reconstruction and the Future". "Lions in the Way", was the subject of I. O. Hauser, representing the Philologian Society, and "Tint Your Own Sky", by H. G. Self, also of the Philologian Society.

To the best speakers each of the Clio and Philologian Society representatives a medal is awarded. These medals were won by Mr. R. S. Rainey, and Mr. H. G. Self.

Oratorio

The most pleasing event of the day came in the evening when the oratorio, "The Holy City," by A. R. Gaul, was rendered by the Elon Choral Society, under the direction of Prof. E. M. Betts. The Choral Society entertainment each commencement, under the auspices of the music department of the college, has always been looked forward to by the music lovers of the community as a rare treat. The entertainment this year proved to be no exception to the high standard of entertainment given in former years, and in the estimation of many it proved superior.

Graduation Exercises

The feature of the graduating exercises on Tuesday morning was the literary address made by Governor Cameron Morrison.

D. R. Fonville of Burlington, N. C., Secretary of the Executive Board of Trustees, introduced Governor Morrison. He spoke of the Governor as representing the free and liberal spirit of the people of North Carolina, and as the friend of Christian education.

Governor Morrison began his speech by welcoming the members of the graduating class into the ranks of those who are striving to make the State progressive. He

paid tribute to the work of the colleges throughout the State, and to the type of men and women they were sending out into the services of the state and nation. He challenged the class as to what would be their attitude in the affairs of the State, and urged them to fix first their religious principles. Then after studying their religious duty to their country, they could enter into the life of the State as a Christian and a patriot.

He urged the audience as citizens and as fellow countrymen of his to lend every effort to carry forward the great program of progressive construction which had been undertaken by the State.

Just preceding the speech of Governor Morrison the representatives of the Senior Class were heard in their orations and essays as follows:

- Louise Alcorn Education for Citizenship
- Essie Mae Truitt The Ministry of Music
- C. M. Miller Lost Opportunities
- Luey Eldredge The Challenge of Ideals
- C. M. Cannon A Casualty of the War
- Jessie Sharpe Americanism

At the conclusion of the Governor's speech, Bibles were presented from the college to each member of the Senior Class by Rev. G. O. Lankford, Burlington, N. C.

President Harper then announced the action of the Board of Trustees to confer upon Rev. G. O. Lankford the degree of D. D.

Medals and scholarships were then announced as follows: The Stanford Orator's Medal won by C. M. Cannon, High Point, N. C.; The Moffitt Essay medal by Miss Essie Mae Truitt, Summerfield, N. C.; The Wellon's Scholarship medal by Miss Luey Eldredge, Erie, Pa.; The Morrow Thesis Medal by Miss Fleta Cox, Elon College, N. C.; and the J. J. Summerbell Scholarship by Miss Luey E. Austin, Taylorsville, N. C.

Degrees were then conferred upon the members of the Senior Class. Thirty-six young men and women were graduated this year, which is the largest Senior Class in a number of years. The members of the class are as follows: Rosa Lee Brannock, Marie Burgess, C. M. Cannon, Luey Eldredge, L. B. Ezell, Marcia Foust, Janice Fulgham, F. H. Hunter, B. B. Johnson, H. W. Johnson, W. F. Jordan, W. D. Lambeth, Lizzie Lewis, K. R.

MacCalman, Vada Eva McMurray, Clement M. Miller, Vera Parker, Bertha Paschall, J. F. Raper, Nelson F. Richards, Jessie Sharpe, Mande Sharpe, W. V. Simpson, M. C. Terrell, Nettie Tuck, L. M. Cannon, Louise Alcorn, Fleta Cox, J. W. Fix, W. C. Hook, C. R. Hutcheson, J. E. McCauley, J. B. Newman, Pauline Nicholson, Pearle Reynolds, and Essie Mae Truitt.

For the first time in the history of the college the names of the students who had attained the maximum of 100 points in the honor system were announced. Those attaining the maximum of 100 points were C. M. Cannon, L. M. Cannon, F. H. Hunter, David Miller, H. G. Self, H. E. White, and M. J. W. White.

The valedictory address by Miss Luey Eldredge concluded the program of the graduating exercises.

Exhibits and Reunions

The afternoon of the third day of the commencement exercises was given over to the Art and Domestic Science exhibits, and to the literary society reunions.

Alumni Oration

The closing items of the commencement were the Alumni Oration by Prof. G. C. Davidson, of the Class of 1904, and the Alumni Social at the conclusion of the address.

"Possibly our Alma Mater," Professor Davidson began, "is not yet old enough to have clinging about her a garment of legends and time-flavored conceptions known as traditions, but in the strength and beauty of fully matured womanhood she stands adorned in the immaculate robe of pure and lofty ideals, of unflinching devotion to truth, and of Christ-like spirit proven in her service to humanity.

The speaker gave a brief sketch of the life of the college, mentioning the principal men who bore the burden of her early years. He pointed out some of the menaces to our present day industrial and educational life.

Professor Davidson closed his address by challenging the Alumni of Elon College and every other Christian institution to "stand four-square for religious education in our state and nation, lest the high type of Christian character which we have idealized as our pattern should be marred and stained by the harmful elements of secularism."

AMERICA, THE BEAUTIFUL

O beautiful for spacious skies, for amber waves of grain,
For purple mountain majesties, above the fruited plain;
America! America! God shed His grace on thee,
And crown thy good with brotherhood, from sea to shining sea.

O beautiful for pilgrim feet, whose stern, impassioned
stress
A thoroughfare for freedom beat across the wilderness;
America! America! God mend thine every flaw,
Confirm thy soul in self-control, thy liberty in law.

O beautiful for glory-tale of liberating strife,
When valiantly, for man's avail, men lavished precious
life;
America! America! may God thy gold refine,
Till all success be nobleness, and every gain divine.

O beautiful for patriot dream that sees beyond the years,
Thine alabaster cities gleam, undimmed by human tears;
America! America! God shed His grace on thee,
And crown thy good with brotherhood, from sea to shining
sea.
—Katherine Lee Bates

OUR ORPHANAGE

NEARLY OVER THE TOP

Our one dollar proposition for the "Baby Home" worked just splendid. To date four hundred and thirteen have answered the call and have contributed \$564.00. We feel that we have the sympathy and the prayers of that four hundred and thirteen hearts which is a great asset to us. We wish we had space to print all the letters we received. They were so full of kind expressions and tender prayers that our heart often overflowed with joy and our eyes filled with tears. It is great to do work of this kind, though humble, when we know we have a praying Church backing us in the work. Loving friends from Florida to New Jersey and from the extreme East to the extreme West have joined in answering this call. It would do our folks good to read the letters if we had space to publish them, but there are too many.

Our Mebane church sent us one dollar for each of its members. What a grand service they rendered! They attended our service here last Tuesday 100% strong.

We look for a large church and a large membership at Mebane in a few years. Such loyal and earnest workers will bring things to pass, for the Lord will bless their efforts.

We just laek at this writing seven hundred dollars meeting the challenge of one man for \$1,000, and another man for \$500.00. Will seven loving friends mail us a check for \$100 each to help us meet this challenge and get the \$1,500 that is now waiting for us if we will meet the conditions?

We have a few days to meet it.

CHAS. D. JOHNSTON, *Supt.*

LETTERS FROM THE CHILDREN

Dear Uncle Charley: We are three little children who wish to help the baby orphans. Since we (Mildred and Joe) lost our mother four years ago we know what it means to have no mother, yet we have a good home and a nice stepmother to help papa take care of us. I (David Carlton) will be ten months old, the twenty-fourth of this month. I hope this letter will reach you by that day, with the three dollars we are sending. Lovingly.—*Mildred, Joe and David Carlton Stewart, Summerfield, N. C.*

I received your letter and the three dollars all right. It is a very great loss to a little child to lose its mother and I think they feel so lonely without mother. I am glad you have a loving stepmother and I know she will do her best to be a mother to you.—*"Uncle Charley"*.

Dear Uncle Charley: I want to join the corner if you will let me. Enclosed you will find fifty cents for May, June, July, August and September dues; also \$5.00 for

the Children's Home from mama, papa, Mrs. Genes, Mr. Frank Curling and myself. With much love to you and all the cousins. Lovingly.—*Claudie Weginley, South Norfolk, Va.*

We are real glad to have you join the band of cousins and want to have a letter from you each month.—*"Uncle Charley"*.

FINANCIAL REPORT FO JUNE 1, 1921

Amount Brought Forward\$3,684.84

Children's Offerings

Claudie Menginly, \$0.50.

Sunday School Monthly Offerings

(North Carolina Conference)

Zion, \$1.40; Shallow Well, 3.27; Henderson, 9.26; Pleasant Union, 13.25; Morrisville, 2.00; Christian Light, 3.95; New Hope, 2.75; Mt. Carmel S. S., 2.96; Mt. Carmel Sunday school Class No. 6, 1.00.

(Georgia and Alabama Conference)

Noon Day, \$0.75; East LaGrange, 1.00; Oak Grove, 2.00; Kite, Ga., 2.00.

(Eastern Virginia Conference)

Union (Surry) \$1.00; Oakland S. S., 7.12; Wakefield, 4.01. Total \$62.72.

Baby Home

G. A. King, on pledge, \$5.00; W. H. Baugher, Ind., 100.00; J. R. Truitt, 50.00; "A Friend" 100.00; Sallie L. Jones, 50.00; Darie Jones, Suffolk, Va., 50.00; Mrs. R. T. Kinstler, 5.00; Dr. and Mrs. C. M. Walters, 50.00; Suffolk Sunday school, 100.00. Total, \$510.00.

Furnishing Baby Home

Ladies Aid Society, Graham N. C., church, \$25.00.

Special Offerings

G. L. Green, \$10.00; J. H. Jones, on support of children, 30.00; G. L. Jones, on support of children, 30.00. Total \$70.00.

"Baby Home"

\$1.00 each

Mrs. M. C. Hess, Mrs. E. W. Neville, Mrs. John A. Brown, Mrs. T. W. Parks, Mrs. Paul S. Kennett, Mrs. L. M. Clendenin, John T. Marshall, Mrs. L. E. Morris, Z. Marshall, W. A. Crawford, A. Mason Friend, Mrs. F. L. Leonard, Madge Moffitt, Mrs. Sam Rightsell, Carrie Rightsell, P. P. Jones, D. A. Burgess, H. F. Brady, W. E. Pal, W. C. Pal, R. D. Farmer, Miss Mary Williams, Miss Dora Williams, Mrs. Mary Williams, Mr. Hugh Williams, Mrs. N. M. Green, Mrs. L. H. Brantley, Mrs. J. P. Sharpe, Mrs. J. G. Anthony, Miss Beulah Lawrence, Mrs. R. A. Garrett, Rev. C. B. Cattle, Mrs. M. F. Cook, Mrs. T. L. Qingley, Troy, N. Y., Emma J. Frank, J. W. Oliver, J. T. Rogers, J. L. Warren, S. T. Fuqua, Chas. H. Isley, Miss Jennie C. Page, Ola Burk, W. A. Ward, Mrs. H. A. Denny, B. L. Dennen, C. Griffeth, Miss Ester R. Howk, Miss Eliza Turner, Mrs. Emma T. Powell, Mrs. Bertha T. Durfee, T. W. Buel, C. Jordan, D. J. Life, Mrs. D. J. Life, Mrs. Lydia Dunn, Rev. J. G. Truitt, Mrs. Watson, Mrs. M. A. Atkinson, Mrs. E. T. Vickers, Mrs. W. H. Stephens, C. D. Hoilen, Mrs. J. G. Farkner, Mrs. R. Renn, A. Tuck, Walter Tuck, Thomas Elliott, W. D. Gregory, J. W. Winfree, Mrs. J. W. Chandler, Mrs. Alfred Hayes, W. S. Daniel, Dr. and Mrs. J. U. Newman, Mrs. J. F. Ward, Mr. J. F. Ward, Mrs. J. E. Stevens, Prof. and Mrs. F. F. Myrick, Miss Minnie B. Watkins, Mrs. R. S. Watkins, Dr. and Mrs J. T. Stewart, David Carlton Stewart, Joe Stewart, Mildred Stewart, Mrs. L. A. Baker, Elbert A. Henderson, Miss Mary Poythress, Miss Ester Poythress, Mrs. W. C. Pierce, Mr. and Mrs. B. F. Menginley, Claudie Menginley, Mr. and Mrs. Frank Curling, Mrs. W. H. Speight, Edgar Speight, Georgie Buell, Blanche Pearce, Miss Annie A. Portlock, Josephine B. Palmer, W. H. Ehridge, Mrs. Allen Jeffreys, Mrs. L. W. Paynter, "A Friend" Mt. Auburn ch., J. P. Pritchett, W. G. Pritchett, Mrs. M. A. and Edith Walker, Albert Atkinson, Mr. and Mrs. J. C. Welborn, Rev. and Mrs. W. B. Fuller, Edna and Lizzie Johnson, Mr. and Mrs. M. B. Allen, N. Y., W. H. Kenny and wife, Mebane Christian church (18 members 1.00 each), Mr. and Mrs. C. L. Bray, Mr. and Mrs. T. A. Moffitt, Isaac Foust, Mrs. Lee, Mrs. I. W. Pritchett, Mr. and Mrs. W. E. Cook, Mr. and Mrs. H. E. McPherson, A. H. McIver, Seven friends (1.00 each) Newlin Turner, 50 cents and Irene Welborn 25 cents.

\$2.00 each

Mrs. Lucy Vaunderhoof, Fred Milton, Mrs. Lettie Graham, In memory of John H. Turner and wife, "A Loyal Friend", Mrs. C. O. Ives, Mrs. J. T. Hopper, Margaret H. Moorey, Mrs. P. D. Teague, Augie M. Neff, G. C. Seale.

\$2.50 each

Mr. and Mrs. W. A. Newman, Rev. and Mrs. Gerringer Dr. and Mrs. William S. Long.

\$3.00 each

Mrs. W. M. Melton, Mrs. S. A. Johnson and daughter, Mrs. T. J. Brinkley, Miss Fannie Walker.

\$5.00 each

Margaret Isley, S. Y. Spain, Rev. F. C. Lester, Mrs. K. C. Rountree, Mrs. F. M. Wright, J. R. Holland and wife, W. J. Tomas and wife.

\$10.00 each

Mrs. J. H. Massey, J. W. Roberts.

All over \$20.00

Alamance Lumber Co. \$21. 93. "A Friend" 22.00, Mrs. H. A. Culver, 25.00; Free Will offering at Baby Home, at the Dedication, 30.00. Total \$371.68.

Total for the week \$1,034.90. Grand Total, \$9,719.74.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

THE BULLETIN

Bro. W. B. Fuller, Ivor, Va., writes that his work is going fine and that no pastor has a better people to serve.

"The Observatory" reached us too late for this issue, and the "Suffolk Letter" has not reached us as we close our forms.

Dr. W. W. Staley, Suffolk, Va., preached the Baccalaureate Sermon of the Sanford, (N. C.) High School last Sunday and preached in the Christian church at that place Sunday night, according to press reports.

The revival meeting of the Palm Street church, Greensboro, will begin next Sunday, June 5, and Rev. J. G. Truitt will do the preaching.

A Woman's Missionary Society was organized at Shallow Ford church, Alamance Co., N. C., on May 8, with fourteen members. Mrs. Jane Huffines is president and Mrs. A. P. Truitt, secretary. There is much good material in this community and a fine opportunity for the woman's missionary work. Mrs. N. G. Newman and Mrs. N. F. Brannock and Mrs. J. J. Lincoln assisted in getting the work started.

Edward D. White, Chief Justice of the United States, died at his home in Washington, D. C., May 19, 1921. He was made Chief Justice in 1910 by President Taft, and it was he who administered the oath of office to

Presidents Wilson and Harding. He was one of the greatest men called to this office and in his death the nation has lost a man big of stature, big of mind and big of heart.

One of the acts of Board of Trustees of Elon College at the recent commencement was to eliminate entirely the preparatory department of the college. We consider this a forward step and congratulate the Board. Space at this time does not permit us to state our reasons for being pleased—in fact so far as we know it is not necessary that we should. Ten years' close observation make up for us our opinion.

Rev. G. O. Lankford, pastor Burlington church, was honored at Elon's recent commencement by receiving the Doctor of Divinity degree. Not only was Brother Lankford honored in the act, but so was the College, for Bro. Lankford is one of our foremost and enterprising pastors, making splendid progress with his work as pastor, preacher and student. THE SUN extends its felicitation.

AMOUNTS RECEIVED FOR MISSIONS FROM SUNDAY SCHOOLS FOR MONTH OF APRIL, 1921

Zion (N. C.), \$1.60; Ambrose, Ga. 1.41; Lebanon (N. C.), 1.46; Leaksville, (Va.), 2.00; Chapel Hill, N. C., 3.13; Shallow Ford, (N. C.) 1.75; Class No. 6, Rose Hill, Ga., 4.09; Lineville, (Va.), 3.35; Sanford, N. C., 6.27; Dry Run, (Va.) 2.01; New Lebanon, (N. C.), 3.00; Isle of Wight, Va., 2.50; New Elam, (N. C.), 4.02; Wadley, Ala., 3.14; Berea (Norfolk) Va., 5.50; Danville, Va., 6.65; Liberty, (Vance) N. C., 6.71; Holy Neck, Va., 7.54; Damascus, (N. C.) 1.00; Phenix, Ala., 1.43; Morrisville, N. C., 1.50; Durham, N. C., 10.00; Richland, Ga., 90c; Rose Hill, Ga., 3.90; Henderson, N. C., 7.32; Leaksville, Va., 2.04; Reidsville, N. C., 4.15; Bethlehem, Va., 2.62; South Norfolk, Va., 12.72; Isle of Wight Church, Va., 2.50; Wentworth, N. C., 2.18; Dry Run, (Va.) 2.00; Graham, N. C., 2. 00; Lineville, (Va.) 2.53; New Providence, (N. C.) 2.80; East End, (Va.) 11.09; Ambrose, Ga., 1.47; East End, Ga., 1.00; Sanford, N. C., 5.00; Pleasant Hill, (N. C.) 1.91; Berea (Nansemond) Va., 44.00. Total for Month, \$192.89.

J. O. ATKINSON.

A MONUMENT TO JESUS

George Clarke Peck

Quite seriously, I suppose, a French physician has suggested a monument to Jesus as the greatest teacher and most proficient brother of man. A monument to Jesus? I wonder how this Frenchman thinks of churches and hospitals and Christ-like institutions, thousands upon thousands of them, scattered over the world. I wonder what he makes of crucifixes and wayside shrines and splendid altars. All these are monuments, and the number of them is legion. But when all is said and done, Jesus does not need monuments so much as He needs witnesses. Monuments are for the dead heroes; witnesses are for a living friend and leader. The best monument to Jesus Christ is not really a monument at all; it is some man or woman who goes about doing good in the name of Jesus; who makes men think of Jesus; who leads others to the heart of Jesus. Not monuments but heralds.

THE LATEST MISSIONGRAMS

BY WILSON P. MINTON

OURING the past few weeks so many and such rapid changes have been taking place in our Foreign Mission work that we have been making no effort to give them publicity for fear that what we said might have to be contradicted later. But we are now in a position to give you some of the most interesting and encouraging facts of progress that we have been able to give for a long time.

A few weeks ago we had a letter from the Porto Rico Mission stating that the rented house in which Rev. Sandoval, our Salinas pastor, lived was about to be sold and that unless we bought it, he would have to leave the field, as no other house was available. The selling price was twelve hundred dollars. A year ago the Irvington, N. J. church, Rev. W. H. Hainer, pastor, raised one thousand dollars to be used for a similar purpose at Arus, but at the last moment the deal fell through. As soon as we heard of the opportunity at Salinas, we got in touch with Brother Hainer and received immediate reply that the church would be glad to have us apply the thousand dollars on the Salinas purchase, and a little later they sent the additional two hundred dollars to complete the same. We sent the money post haste to Porto Rico and have word that the property is ours. So brother Sandoval is going ahead with his splendid work without fear of being forced to vacate. The house needs several hundred dollars worth of repairs and we are hoping some church will get busy and take care of this real soon. About four hundred dollars are needed.

The malaria season is on in Porto Rico and Miss Williams and Brother Martin have both been victims, but both are at their work again. A letter just received from Miss Williams states she has just moved to Salinas and has already started the industrial work along the lines she has been following in Ponce. The needs for such work in Salinas are even greater than those in Ponce, and she is elated with the fine start she has had.

Brother Martin writes that it is imperative that we let the contract for the Santa Isabel Chapel soon. It will cost us ten thousand dollars and we have only four thousand in hand. What shall we do? You can send us the answer. The mission is urging the secretary to visit the island in the very near future. If we do have to go, we should like to be able to carry the news in very tangible form that the Christian Church in America wants them to put up that chapel, so sorely needed, at once. The young people have done a fine piece of work in raising practically all the money we have on hand for the chapel, and they will continue to help, but we ought to encourage them by giving additional funds.

Brother and Sister Barrett and the four younger children are back in Ponce after a pleasant furlough in the States, and he writes that the work is moving along nicely.

Opportunities for land buying are more numerous in Japan at the present time than for several years and we have already taken advantage of them by securing a fine

location on a main street for the proposed kindergarten and night school. And since then, through the fine cooperation of the Mission Board of the Southern Christian Convention we have been able to place eight thousand dollars additional in the hands of the Mission toward the completion of the project of buying the two lots, (one having recently been bought) and the building of the night school and the mission home. We do not know just yet which procedure we shall follow—whether to begin at once the erection of the night school building or secure the lot for the mission home first. Some thirteen thousand dollars are still needed to complete the entire fund for both these projects and the money really ought to be in hand before building is started. We hope to have the funds completed by October. Buying and building projects move slowly and uncertainly in a foreign land and we are apt to be held up by some unforeseen circumstances, but we are hoping to acquire the other lot and to have the plans for building under way within a reasonable time. Our workers on the field need our prayers that they may be given divine guidance in their tasks.

At Narugo, where our youngest pastor, Rev. Sumita has been doing such effective work, we had an opportunity recently to buy a little piece of land suitable for a chapel. It was the only spot available in that popular health resort, full of opportunities for Christian work. We felt we could not let this slip by, so we bought it. Did we make a mistake? We hope not, for ours is the only Christian work being done in this place and at present the meetings are being held in a little up-stairs room which we can enter only by paying for the privilege of passing through the room below. And we do not know just when we shall have to vacate that. We ought to build the chapel at once. The total cost would be about \$2,500. Here is a great opportunity for some church to do a fine piece of effective work now.

For some weeks, Mrs. Fry with the adopted Japanese boy, Maki, has been trying to arrange for a short furlough trip to America (her first in eighteen years), and we are happy to say that she reached San Francisco April thirteenth, and after spending a few days with Mr. Fry's brother at San Jose, will come east to join her husband who is now in New York.

A week or two ago we received the good news from Mrs. Garman, that the doctors had pronounced Phillips entirely recovered and had stated that he could go anywhere to live. This means that it will be possible for the Garman family to return together to their beloved work in Japan following their regular furlough which will begin with Brother Garman in July. He has been working at top speed these days and will certainly be ready for the well earned rest. Let us give thanks to God for this favorable turn of affairs.

On the same boat with Mrs. Fry, Rev. K. Abe, pastor of our church at Ichinoseki, came for a year's study in America. He will likely spend part of the summer at Defiance and then will take a course in Religious Educa-

tion and Sunday school work in some college not yet determined. He is one of our brightest and most capable men and we hope many of our people will have the privilege of meeting him.

The annual conference of the Japan Christian Church was held recently at Sendai and all our missionaries spent several delightful days in the Sendai mission home with Dr. and Mrs. Woodworth. Reports from this conference are among the most inspiring we have had since we came to this office. A new spirit of earnestness and endeavor seems to have developed in the Japanese church and we believe we shall see increased results in the work there.

According to word from their fellow missionaries, Miss Stacy is about to step forth as a full-fledged missionary and the McKnights are hard on her trail in that respect. They have been making fine progress with their language study and are capable of carrying on quite an extensive work already, which they are doing most earnestly. Let us pray much that the things they are all attempting as our representatives may be carried through to completion and that the difficulties being faced may be surmounted.

"Tell Me a Story"

WHEN I WAS A CALF

This not a treatise on evolution, but a sad little cow story that was recalled to my mind lately and that happened when I was quite a little girl going to school.

At that time we lived in a small northern town. The family living next to us owned a black and white cow. The sides of the street were overgrown with grass and the cow was "staked out", as it is called, that she might graze. Then and now the cow is the only animal that has inspired me with any fear. They have not always been quite friendly to me because I am so rarely anywhere without dogs being with me. Cows are treated badly by dogs, though the dogs are nearly always acting under human orders and therefore not really to blame. While none of my dogs ever chased cows or teased them, the cows, always seeming to think that the dogs might do something of the kind, put themselves on the defensive.

This cow of my neighbor's was not unlike the others, when I first knew her. So I always made a wide detour in passing her on my way to and from school. One morning I was surprised to find that the cow was not alone, but by her side was a very young and wobbly-legged calf, an exact copy of his mother. From a safe distance I watched the two very closely.

There could be no question that the cow loved her baby just as intensely as any human mother could love hers. She was always touching it. Her eyes were always upon it. She even played little games with it. I began to think of her just as a mother, and as such I did not fear her. I even went near enough to touch her. She pushed me a little with her horns, but not in an unfriendly manner. I often brought her something to eat. She did not even object when I patted the calf.

One night I heard her making a queer moaning sound. I sat up in bed and listened. I scarcely slept all night, her crying was so pitiful. In the morning she was staked out as usual, but she was alone. The people who owned her had sold the calf. They were vegetarians, not (as I now realize) from principle, but from an adherence to some peculiar religion. This distinction may sound over-critical, but I think facts will bear me out.

The cow ran to meet me. She pushed off my hat and licked my hair. She pressed against my body. She was trembling all over, and her eyes were wide and wild, but something helped me to be unafraid and inspired me to return her broken-hearted caresses.

From that day on I was her calf. She watched for me and lived for my going and coming. I knew that she loved me, just as I had known that she loved her real calf. She forgot even her aversion to the dogs and acted just the same if several of them were with me. I remember that they watched the whole proceedings with astonishment. She walked with me to the end of her rope, straining and tugging at its confinement, and met me. Her people had never given her a name. I called her "Mommie". I thought it would please her, and no doubt it did.

On Saturdays I was permitted to take Mommie for a walk. She trotted along by my side, and enjoyed it all very much. I remember this particularly, for our last time of being together was on a Saturday.

My father was away from home, or I believe that he would have saved her. My mother was crying when I came in. I had gone on an errand, and when I came back, the rope and stake were there, but no Mommie tugging to reach me.

I must know where she was, and my mother could not bring herself to tell me, but some else did. They had sold her to a butcher. I knew the place. It was a grim and illsmelling speeter that haunted the woods below the town. I tried to get there, running all the way, but my strength failed, and I was taken back home. I haven't forgotten her.

So many times I see others like her, or poor wild young creatures shipped here (in Kansas City, Kan.) come running down the long chute that takes them to the killing pens. . . . I see the sordid, hardened men who do the work. . . . I hear them even jest about how this one dies or that one falls. . . . Then the old words come to me, "The cattle on a thousand hills are His", and I wonder if they really are His. I question where can He be, that no word comes for their relief; that His people are so merciless for these creatures that He has claimed.—
H. H. Jacobs, in Our Dumb Animals.

THE BUTTERFLY

(From *The Christian Advocate*)

Once upon a time a beautiful butterfly laid her eggs upon the leaf of a cabbage. She was sick, and she knew that she had not long to live. She called out to a caterpillar which was strolling by: "I must ask you to care for my babies when I am gone. Give them dew and honey

to eat and be careful that they do not fly too far at first. I have not time to hunt for another nurse." And with these words the butterfly died.

"A pretty nurse I'll make!" exclaimed the caterpillar. But she had a kind heart, and she resolved to do her best. "But whom shall I ask to help me?" she questioned. "Surely not the dog or Tom, the cat? Perhaps, however, the lark will be my helper." And she sent word to the lark to come and talk to her. When he appeared the caterpillar told him all her difficulties and begged him to try to learn how baby butterflies should be cared for.

Next day the lark returned. "Splendid news!" he sang; "but I fear you will not believe anything I tell you!"

"First", said the lark, "I have heard that the leaves of the cabbage where they lay are the best food."

"But their mother begged me to give them dew and honey," cried the caterpillar.

"She knew nothing about it," was the answer. "And what think you those eggs will turn out to be?"

"Butterflies, to be sure!"

"Caterpillars!" sang the lark, "You shall be a butterfly yourself some day."

"That can never be," answered the caterpillar "Look at my long green body and these legs, and do not talk to me about wings and a painted coat! I believe everything I am told, if it is only reasonable enough."

"But it is not impossible," said the lark. "I see so many wonderful things as I fly and fly that I know no reason why there should not be more wonders yet. Receive what comes to you with trust, as I do. That is faith."

At that moment the caterpillar looked around and saw eight or ten little green caterpillars already making a show of a hole in the cabbage leaf. They had broken out from the butterfly's eggs.

Wonder and surprise filled her heart. Surely the rest of what the lark had told her might be true also. "Teach me your lesson of faith!" she cried. And the lark sang to her again and again his song of trust and faith.

Then the caterpillar talked all the rest of her life of the time when she should be a butterfly. But none of her relations believed her. When she was going into her *si rysisalis* she said: "I shall be a butterfly some day."

When she was a butterfly and was going to die, she said: "I have known many wonders—I have faith—I can trust even now for what shall come next."—*From Mrs. Gatty's Parables.*

CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE EDUCATIONAL FIELD

CHRISTIAN EDUCATION

Roger W. Babson

The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motives and purposes of the people. These motives are directed in the right course only through religion. Legislation, bounties or force are of not avail in determining man's attitude toward life. Harmony at home and peace with the world will only be determined in the same way.

Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership. With the forces of evil backed by men and money, systematically organized to destroy, we must back with men and money all campaigns for Christian education.

We are willing to give our property and even our lives when our country calls in time of war. Yet the call of Christian education is today of even greater importance than was ever the call of the army or the navy. I say this because we shall probably never live to see America attacked from without, but we may at any time see our best institutions attacked from within.

I am not offering Christian education as a protection of property, because nearly all the great and progressive movements of history have been born in the hearts of Christian educators. I do, however, insist that the safety of our sons and daughters as they go out on the streets this very night is due to the influence of the preachers rather than to the influence of the policemen and law-makers. Yes, the safety of our nation, including all groups, depends on Christian education. Furthermore, at no time in our history has it been more greatly needed.

We insure our houses and factories, our automobiles and our businesses through mutual and stock insurance companies; but the same amount of money, invested in Christian education, would give far greater results. Besides, Christian education can insure what no corporation can insure; namely, prosperity. As the great life insurance companies are spending huge sums on doctors, scientific investigations and district nurses to help improve the health of the nation, so we business men should spend huge sums to develop those fundamental religious qualities of integrity, industry, faith and service, which make for prosperity.

I repeat, the need of the hour is not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more Christian education. This is not the time to reduce investments in schools and colleges at home, or in Y. M. C. A. and similar work in China, Japan, Russia or South America. This is the time of all times to increase such subscriptions.

CHURCH NEWS

REVIVAL SERVICES AT LAGRANGE, GEORGIA

We have just closed a wonderful revival at La Grange. As a result of this meeting seventy members have been added to the churches—sixty of these being received into the Christian church, eight into the Methodist Episcopal church and two into the Baptist church. The church was crowded at each service, many being turned away for lack of room. Brother T. C. Casady, President of the M. P. Conference, Birmingham, Alabama, did the preaching. We hope to have him again soon. The offering was \$102.00.

Ninety-four members have been received into this church since Conference.

We will begin our meeting at LaGrange church (No. 2) Sunday night, May 22. We hope to have a great meeting at this place.

C. W. HANSON.

LaGrange, Ga.

N-C-S-S-A-C-E-C

Do you know what these letters stand for? They might stand for NO-CAUSE-SHOULD-SEVER-AND-CAN-CE-LE-AR-NE-ST-C-ON-V-IC-TIONS. Well how about your convictions regarding the SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION of the North Carolina Conference? Do you think we ought to have a Convention? A real good Convention? Do you think *your school* should be represented? Honestly, do you think you can be loyal to the cause of Christ, your church and Sunday school, and *not do your bit* toward making the Convention a success?

I believe that *your convictions* are that your school should be represented and that if possible *you should be there*. The Convention meets this year with the good people of Reidsville, N. C., July 12-14, and they are getting ready to entertain you. Will you disappoint them? Please do not, but rather begin right now talking, walking, and boosting the Convention and keep it up until we make our reports, back to our own individual schools and Societies.. The program

for the Convention promises to be a good one; every reply to invitations to speakers, talkers, and singers, so far received have been optimistic, and encouraging. Please keep in mind the date, July 12-14, the place, Reidsville, N. C., and elect your delegates early, and see to it, that the school or Society pays their traveling expenses. Don't forget the slogan—"MEET ME AND MINE AT REIDSVILLE" July 12-14, 1921. Thanks.

C. H. STEPHENSON, *President*
Raleigh, N. C.

VIRGINIA BEACH—SEASIDE CHAUTAUQUA

If ever there was a time when our pastors, young people, and church workers should attend some summer conference for Christian work it is now. The matter of religious education should have a far greater consideration than it has had. Our Seaside Chautauqua has been planned this year with our needs in mind.

Rev. W. Percy Fletcher of Toronto, Canada, is a specialist in rural church and Sunday school work. For years he has been among the best of our rural pastors. His success there was so marked that the Ontario Religious Education Council secured him as Superintendent of their rural religious education work where his work has been highly successful. He will instruct us on such subjects as these: "Development of Rural Community Ideals", "The Rural Need of Religious Education", "Rural Church and Play Life", "Adequate Rural Programs for Boys and Girls", "Training Rural Workers". It is highly important that all our rural churches have some of their workers there. They will get great help from one of the most practical workers who knows our own church's need. We shall look for you at Virginia Beach, July 18-24.

WARREN H. DENISON,
Chairman Program Committee

CHARLES W. McPHERSON, M. D.

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BURLINGTON, NORTH CAROLINA

SOLEMN VOWS

CHILTON-HARRIS

On Saturday, May 14, 1921, at 11:00 A. M., at the home of the bride at Reidsville, N. C., Mr. Eddie I. Chilton led to the the marriage altar Miss Effic Harris. The words which made them one were read by the writer, using the ring ceremony. After the ceremony the couple left on the noon train for a short bridal tour. After their return they will reside in Reidsville.

These young people have a large number of friends who wish for them a long and happy life.

W. L. WELLS.

WALKER-THOMPSON

On May 25, 1921 at six o'clock P. M. Miss Grace Nannie Thompson became the bride of Mr. Edward Graham Walker. The marriage ceremony was performed by the writer at his home in the presence of a few invited friends. They will reside in Burlington, N. C., where they lived for some time.

J. W. HOLT.

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)
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Marriages and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of ½ cent a word.

Original poetry and rhyme not accepted for publication.

THE BOOK SHELF

Issued When Convenient by the Office Force.

Volume I

June 1, 1921

Number 3

BOOK NEWS

BOLSHEVISM AND SOCIAL REVOLT By Daniel Dorchester, Jr.

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"I think your book will be very useful, and I have read it through with great interest."—**Charles J. Bullock, Professor of Economics in Harvard University.**

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The Little Puppy that Wanted to Know Too Much
The Cock, the Mouse and the Little Red Hen
Grunt Grunts and Smiley Smile
Tale of Peter Rabbit
How Peter Rabbit Went to Sea
Peter Rabbit at the Farm
Peter Rabbit's Christmas
Little Bunnie Bunnikin
Little Lambie Lambkin
Little Mousie Mousiekin
Little Dearie Deer
Little Squirrelie Squirreliekin
Old Red Reynard the Fox
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Red Riding Hood
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1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

BURLINGTON, N. C., JUNE 8, 1921

NUMBER 23

Criticism of the Bible

THE EDITOR

WE have never been alarmed over the amount of criticism given the Bible. Every piece of writing, however classed, is subject to criticism and usually gets it. Criticism is a refining process that either finds the dross or the gold. The more the critics rage about the Bible the more prominent it becomes, the more printing presses it takes to print the multiplied millions of copies demanded by the reading world. The critics are not buying them all and we know it.

Each attack upon Holy Writ is to arouse many minds to search again the Book of books—and so each attack becomes a living testimony for the Word.

The Bible is here to stay, to grow in popularity in usefulness, and ever defy the jabs of the critics. The Bible can stand the world's criticism and become more glorious with it. By criticism it has suffered, to be sure, but its gain thereby is greater than its loss. And that is the side of the optimist.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY



CONTRIBUTIONS



THREE COMMONS*

And as Jesus passed by from thence, he saw a man, called Matthew, sitting at a place of toll; and he saith unto him, Follow me. And he arose and followed him.—**Matthew 9:9.**

THE greatest single day of a man's life is the day on which he makes a life's decision. This is the account of such a day in the life of Matthew recorded by himself. It was the day of days to him and to this day all things led and from this day all things followed.

The text suggests three things which move forward in orderly fashion to a goal greatly to be desired. The first is

I The Common Task

"As Jesus passed by from thence" It was a part of the day's work. It was no uncommon spectacular setting, but just an incident of the common day.

It had been a busy day to be sure, as were all the days of Jesus and of those who follow in His train. But the incident of itself and its setting was of the commonest sort. The home town, the well-known street, the coming and going of the crowd, the place of toll, or seat of custom, which was all too common to the people of that land, the sitting, waiting officer watching his opportunity to gather in the toll, and all connected with the scene could have been duplicated a thousand times in that land in that day. Why should such a common scene as this be preserved for two thousand years and read again and again on the Sabbath morning in an American college in the midst of modern civilization?

But it isn't scenes or things which make life. It is men. It is not the things you meet, but the man who meets them that makes them live forever or die in a day. The story of that common incident is preserved to us today because of what Jesus and a man did with it.

In this quiet college town, this morning we are far from the world of work. This is the day and place of preparation for that greater world that you are to enter. Its distance gives color and hope of great things, but my word to you this morning is that most of the great things of life will be in the every day's work and "as you pass by from thence"—as you go from place to place or from common task to common task your great opportunities will come. As you get closer to the "dull gray load and the dull gray road" it will lose its inviting color except as you carry color to its drab surroundings and strength and cheer and hope to its tasks. But I must pass to the second thought and the heart of the record:

II The Common Man

"He saw a man called Matthew." Others saw a publican, a tax collector, a hated emissary of the foreign government which held them in subjection and a man classed with the "sinners". But *He* (Jesus) saw a *Man*

and beyond the office and beneath the garb He saw that spark of light and life "that lighteth every man that cometh into the world" and He called forth into its rightful place of power.

Jesus saw a man and that was what He was always looking for and bringing to light. Others saw houses and streets and customs and dress and profit and position, but Jesus saw farther and saw MAN without which houses and lands and silver and gold and things lose all their worth.

He is like the master builder in the forest. You and I see trees. He sees here a ship's beam, a pillar for a temple, a thing of use and beauty where we see only things. We see the soft or hard lines of the actual. He sees that which may be and helps to make it so.

The biggest thing on the landscape of this world is *man*. Nothing on earth is worth anything except in its relation to man. And if you have not learned that lesson your education is incomplete. Do you think of mathematics as figures and equations and parrellograms? Think of them again as agencies of justice and fairness between men. Do you think of English as a more or less beautiful flow of words? Think of it again as a wonderful tool with which to make the best of life known to the best and worst of men.

And your success in life will be just in proportion as you can see men with the Jesus insight. Do you see clothes? They are important. Do you see culture? That is more important. Do you see and have eyes only for men in your class or above as the world may define class? Then God help you for you are a failure now. But can you look beyond the accident of dress and the privilege of culture and the power of position and the prestige of wealth and see real men and women and children and defy all the camouflage and conventionalities to hide from you that thing which was created in the likeness of God and will return to him for judgment? If you can you have the Jesus outlook and insight you will win. You have the God Almighty thought who so loved the world and all the men and women and children in it that he gave his best to save them.

Jesus saw a man. He came looking for men. Seeking for them. Everywhere He went, his eyes and his life went out into the crowd to see and too bring out the man in need. And you will see what you are looking for. What you seek after. If you seek for gold, the glamor of that yellow peril will so fill your vision that other things will be dimmed. If you seek for position or power, the deadening hand of selfish ambition will hide from your sight the glory of service to men and women and the appealing cry of the little children of the world who need you.

Look for men out of which the Kingdom of God is to be built and all these lesser things will be added unto you.

*Baccalaureate Sermon preached to the graduating class of Elon College, Sunday, May 22, 1921, by Mr. Hermon Eldredge, Erie, Pa.

III The Common Goal

"And he saith unto him, Follow me. And he arose and followed him." The day's work has crossed the path of a man and manhood is recognized in him and now called forth. The call to be a Christ-man. A citizen of the Kingdom of God on earth and in heaven.

I have called it the common goal because it is the common goal of all the men and women and children of the world. It contains that for which in their uttermost hearts they seek and desire. They may not recognize it. They may not be willing to pay the price for it, but above all else they desire it.

For what does the world desire? Is it gold or that which gold is supposed to bring: Happiness? Is it position or that for which position is supposed to stand: Satisfaction? The power of accomplishment.

The poor woman at the well thought that she wanted the things of earth but Jesus said unto her: "If thou knowest the gift of God and who it is that speaketh unto thee thou wouldst have asked of Him." That is the word: "If you only knew". If you only knew my brother what Christ can mean to a life for happiness, for satisfaction, for peace, for power, for all that we seek for in life—we would ask him and at his word follow him to the end of time.

And that poor woman when she did find out—when she did know—"left her waterpot" and with it all her preconceived notions and in her joy ran like a child to neighbors with whom before she would not have passed a word and cried: "Come see a man" that has put hope and joy and blessing into my life and can do the same for you.

Someone has said that a rejected Christ is "a misunderstood Christ or a misinterpreted Christ" and I am inclined to think that it is as much the latter as the former.

"The Lord Christ dwelleth not afar
The King of some remoter star
But here among the poor and blind
The weak and helpless of mankind
In things we do, in words we say
Life of our life, He lives today."

You are going out into a world that needs Him and that needs you in just such proportion as you have Him to bring to them. You are going out into a tired old world that has tried everything but Christ and has failed in it; into a world tired of war and seeking peace. Into a world tired of class and élan and seeking for Brotherhood. Into a world of oppression and seeking for liberty. Into a world sick of the results of diplomacy and intrigue and seeking for an honest and open way out.

And may I quote to you that the world is awakening to its need. Business speaking through its greatest statistician, Roger Babson, says: "The greatest asset of business is not money or things but integrity and good will and these are not the product of business or the law or the courts, but they are the product of religion." Diplomacy speaks through the American minister to the Near East and says: "The solution of the problems of

the world is found only in the teachings of Jesus Christ applied to life." Statesmanship speaks through Lloyd George and the premiers of six allied countries and says: "In whatever direction we go, we are marching into the fog. The problems before us are not political but spiritual."

You are to go forth into a dull, gray world and in the humdrum of the day's work you may forget or lose the "vision splendid" which you saw from afar. You may become like Bunyan's man with a muckrake who could look no way but down at the sordid things of life while an angel stood over him with a waiting crown.

But the thing to remember is that no matter how dull the day or how common the task there is a way out and that way is through the common man under the leadership of Christ. Somehow through the daily grind with folks of common clay we must get the vision and under the leadership of the Master of men, go forward to its accomplishment.

And the day is at hand. It is your day. The next twenty-five years will be the greatest years of history. We are so close to the mountain that we cannot see its size or distinguish its outlines—but it is there. Women have come within only a few months to stand by the side of men in this common task. The greatest moral reform the world ever saw was placed on our statute books January 16, 1920—only sixteen months ago. You are going out into a new America and a new world. The next ten years, says John R. Mott, will mean more to the world than any one hundred years of history. O, how you need the vision that the common task may not appal you. How you need to work with men and God to bring things to pass.

God grant you the vision. God grant that no sordid or common thing will make you forget or be disobedient unto that heavenly vision.

A GREAT AIRPLANE ACCIDENT

During a terrific wind and electrical storm on May 28, 1921, a Curtis-Eagle airplane crashed to earth near Indian Head, forty miles southeast of Washington, D. C. The ship struck the ground nose first and the force of the impact was so great that it threw the big Liberty motor back on top of the pilot and passengers, killing all. There were seven men in the plane, two civilians and five of the army. The plane was returning from a trip to Langley Field near Newport News, Va., and had just crossed the Potomac River when it ran into the storm. The exact cause of the accident probably never will be known as all were dead before the wrecked plane was reached. Captain De Lavergne, air attache of the French embassy, who made the trip to Washington declared the plane to be unbalanced and refused to return in it. Officials at Langley Field say that the plane was apparently in perfect running condition when it left there and the pilot bears one of the best reputations. There are few cases when every person is killed as in this incident. Army officials of the air service say the accident is the worst in the history of aviation in the United States, either military or civil.

THE CHRISTIAN ORPHANAGE---ITS HISTORY AND PROGRESS*

THE young children ask bread, and no man breaketh it unto them. We are orphans and fatherless and our mothers are widows." Such is the lamentation of Jeremiah nearly six hundred years before Jesus came; but George Muller, in 1836, without money, but not without faith, founded an orphan home in England, and that grew into a home with two thousand children in 1875.

The first care of Christianity is that of the helpless, and none are more helpless than orphans. Childhood is not only the ward of the church, but the hope of the nation. The armies of the future are in the cradles of the present; and the rulers of the world are now in the lap of motherhood. But when father and mother forsake, the Lord will take them up. Orphans become a charge upon the Church; they must lie upon her lap, feed at her table, and sleep upon her bed. "Take heed that ye despise not one of these little ones." Necessity is the strongest appeal to man and to God. There is no greater appeal than helplessness. It was the lost condition of man that brought help by the way of the cross. *The Christian Orphanage* is the Lifeline cast out by the Church to parentless children. Rescue work is the heart of Christianity; prevention is its hand and its hand at work.

I want to trace the growth of an idea into an institution, and to show the faith that becomes reality. Samuel was God's answer to Hannah's prayer; and this institution is God's answer to the prayer of the Church. The Children's Corner in *THE CHRISTIAN SUN*; Uncle Edwin, Aunt Minnie, Uncle Tangle, Uncle Jim; a prayer, a suggestion, and the Corner became the Orphanage. A little child shall lead them; but men and women will do more than follow; they will sacrifice and give, and pray again, until the hill is crowned with buildings, and their halls are filled with happy children.

The first suggestion of this institution was made by the President of the Southern Christian Convention at the Elon College Convention in 1892. At that Convention Mrs. J. L. Foster reported that she had received from Mrs. J. P. Barrett, former Secretary of Children's Mission, 65 cents, and had collected herself \$4.50, making \$5.15 which was the cash in sight; but the idea was planted in the heart of the Convention.

At the Norfolk Convention in 1894, Mrs. Foster reported that she had paid to A. Moring, Treasurer, \$17.11.

At Burlington in 1896, D. J. Mood reported that he had received from Mrs. J. L. Foster \$14.75, and had collected \$52.21, making a total of \$66.96. At this meeting D. J. Mood resigned as "Uncle Tangle", and J. L. Foster was chosen his successor in 1897. The president appointed, at this session, W. S. Long, J. A. Mills, and E. L. Moffitt as an Orphanage Committee.

At Raleigh in 1898, Foster reported \$472.18 in treasury; the Committee reported that they were helpless until funds were provided; but recommended that J. L. Foster continue to raise funds through the Children's Corner, as "Uncle Jim"; that the children had set a good example which all might follow; and that a committee be appointed to receive bids for the location of an Orphanage. P. H. Fleming, J. W. Holt, J. A. Mills, W. S. Long, and G. S. Watson were appointed.

At Franklin, Va., in 1900, J. L. Foster reported \$1,893.80 in hand, and the committee recommended that he continue the work of raising funds, and that seven trustees be chosen with power, with the Executive Committee to locate an Orphanage, if any offer justified such action.

At Asheboro, N. C., 1902, the committee recommended that a site be secured, that charter and By-Laws be prepared, and that the Orphanage be set in operation; that \$3,000.00 was in the treasury.

At Driver, Va., 1904, report showed \$4,500.00 to the credit of the fund, and W. S. Long, J. L. Foster, and W. J. Lee were elected to go forward with the work.

At Burlington, N. C., 1906, the committee reported that the charter had been secured, 112 $\frac{1}{4}$ acres of land had been purchased at a cost of \$2,210.14, and Elon College had been selected as the location. The following trustees were elected: W. H. Carroll, L. M. Clymer, G. S. Watson, Elijah Moffitt, J. O. Atkinson, C. D. West, and I. W. Johnson. The idea gained steadily and faith took on hope and determination.

At Greensboro, 1908, reports showed that the work had gone forward with good success. Building had been erected and the doors opened January 1, 1907, and the following had been expended:

Land	\$ 2,210.14
Account of Buildings	8,557.46
Current Expenses 18 months.....	5,453.49
Total	\$16,221.09
Indebtedness	\$ 3,000.00
Net Value	\$13,221.09
Donations for Furnishings	\$ 1,000.00
Real Net Value	\$14,221.09

The Christian Orphanage was now in operation with Rev. J. L. Foster, Superintendent; Miss Dora Edwards of Raleigh, house-keeper; and Miss Annie H. Kissell, assistant in general work; with 24 children in the building.

Suffolk, Va., 1910, report showed 35 children in care of the institution, total collections in two years \$15,422.82; total expenditures \$10,074.07 which, added to previous expenditures of \$16,221.09, made \$26,295.16, with four sources of revenue: 1. Children; 2. Sunday Schools; 3. Thanksgiving Offerings; 4. Personal Donations.

Raleigh, N. C., 1920, W. K. Holt, Chairman of the Board, reported receipts for the biennium \$44,675.30; the purchase of 62 acres of land at a cost of \$6,250.00, making 174 $\frac{1}{4}$ acres of land; building with heat, light, and water, and farm greatly improved; caring for 60 children. The idea with \$5.15 in 1892 had grown into an institution with real assets worth \$100,000.00 in 28

*Address and dedication by Rev. W. W. Staley, D. D., President Southern Christian Convention, at the formal opening and dedication of the Baby Home of the Christian Orphanage, Elon College, N. C., May 24, 1921.

years, and the Church has showed her *faith* by her *works* in a home for the homeless, a school for the ignorant, and an altar for the churchless.

This history is written deep in the life of the brotherhood; the manger hears the angels sing again; and the children increase in wisdom and stature, and in favor with God and man. The Orphanage is the cradle of liberty, the altar of sacrifice, the promise of a new joy for those who hold up the hands of Chas. D. Johnston and his co-helpers. Who is the greatest in the Kingdom of Heaven? A *little child*; for of *such* is the Kingdom of Heaven.

Now, this new Baby Building crowns this sacred hill, and little ones are to find here a *home* in the lap of *Christian Charity*. It is the expression of a benevolent conception, material liberality, architectural design, spiritual faith, and Christian purpose. Within its walls will be housed the babes of misfortune, and they will be nourished and trained in the *home of hospitality*, and led to Jesus Christ who made such a spirit and such an institution embody His love and care for children. His loving arms were not more tender when entwined about the necks of the little ones, than His Spirit enshrined in this home founded in His name and kept upon for His glory.

DEDICATION OF THE BABY BUILDING

We dedicate this building to Almighty God, "The Giver of every good and perfect gift"; we dedicate it to Jesus Christ, "the author and finisher of faith"; we dedicate it to the Holy Spirit who "takes the things of Christ and shows them unto us."

We dedicate it to Christian freedom, Christian benevolence, paternal service, the care of orphans, the family altar, and religious hope.

We dedicate it to helpless and hopeless humanity, to human generosity, and to sacrificial service for unfortunate babyhood. We dedicate it to broken homes, as the expression of the love of the Church for the friend of children, and for the love and care little children deserve as wards of the Kingdom.

We dedicate it to departed parenthood whose place it tries to fill in the name of Jesus who honored children by taking them up in His arms, and laying His hand upon them.

We dedicate it to HOME, SWEET HOME, now and forever; to family worship; and to the honor of that House with many mansions.

We dedicate it to the great work of feeding, clothing, and training neglected children for citizenship, home-lovers, and workers in the vineyard, in the name of the Father, Son, and Holy Spirit.

—Amen.

OUR VIRGINIA LETTER



SINCE my last letter was written I have attended the commencement at Elon College and was very glad to see that work making progress on the part of the faculty and students of that institution. It was surely one of the best commencements which it has been my privilege to attend there, or anywhere else.

Bro. Hermon Eldredge, Erie, Pa., though a layman, preached the Baccalaureate Sermon on Sunday, May 22, 1921. It was not my privilege to hear this sermon, as I did not arrive in time, but I heard through others that it was a great sermon. The thought was said to be far from any "shilly shallying."

On the evening of the same day, President Harper gave the Baccalaureate Address on *Christ, Our Sufficiency*. I missed that, too, but I do not doubt it was given in his usual vigorous style. It is a wonder at times to see the amount of work one man can turn off, and do it so well. Dr. Harper does not ordinarily seem to tire under heavy burdens. However little he may seem to tire, that fact is no evidence that he is not carrying burdens too heavy for any one man to carry in safety for so many years. Some day he will tire and then—he must rest more, or break down completely. He should take the rest.

Monday the class day exercises were given. The Art Department also gave an exhibition of its work, as did also the Domestic Science Department. At night came the presentation of the Oratorio by the college Music Department—it was *The Holy City*, by A. R. Gaul, and was a great credit to the institution. The sentiment of the Oratorio was the best suited to the institution, I have ever heard given there.

Tuesday came the graduating exercises of the senior class. It was a day of rejoicing on the part of the class and their many friends. I believe I have never witnessed an occasion of that sort when so nearly every speaker was at his or her best. If I am not mistaken there were more than forty graduates. The Alumni oration was given Tuesday night by Prof. G. C. Davidson. It was a great day for the college and the attendance was large.

On Tuesday morning at 8:00 o'clock the Board of Trustees met and they had a busy day, for the whole work of the Trustees must be done that day, as well as attend the graduating exercises of the day. Governor Morrison of North Carolina gave the literary address and did it quite well. Then in the afternoon at four o'clock the "Baby Building" of the Christian Orphanage was dedicated. Dr. W. W. Staley gave the address of dedication, and now our Orphanage is prepared to receive another large group of orphans, and we have no doubt that in six months or a year, we shall need yet more room. The new building is called the "Baby Building", not because it is so small, but because it is to give shelter to the smaller children, as I presume. The building itself is a very imposing structure and is a credit to our people.

Tuesday night, just as the Trustees were finishing their day's work, I left by the Southern Railway for Richmond, Va., and from there I went directly to Waverly, Va., where I found Rev. J. L. Foster waiting to take me to Spring Hill church in Sussex county, where I was on the program to speak, giving the Memorial Day address. Though the roads were in bad condition, yet Bro. Foster's faithful "Henry" took us in good time. When we arrived not a great crowd had assembled, due no doubt to the inclement weather, but it was not long till the people began to come in larger numbers. Meanwhile the friends were decorating the graves of loved ones who had been called home.

Spring Hill church was one of my early pastorates, now more than forty years ago, and there I had some of the best friends of my early ministry. This fact alone made the occasion one of special interest to me. At length we heard the call of the pastor to come in as the exercises of the day were about to begin. It was not only *Memorial Day*, but it was also a *Home Coming Day*, and many of the friends of this grand old church came to pay their respects not only to the dead, but also to visit the sacred spot of their early Christian training, which had been such a power in shaping their lives in their earlier days, and of necessity the day was one of unusual interest.

The day's exercises opened with a short song service, led by Bro. J. A. Faison. Of course, those who know Bro. Faison will not need to be told that he did his work well, as did also his singers. Rev. J. L. Foster, the pastor, opened the service by leading in prayer. Deacon J. T. White gave the address of welcome, and he did it well, although he declared it was the first time he had ever tried to make a public address. Dr. T. Edwin Baird, Norfolk, Va., responded in a good speech to the address of welcome. Then Deacon C. C. Richardson read a short history of the church. Although it was short, it was most interesting and gave a fine setting for the day, showing as it did, some of the great historical facts in the life of the church. Bro. Richardson has the distinction of being the only surviving member of the church who was active in its work just following the days after the Civil War, and if I am not mistaken, his wife is the only surviving lady member who was active in the same period. The infirmities of life are laying upon these two servants of the Lord the burdens which come with the weakness of age. Bro. Richardson's historical sketch formed a background for the fine address which was to follow, on "*What This Church Has Accomplished*", by Senator J. E. West, who also is a product of old Spring Hill church. The address was well conceived and well delivered. He got his start in life under the moulding influence of this church. It was one of the best addresses I ever heard from him, and that is saying much because I have heard him again and again. I wish I could give THE SUN's readers a brief of the address. It melted the hearts of many in the audience, as he recounted the battles the old church has had in its history and the victories it had gained. This address was followed by a communion service. As two of the ex-pas-

tors were present, namely, Revs. J. T. Whitley and J. Pressley Barrett, they were invited to conduct the communion service. The season was one of remarkable tenderness, moving the people with a deep emotion. Among the most interesting incidents following the communion was the meeting in front of the altar of three brothers, who had probably not met in the old church but few times, if any, since they were there, more than thirty years ago, to see their father and mother laid to rest. It was not strange that they fell upon one another, embracing each the other and weeping together, for their hearts were deeply stirred by the memories of their childhood days, when father and mother kept watch over their young lives, ever seeking to guide them to the ways of truth and righteousness. Those were precious moments and they will not be forgotten by many so long as life lasts.

Dinner was then served, and, in keeping with Spring Hill's well established reputation, the dinner was abundant and all that any one could reasonably ask.

During the remainder of the recess hour many groups of children were seen to gather about the sacred spot where their parents are sleeping the long sleep, till the resurrection morning shall come. Many hearts were moved with an emotion they have not often experienced. The first address after the dinner hour was by Bro. B. E. White, the Mayor of Waverly. He spoke on "*Why We Should Love, Honor and Preserve This Church*." I had known him in boyhood and young manhood, but I did not expect to hear such a fine address, couched in such beautiful language, as he gave us. Then Dr. Whitley spoke for a few minutes, recalling many stirring incidents of the days when he was pastor here, away back in the "seventies". He still remembered the tragic incident of the breaking in of a bridge near by, just as he was about to administer baptism to a number of candidates. He described it graphically and called the names of a number of persons he helped out of the water, in which they had been plunged to the depth of seven feet, and yet no one suffered serious injury. He was himself deeply moved as he spoke of those days and the dear people with whom he labored. After this came the closing address of the day on "*Our Precious Dead*". The speaker could scarcely talk as he referred to many who were his devoted friends in the days of his early ministry, who are now sleeping their last long sleep in the cemetery, just outside of the church. Then the choir led, joined by the congregation, in the great old hymn which we sang so often in those days of the long ago: "*We Shall Gather at the River*". It was a moment of tenderness and joy because of the thought the hymn expressed. I have rarely, if ever, witnessed such an occasion, so deep and tender.

My letter is already too long, but I must speak of two other things. One is the good work which our Bro. Foster and the Spring Hill church has accomplished during his pastorate there, and that is especially the beautiful memorial windows which have been put into the building since I was there a few years ago. They are of the art

glass kind and very neat and beautiful in their simplicity, besides the church has been otherwise improved, till now it is one of the nicest country churches of my acquaintance.

And the last item I must mention is the old spring. It is still there in its overflowing abundance. It has been substantially inclosed in cement and it pours forth a great volume of water, its outflow being about six inches wide and about two inches deep—it is very cold and clear. It issues from a hill which we must descend to the extent of about fifty feet below the level of the upper land to reach its limpid waters. It is a great old spring, and how true it is to that, of which it is a beautiful symbol—the outpouring of the Holy Spirit upon them who are thirsting for the water of life. I shall long remember this visit to this dear old church, and may the blessings of God be upon it now and to the end of its earthly service for Christ in the saving of the people.

J. PRESSLEY BARRETT.

Holland, Va.

ELON LETTER

THE Elon Preparatory Department is no more. For thirty-one years it has served the Church and State well, but changed conditions and ideals made its demise advisable. Many students of former days will lament its passing, but in recent years students and Alumni have insistently demanded its discontinuance. A year ago the Board of Trustees voted one-half of it out and this year the remaining half was eliminated. When Elon opens in September for the first time in her history she will be a College only.

What consequences will follow?

There will necessarily be a falling off in attendance. Last year the dropping of one-half the preparatory department caused a net loss in enrollment of twenty-nine. There were seventy-three preparatory students this past year. We cannot hope to gain this large number in College classes and so our enrollment will again go down. The friends of the College can materially help us to make the loss relatively small by putting forth special effort to send us new students. Many of them have already agreed to do this. I invite all to do so.

But this loss in numbers will be more than offset by the gain in public estimation. When Elon began thirty-one years ago, all Colleges in these parts found it necessary to maintain preparatory departments, because of the inadequate high school facilities. Today there are good high schools in every section and the standard Colleges have accordingly discontinued these departments. The logical and inevitable thing has therefore been done in eliminating this department. The Board of Trustees has acted wisely.

But those of us who were "preps" here, including such dignitaries as the editor of THE CHRISTIAN SUN, DR. J. E. Rawles, Prof. N. F. Brannoek, and the writer of this letter, to say nothing of the more distinguished "preps" of other days, will never regret that Mother Elon nurtured us not only during our College days, but that she also extended us the welcome hand when we were

plodding the highway of learning in the uncertain days of high school life. We will indite the epitaph of the Elon Preparatory Department on our own hearts in grateful memory and we will lay a wreath of undying green on her last resting place. We shall not forget while life lingers, the happy, helpful experiences of our "Prep" days.

And at the same time our rejoicing over the fact that Alma Mater has at least emerged a full-fledged College will not be surpassed by that of any others, nor will our efforts to fill her full in September of College students only be eclipsed by any. We "preps" of the good old days challenge those not so fortunate as we to vie with us in the effort to bring new students to Elon in September.

W. A. HARPER.

SUFFOLK LETTER

CHURCH loyalty includes loyalty to church institutions; and church institutions are such as are founded and supported by the Church. Such loyalty is not sectarian, because sectarianism is intolerant. Saul, before his conversion, was a sectarian of the rankest type. He was very religious, but he was very intolerant of the Christians. He says himself, "after the most straitest sect of our religion I lived a Pharisee." But he says again, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem; and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them." Saul was a fine type of religious education without a change of heart. There is a false notion in our day that Christian education can save society; but the danger is that it will trust overmuch to the intellectual processes, and leave out the essential experience of regeneration. Saul had everything except this new birth; and yet, he was an intolerant sectarian. A real Christian experience changed his heart, his thought, and his life. After his vision of Jesus his name was changed to Paul, and he says: "I am made all things to all men, that I might by all means save some." His sectarian spirit died, but he was ever loyal to his relation to the Church. He even died for the cause to which his regenerate life gave its loyal support.

Church loyalty is not sectarianism. It is fidelity to institutions of the denomination to which one has given his name and his implied support. What are these institutions? First, the local church, without which all other institutions would die. Loyalty to the local church embraces financial support, regular attendance, fellowship and cooperation in the activities of the organization. To neglect the essential maintenance of the local church is to close the fountain of Christian service, and to kill the life of the Church at its head. Loyalty here prepares for loyalty to all the institutions which the denomination fosters at home and abroad. The Church paper is the mouthpiece of the organization, without which the

(Continued on page 12)

EDITORIAL

RECEIVING MEMBERS INTO THE CHURCH

The general public has been saying for some years that too little importance is being attached to receiving members into the Church. Generally it is announced that *so* and *so* desires to join the Church, and if there are no objections, the person will be received.

Dr. W. G. Sargent, Providence, R. I., has been kind enough to permit us to use a form which he is using this year in receiving Juniors into church fellowship. The form is only tentative and will probably be revised. Dr. Sargent offers it to the Brotherhood for criticism and will welcome any comment for, against, or he shall be glad to receive suggestions in any way. His address is 138 Lenox Ave., Providence, R. I.

Instructions for Church Membership

1. GOD.

Who is God?

God is my Father in heaven, and the Father of all men, women and children everywhere.

What is the Nature of God?

God is Spirit, perfect in wisdom, love and power.

What is God seeking to do?

To make all men, women and children like Himself, perfect, according to their ability, in wisdom, love and power.

What does God want me to do?

With His help to build a character that is strong and true.

How may I know His will for me?

In four ways: by hearing Him speak to me in my conscience, by making Christ my friend, by studying the Bible and by learning from others who are striving to do His will.

2. CHRIST.

Who is Jesus?

God's Son and Savior of all who follow Him.

What does He do?

1—Reveals God.

“Neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal Him.”—Matthew 11:27.

2—Brings us into loving fellowship with our Heavenly Father.

“No one cometh unto the Father but by me.”—John 14:6.

3—Shows us how to live.

“Jesus saith unto him, I am the way and the truth and life.”—John 14:6.

4—Lives with us as our friend to give strength to be good.

“I am the vine, ye are the branches; he that

abideth in me and I in him, the same beareth much fruit; for apart from me ye can do nothing.”

—John 15:5.

What is Jesus' invitation to all men?

“Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn from me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy and my burden light.”—Matthew 11:28.

3. THE CHRISTIAN.

What is a Christian?

One who loves Christ and tries to do God's will as Christ reveals it.

Do I become like Christ at once when I accept Him as my Savior?

No, I must grow to be like Him.

What are the means of growth?

1—Companionship with Christ (including prayer.)

2—Attendance at church and religious services.

3—Christian companionship.

4—The study of the Bible.

5—Doing God's will as I know it.

4. THE CHURCH.

What is the Church?

It is the voluntary association of those who love God and who seek to bring in His Kingdom on the earth.

Why should I join the Church?

A—Because it will be easier for me to live a Christian life if I associate myself with those who are Christians.

B—Because through the church I can best help God bring in His Kingdom.

What must I do as a Church Member?

A—Be loyal to the church by attending its services, always speaking kindly of it and helping, to the full degree of my ability, in the work it is seeking to do.

B—Support it financially by laying aside a proportion of my income for its use.

5. THE SACREMENTS.

What are the Sacraments of the Church?

Baptism and the Lord's Supper.

What is Baptism?

A sign of cleansing from sin through Christ.

What is the Lord's Supper?

A sign of Christ's love and death for us.

6. THE BIBLE.

What is the Bible?

It is many books bound into one, containing the record, especially in the life of Jesus, of God's endeavor to make Himself known to His children.

7. SIN.

What is Sin?

Sin is disobedience to God's will.

What must I do when I have sinned?

Three things: Ask God to forgive me, seek to make it right with the one I have wronged, and resolve not to do it again.

8. HEAVEN.

What and where is Heaven?

Heaven is where any one of God's children does the will of God here on the earth, and will be where we are able to do His will more perfectly, when we have laid aside the body, through death, and dwell with Him in the Spirit.

"IT MUST NOT BE AGAIN!"

These are the words spoken by President Harding while standing among the flag-draped coffins of 5,111 dead soldiers from France on the steamship pier at Hoboken, N. J., on May 23.

"It must not be again". The words will go down the ages, but will have a deeper meaning to the fathers and mothers of those 5,111 dead soldiers, and all the other dead of the war, than to any other class of people.

But words are not sufficient. The country wants action—immediate action—that conditions during the past few years shall not happen again. Let the day hasten when armaments shall be reduced, a world peace program settled upon and the assurance that "it must not be again."

WORLD HAPPENINGS

TULSA RACE RIOT

A special grand jury has been called by District Judge Valjean Biddeson to investigate the race riot that broke out in Tulsa, Okla., June 1, in which at this time thirty men are known to have been killed, nine whites and twenty-one negroes. The governor has asked that the conduct of the police department and sheriff's office be investigated. Representative citizens have met and condemned the city and county law enforcement. General C. F. Barrett, in command of the state troops called to Tulsa to maintain martial law, declares all the trouble to have been incited by "an impudent negro, a hysterical girl, and a yellow journal reporter."

CUT IN RAILWAY WAGES

On June 1, 1921, the United States Labor Board has handed down a railway wage bill cutting the wages of the railway men on an average of twelve per cent. This bill is to become effective on July 1. In some classes of labor this bill completely wipes out the increase granted by the \$600,000,000 wage award of July 20, 1920. The order affects members of thirty-one labor organizations employed in 104 railways. The carriers claim that wages in similar kinds of labor have decreased, that food and clothing have decreased from eighteen to fifty per cent. and that on account of so many unemployed in the

United States the purchasing power has weakened. This reacted upon the railways. The board accepted the conditions as presented and granted the wage cut.

CHINESE ON THE PHONOGRAPH

How to pronounce Chinese is a difficult enough problem for Americans. But the Chinese themselves are having trouble in finding enough qualified Chinese teachers who can enunciate the symbols of the new Phonetic Script, now being taught by order of the Ministry of Education. So an enterprising book company has begun the manufacture of a set of phonographic records containing six double sided discs for twelve lessons. "We are greatly interested in the spread of the Phonetic Script in China," said Dr. W. I. Haven, General Secretary of the American Bible Society, "because it means an unprecedented demand for Bibles in that great country. Already the calls are more than we can respond to. The Phonetic Script will provide several millions of new readers for Bibles and other literature during the next five years."

THE COLORADO FLOOD

On June 4, 1921, flood waters from the Arkansas which had been swollen by cloudbursts, swept through Pueblo, Col., and caused deaths that may total six hundred, and property damage in excess of \$10,000,000. The railroad yards were left filled with mud-covered debris, two trains overturned with their passengers, business houses inside and out were filled with the same slimy mud, brick buildings were undermined and wrecked, frame buildings were swept away and in many cases the inhabitants were carried away with them. A party of business men who assembled for a dinner at the Minnequa Club, had to remain there until rescued. Damage was increased by fires started by lightning and could not be quenched because there was no power to combat them. All lights were put out of order and the place was in darkness, the water supply was put out of commission by the flood and this left the city without drinking water, the roads to the outside were so torn up that it was almost impossible to get over them. A relief train carrying water, milk, food and tents was sent from Denver.

At 2:30 o'clock the following day, just when Pueblo was beginning to recover from the terrible disaster of the first waters, the Skagway reservoir, between Florence and Victor, suddenly gave way and again, within one hour, the city was flooded with the waters of the Arkansas. This new flood did not develop so seriously however, and at 6 p. m., the river was receding slowly. The highest point reached by the water was between six and eight feet. Much credit is due to the rescue work of the Colorado rangers, the police and troop C of the Colorado National Guard. They went to their work with the zeal of real heroes and scores of persons today owe their lives to the bravery of these men. The aid of the federal government was offered by President Harding in a telegram to Governor Shoup of Colorado.

THE OBSERVATORY

J. E. MASSEY

PROSPECTS OF PEACE IN IRELAND

Is it true that Ireland will finally come to terms of settlement with Great Britain and content herself as a member of that constituent body? Will she forget that Celts and Englishmen disagree, that the two islands constituting the United Kingdom are at present dependent upon each other (certainly they are) to the extent that peace will be of greatest importance to them by remaining united? Or will war and devastation continue unrelentingly and apparently to accomplish no purpose?

A victory seems to have been gained for the Unionists in the recent elections in Ulster. According to the *New York World*, the Unionists win 40 of the 52 seats to the Northern Parliament, with greatest gains made in Belfast. This shows that in Ulster Ireland, or what is sometimes termed as "Protestant Ireland" that further union with England is becoming stronger.

But street fighting has been in progress in both Southern and Northern sections of the country. At Dublin, following the carefully planned Sinn Fein raid, the fine old Custom House is in a mass of ruins; and the dead, chiefly spectators of the fight number at least ten, probably more, over 100 are held prisoners, and except for the military in the streets there would be no semblance of order or government. All of this is being done in defiance to the appeal of the Pope for peace and conciliation.

A prospect for peace is overshadowed by prospects of war, and *vice versa*; until it is well nigh impossible for one to discern the outcome. There is scarcely anyone, be he Irish or Anglo Saxon, that does not feel that Ireland has received unjust treatment in the past—in history. England as well as Ireland is aware of this, and it is to no purpose to dwell further on the past, but rather the future.

Peace is bred by forbearance and understanding sometimes as well as by force and lawlessness. Force and lawlessness breed only more force and lawlessness without end. Would not the Irish accomplish "freedom" better by yielding to the friendly council of the Pope, who, like other people, sees the futility of the continued demonstrations of the Sinn Feiners. If separation must come, would it not be infinitely better for Ireland to follow a policy similar to that of South Africa since the Boer War—that she will first live in peace and prove her ability and integrity to claim government for herself since she cannot obtain it at present in her divided state?

WHAT ARE WE READING?

Of the 5,101 new books published in the United States during the year 1920, one book out of every five is fiction, one out every eleven is a book of sociology and eco-

nomics, one out of twelve history, and about one out of thirteen is classified in the field of religion and theology. The other books following in order of importance of numbers are: Books of poetry and drama, technology, science, and juvenile books.

The bare numbers of books, however, do not mean so much to the average reader as the gains and losses in books of various fields of knowledge. Only in consideration of these with the whole can one make anything like a trustworthy estimate of current thoughts, current problems, and the trend of the country's literary activity.

Fiction is credited with the biggest gain—250 in a total of 1,154. Other notable gains were made in geography and travel, books for juvenile readers, poetry and drama, biography and memoirs.

Is it not natural that there should be more of these books at this particular time or period of our national history? Books of fiction have no doubt been increased through the period of stress upon the popular imagination augmented by the Great War. Fiction always precedes fact it seems, and thus we may judge that this does not necessarily mean that people are deserting truth, but that truth has failed to find correct emphasis and expression in strictly historical books, for the present (there being a loss of 101 books of history compared with the year 1919).

Books on geography and travel, too, follow the wider knowledge and acquaintance of the people of the United States with the rest of the world, primarily on account of the war. And another possible reason for such an increase would be that the daily newspapers and magazines have acquainted the public more with foreign problems and interests so that (the war being over) people desire more of the exotic and far-fetched, or want to travel and "see for themselves".

The increase in books for juvenile readers reflects an increase in interest on the part of the country's youth growing into manhood and womanhood, for better education and a wider range of knowledge; much of this no doubt being inspired by the incoming heroes and their response to the national challenge for education on the part of the vast (but none too vast) army of teachers.

A STEP TOWARD DISARMAMENT

The adoption by the Senate, without a dissenting vote of the Borah amendment to the Naval Appropriation Bill marks a long step forward in the campaign against competitive armament, says the *New York World*.

The amendment stands:

"The President is authorized and requested to invite the Governments of Great Britain and Japan to send representatives to a conference which shall be charged with the duty of promptly entering into an understanding or agreement by which the naval expenditures and building programs of each of said governments—to wit, the United States, Great Britain and Japan—shall be substantially reduced annually during the next five years to such an extent and upon such terms as may be agreed upon, which understanding or agreement is to be reported to the respective Governments for approval."

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

THE BULLETIN

Dr. W. A. Harper spoke twice at the new Christian church at Franklinton, N. C., on Sunday, May 29. On last Friday he gave the literary address at the Fremont High School commencement.

As we go to press word reaches us that the Central Executive Committee, of the Seaside Chautauqua and School of Methods, has changed the meeting place of the Chautauqua from Virginia Beach to Ocean View, Va. Full particulars next week.

A recent note on this page stated that Pleasant Grove (Va.) church recorded resolutions of appreciation in behalf of Rev. W. C. Hook, retiring pastor. The church was Ingram of the Pleasant Grove-Ingram pastorate. We cheerfully correct the error.

On June 3, Dr. D. A. Long delivered an address in Concord, N. C., on the "Life and Labors of Jefferson Davis", at a special dinner given by Mr. D. R. Coltrane and Col. Harris in honor of the Confederate Veterans of Cabarrus County.

The General Education Board of New York City, after an investigation of Elon College on April 30 by its Field Secretary, Dr. E. C. Sage, has awarded that college a grant of \$5,000.00 a year for the next two years as assistance in meeting the increase in professors' salaries.

Mr. L. Roy Johnston for four years a member of the faculty of Oak Ridge Institute has accepted a position with the High Point City Schools. He will leave the latter part of June for Nashville, Tenn., to attend the summer session at Peabody College for Teachers where he intends to pursue graduate study leading to an M. A. degree in the field of education.

The New Providence Memorial Association held its annual meeting last Sunday, June 5, at Providence Christian church, Graham, N. C. The annual address was delivered by Attorney Junius Parker of New York City. The attendance was large and the program well rendered.

An organization of a club called the Y. C. C. has been effected at Elon College. This club is for the benefit of the young men and is to emphasize social recreation and

religious purposes. The club is to have a class in the regular citizen's Sunday school and has elected Dr. W. A. Harper for its teacher.

Pastor B. F. Black, Franklinton, N. C., sends this message: "Sunday, May 29, was great with the Franklinton church. President Harper was with us and at his best. Our new church opened for services. Full house. \$10 000 property and paid for—16 members Preaching first and third Sundays, with prayer meeting every Thursday night."

Readers of THE SUN will note that the usual letter written by the Orphanage Superintendent is absent this week. Bro. Johnston has been very sick for several days and unable to attend to his office duties. He is better at this writing, and the Brotherhood will remember him at a throne of grace for his good health so necessary in the great and noble work which he is doing.

This personal letter is received from Mr. Hermon Eldredge, Erie, Pa., which we admit to print:

"Dear Brother Riddle: I must express to you my appreciation of your kindness and cordiality in my reception to Elon and to Burlington. I was greatly pleased with your plans and performance in relation to the work and surely wish you every success. Our stay at Elon was a delightful one and will long linger in our memory. Aside from the pleasure of our daughter's graduation and honors, the people were very kind and it was a great privilege to speak both at Elon and at Burlington. If I can be of service at any time I will be glad to respond to the limit of my time and ability."

CHINESE RELIEF FUND

Previously reported	\$629.40
Bethlehem church (Valley Va., Conference)	2.50
Concord church (Valley Va., Conference)	5.50
Mayland (Valley Va., Conference)	20.50
Total	\$657.90

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CONTRIBUTIONS

(Continued from page 7)

Church is dumb. Every family in the Church should subscribe for the Church organ. In the case of the Southern Christian Convention it is THE CHRISTIAN SUN. It is what the Church says and does. It is the expression of her faith, her activities and her purposes. Subscribe for THE SUN today.

Missions, both home and foreign, include all operations among the unchristianized and untaught: neglected areas in the homeland, and benighted lands far away. Such enterprises enlarge the vision, enoble the life, and obey the Master, "Go ye therefore, and teach all nations;" but in teaching others, we learn ourselves. Real teachers are the greatest learners. It is as binding on members to support the missionary enterprises as it is to support the local church. To say "I do not believe in missions" is equivalent to saying, "I do not believe in the Church."

Educational institutions furnish the trained workers for Kingdom service. The nations have their military and naval schools to train soldiers and seamen for service. Denominational colleges are essential to denominational existence. Students trained in other institutions lose their love for and loyalty to their Church. There is no surer method of building a great denominational life than for members of the Church to send their children to their own college. In the case of our own constituency this means Elon College. It is the shrine of a constituency, the embodiment of a sacred purpose to enlighten, train, and equip the young for loyal and useful service. *Now is the time to decide to send your sons and daughters to Elon.*

The Christian Orphanage is the concrete expression of a worthy charity that grows in the life of the Church. The dedication of the new and beautiful Baby Building, as a cradle for the least ones of the orphan family, needs and desires a contribution from the whole Church. That building says for God: "As one whom his mother comforteth, so will I comfort you."

W. W. STALEY.

IF I WERE A PREACHER

I was greatly interested in reading the articles published in THE SUN some time ago under the titles of "If I Were a Preacher," and "If I were a Layman." Perhaps the time has passed for saying anything further along that line, but recently there have some things happened which has caused the writer to do some very serious thinking.

If I were a preacher I would not cater to the worldly element in the church, but try by the help of the Lord to win them to the life which is Christ. The Lord's work cannot be carried forward to success by worldly, dancing, card-playing, theatre-going church members. The prayer and co-operation of two or three, or, even one consecrated, God-fearing, Spirit-led Christian are worth more, do more to build up the church and publish abroad the Kingdom of God, than a host of church members who are walking after the flesh instead of the Spirit.

Then if I were a preacher the church which I served should not go in ignorance concerning what the Bible teaches about Church order and Church discipline. Not long ago there was a man elected to the office of deacon in one of our churches, who would not have been elected by that church had the pastor instructed the people before nominations were made. He is the wealthiest man in the church, and he is perfectly willing to direct all the affairs of the church, (if the other members will finance them.) He takes the name of the Lord in vain, transacts business dishonestly, shamelessly uses vulgar language and circulates malicious lies. The Bible tells plainly what the qualifications of a deacon should be. Church members ought to read the Bible for themselves, but only comparatively few search the Scriptures. It is pitiful to see people trying to do the Lord's work, not knowing what He requires or will accept. If I were a preacher I would teach my people to observe *all* things the Lord has commanded, even in the Pauline epistles. I would rather face the wrath of scores of worldly church members than face the wrath of God and hear His "depart from me ye workers of iniquity."

MINNIE LOHR.

Mt. Vernon, Ohio.

GENERAL NEWS

The French Guillotine was named after Dr. Joseph Ignau Guillotine, the first President of the First Academy of Medicine, organized in Paris 1804.

Today the mind of the Negro is inflamed by injudicious reports of his race. The press has a great responsibility along this line—let it beware.

Two gatherings of the Republicans will take place Wednesday. The national leaders meet to name a national chairman to take the place of the present chairman, Will Hays.

Ruth Wagner, of Chicago, who is blind, has completed the regular four year high school course in three and a half years and graduated as an honor student. She goes to the University of Chicago next fall.

Five North Carolinians graduated at the University of Virginia the past term. At Elon there were four graduates from Virginia, one from New York, one from Pennsylvania, one from Porto Rico and twenty-nine of the Old North State.

According to reports published June 5, 1921, there is a slight increase in unemployed since April 1, 1921. This increase is supposed to be about one-half of one per cent during May, according to a statement made public by the Department of Labor and based upon reports from 1, 428 firms employing each 501 or more persons in 65 principal centers of the country. Unsatisfactory transportation conditions are blamed partly for decrease in work.

WOMEN AND THE KINGDOM

RALLY DAY AT CHAPEL HILL

Rally Day exercises were held at the Chapel Hill Christian church, on Thursday, May 19. The meeting was presided over by Miss Mamie Pickard, while Miss Lillian Long acted as Secretary.

The meeting was opened by the singing of "All Hail the Power of Jesus Name." Devotional exercises were conducted by Rev. S. C. Harrell, of the Durham Christian church, followed by the singing of "Holy! Holy! Lord God Almighty."

Roll call of the churches in the district was as follows: *Chapel Hill*—Mrs. E. W. Neville, Miss Lillian Long. *Damascus*—Not represented.

Durham—Mrs. J. P. Avent, Mrs. Maynor, Mrs. Boone Mrs. Howard and Rev. S. C. Harrell.

Goshen's Chapel—Not represented.

Mebane—Not represented.

Mt. Zion—Not represented.

O'Kelly's Chapel—Not represented.

Mrs. J. P. Avent made report of the work of the Durham Society. She reported twenty-seven members enrolled. Meetings well attended and one-half of their apportionment for the year already pledged. Cradle Roll, twenty members.

Mrs. E. W. Neville made report of the work of the Chapel Hill Society. She reported sixteen active members, and one honorary. One-third of the apportionment already paid. Mrs. J. W. McCauley reported nineteen members on Cradle Roll.

Miss Bessie Holt reported that she had for free distribution, programs for the W. M. S., Y. P. S., and W. W. S.

After discussion as to why the churches not represented did not send delegates, and whether or not they had W. M. S.'s in their churches, Dr. Atkinson made an urgent appeal for volunteers to go to some of these churches, nearby, and organize societies. Misses Lillian Long, Mamie Pickard and Mrs. Franklin Partin volunteered to go to Damascus and try to organize, while Mrs. J. P. Avent, Mrs. Maynor and Rev. S. C. Harrell volunteered to go to O'Kelly's Chapel for the same purpose. Miss Holt was listed for Mt. Zion and Mebane.

Hymn—"Toiling On", followed by a stirring address by Dr. J. O. Atkinson, text taken from Matthew 26:36, 28:18-19. Prayer.

Adjournment for lunch.

Hymn—"Praise Him! Praise Him!"

Devotional exercises by Rev. B. J. Howard. Scripture read from John 10th chapter.

In the absence of Mrs. W. A. Harper, Mrs. W. H. Carroll read her paper on "Discussion of Goals for the Year". Round table discussion was also conducted by Mrs. Carroll.

Dr. Atkinson spoke briefly on the new field which is to be opened in China. Rev. H. S. Harcastle is to go to this field when he is prepared.

Mrs. E. C. Baskin, wife of the pastor of the Baptist church gave a short talk on the organized work of the Baptist church as to the different societies.

Miss Bessie Holt gave a most interesting, and touching address on "Our Young People". The vivid description of the condition of the people at Fancy Gap, both as to their religious and physical life, brought tears to the eyes of her listeners. Prayer by Dr. Atkinson.

Mrs. J. P. Avent was elected President of this district for the coming year, with Miss Lillian Long as Secretary. Collection amounted to \$12.05.

There being no further business for the day the meeting was adjourned.

LILLIAN LONG, *Secretary*

OUR ORPHANAGE

FINANCIAL REPORT FOR JUNE 8, 1921

Amount brought Forward\$9,719.74

Children's Offerings

Dorothy Moore, \$0.10.

Sunday School Monthly Offerings

Oak Level, N. C., \$1.53; Rock Stand, Ala., .50; Rose Hill, Ga., 3.77. Total \$5.80.

Miscellaneous

Rents, \$12.50; Rents, 6.00. Total 18.50.

Baby Home

Union Bible Class, Pique, Ohio, \$10.00; Capt. W. H. Turentine, 25.00; Standard Grocery Co., 175.00; C. F. Neece, 10.00; L. E. Atwater, 100.00; Burlington Hardware Co., 50.00; Mrs. Minnie Andrews, 5.00; Dr. R. M. Morrow, 25.00; Elizabeth Vincent, 5.00; Mrs. J. E. Vincent, 5.00; J. E. Vincent, 10.00; J. D. Luke, 10.00; Dr. J. T. Stewart, 5.00; Waverly, Va., Sunday school, 18.35; Dr. and Mrs. W. A. Harper, 100.00; A. F. Perkins, 10.00. Total \$563.35.

\$1.00 each

Emma Williamson Atkinson, Miss Carrie Fields, Miss Ida Williamson, Mrs. W. H. Turentine, Mrs. Jos. P. Harden, Mrs. J. H. Pierce, A. W. Preddy, Mrs. R. R. Marks, Virginia H. Luke, J. T. Cish, Mrs. Massey, Mrs. W. G. Bradshaw, Mrs. W. B. Bogwelch, Mrs. J. S. Carden, Mrs. J. F. Harward, Mrs. Sue Jones, J. A. Hassie, Miss Ida Hassie, Mrs. A. J. Massey, A. J. Massey, Mrs. Pichard, Mr. Pichard, Mrs. R. D. Thompson, R. D. Thompson, Coy Clayton, G. V. Massey, J. M. Sandson, W. Kelley, E. J. Kenedle, Hubert Johnson, J. W. Boyd, A. T. Crutchfield, W. H. Boone, A. E. Maynor, L. R. Riddick, E. E. Slaon, Rev. S. C. Harrell, Mrs. G. V. Massey, Allie Fuquay, Jola High, Mrs. D. L. Burnett, Beulah Knott, Lottie Harward, Essie Reed, Esther Massey, Mrs. C. L. Clindle, T. L. Clindle, Miss Verta Minnis, Miss Dora Mann, Miss S. B. Lee, J. W. Stuart, Laura Tally, Mrs. S. M. Dosur, Mrs. N. A. Whitman, Dr. R. C. Helfenstein, Mrs. R. C. Helfenstein, Bal. check enclosed \$15.00. Total, \$72.00.

Total for the week, \$659.75. Grand total, \$10,379.49.

President Harding, Sunday A. M., Preached a sermon of faith in established American institutions and of hope for a day of peace and good will throughout the world. The President spoke from a woodland pulpit overlooking General Washington's historic camping ground in Valley Forge.

CHURCH NEWS

DURHAM, N. C.

The Durham church has just closed a very successful series of evangelistic Meetings. These meetings began on May 8, and closed on the 22. Rev. Geo. D. Eastes conducted the meetings and Mr. Alfred Shumate of Lima, O. led the music. Mr. Eastes preached excellent sermons throughout the series. His methods are devoid of all objectionable sensationalism, and his messages preach a high standard of Christian living and service as well as a strong appeal to the unconverted to accept Christ.

Our people were delighted with the work of Mr. Shumate. His ability as a soloist is very marked. And his genial personality soon impresses the people and leads them to sing with him. Mr. Shumate knows how to infuse a deep spiritual note into the singing which contributed very materially to the success of the meetings.

As a result of the meetings twenty-two united with the local church, five gave their names to unite with other denominations, and there are several others who will join later. The church members were also greatly helped by the services. The work in Durham is growing steadily in interest and power, and we look forward with large hopes to the future.

STANLEY C. HARRELL, *Pastor*

SEASIDE CHAUTAUQUA

Virginia Beach—July 18-24

Our people will receive some strong meat at this year's Chautauqua. It will not only be entertaining but it will be profitable to every one who attends.

Dr. L. E. Smith will conduct the morning Bible hour. All who know Dr. Smith will recognize that it will be a treat to sit at his feet and catch a message, not only for the day but for life. His theme will be "Sonship". His subjects are: The Bestowal of Sonship.—The Test of Sonship.—The Blessing of Sonship.—The Satisfaction of Sonship.—The Mission of Sonship. Such will be the opening of each day's program.

Dr. R. C. Helfenstein will conduct the closing period each forenoon of the Chautauqua. Dr. Helfenstein, like Dr. Smith, is one of our strongest men. He is pastor of the great church at Dover, Delaware. He will give a series of Sermons through the week. The theme of the series is "Paths to Happiness", and his five sermons in order are: Happiness via the Pathway of Poverty.—Happiness via the Pathway of Sorrow.—Happiness via the Pathway of Purity.—Happiness via the Pathway of Loyalty.—Happiness via the Pathway of Service.

It will be worth your while to attend the Chautauqua, to hear these two strong men of our own brotherhood bring to us there at the opening and closing of each day's splendid program such messages as these.

WE ARE EXPECTING TO MEET YOU AT VIRGINIA BEACH.

WARREN H. DENISON,

Program Committee

S. S. AND C. E. CONVENTION AT LEAKSVILLE

The Sunday School and Christian Endeavor Convention of the Virginia Valley Conference which met at Leaksville, Page County, from May 11 to 13 inclusive, was a great success.

The Wednesday night session was opened with devotional services by Rev. W. T. Walters, D. D., of Richmond. The address of welcome was delivered by Mrs. R. P. Crumpler, the wife of the pastor of the Leaksville church. The response to this splendid address of welcome was made by R. A. Larrick, of Winchester, president of the Convention.

Other features of the Wednesday night meeting, were short talks, which were made by Revs. W. T. Walters, A. W. Andes and C. A. McDaniel.

The Thursday session was opened with devotional exercises conducted by Rev. A. W. Andes, of Rockingham county. Announcement was made that J. O. Atkinson, of Elon College, Mission Secretary of the Southern Christian Convention was sick and unable to be present. A special prayer for his speedy recovery was led by Rev. W. T. Walters, D. D.

The annual address was delivered by Rev. A. B. Kendall, D. D., pastor

of the First Christian church of Washington, D. C., who used as his subject, "The Church of the Future. What Shall it Be?"

The report on Cradle Roll was made by Mrs. A. W. Andes, showing thirteen cradle rolls in the Convention with an enrollment of one hundred and fifty-four.

Rev. R. P. Crumpler made an address on "The Sunday Schools versus Modern Infidelity", calling attention to the modern forms of infidelity and recommending the Sunday school as a great force in teaching the principles of true religion.

The report on Home Department was read by the Department Secretary, Mrs. N. M. Hasler. She reported ten Home Departments with an enrollment of 133.

Rev. W. T. Walters, D. D., made a splendid address on "Methods of Improvement for the Sunday School Worker." The strong feature of Thursday night's session was an address on "Power of Prayer" by Rev. C. A. McDaniel of Winchester. The Rev. Mr. McDaniel also sang a solo of his own composition.

The Friday morning session was opened by devotional services conducted by Rev. J. C. Barrett, of Harrisonburg. The report of Teacher Training was read by the Department Secretary, Miss Pearl Huffman. An address on the "Needs of Our Young People" was given by Rev. A. W. Andes.

Rev. W. T. Walters, D. D., spoke concerning the work of the Board of Religious Education, saying that Miss Lucy Eldredge had been employed to give full time to the work in the Southern Christian Convention and will begin her work on July 8.

Rev. J. C. Barrett, of Harrisonburg, made a splendid address, taking as his subject, "A Challenge to the Sunday School."

Rev. A. B. Kendall, D. D. opened the afternoon session Friday with devotional exercises. W. C. Wampler made the report on Christian Endeavor. The report on Organized Classes was made by Mrs. R. A. Larrick.

A chalk talk, subject, "Hiving Bees" was given by the Rev. Dr. Kendall.

The following officers were elected: R. A. Larrick, president; R. Roy

Hosaflook, vice president; A. P. Liskey, secretary, Department Secretaries: Christian Endeavor, W. C. Wampler; Organized Classes, Mrs. R. A. Larrick; Teacher Training, J. E. Foster; Home Department, Mrs. N. M. Hasler; Cradle Roll, Mrs. A. W. Andes.

Reports showed that the Sunday school paid for missions during the year, \$126.57, as against \$8.03 four years ago, and that they paid to the orphans during the year, \$325.36 as against \$93.28 four years ago.

The Convention will meet next year at Mt. Olivet near McGaheysville.—*News and Courier, Luray, Va.*

CALLED HOME

APPLE

John L. R. Apple was born June 19, 1870 and departed this life May 23, 1921, aged 50 years, 11 months and 6 days. He was a member of Freeden's Lutheran church. His words of consolation were that he was ready to go but regretted to leave his family. He leaves to mourn their loss a wife and five children besides two brothers two sisters and a host of relatives and friends.

The funeral was conducted at his church by the writer.

J. F. APPLE.

WALLS

On May 21, 1921 the death angel came to the home of Bro G. W. Walls and took the spirit of Floria Walls back to the one who gave it. Florina was the oldest child of Mr. and Mrs. G. W. Walls, and was 31 years of age. She had been a member of Hank's Chapel for about 20 years, and was a good girl, although she suffered a great deal all of her life but for all of this she never complained. On the following Sunday she was buried in the cemetery at Hanks Chapel to await the resurrection morn. May the Lord bless the bereaved ones. Funeral conducted by her pastor.

J. S. CARDEN.

JONES

Mrs. Dorothy Ann Jones, wife of Mosley Jones, was born January 22, 1832 and died May, 10, 1921, aged eighty-nine years, three months and eighteen days. She is survived by two children—J. T. Jones, of Virginia, and Mrs. B. P. Moore of North Carolina; nineteen grandchildren, forty-five great grandchildren, and one great, great grandchild.

Sister Jones never made a public profession of faith in Christ, but was a great Bible reader and expressed a saving hope in her last hours. She was a great lover of children, and those who knew her loved her.

Funeral services were conducted by the writer at New Lebanon Christian church

in the presence of a large number of sorrowing relatives and friends. Interment was in the church cemetery. May God comfort those who mourn.

W. L. WELLS.

SHOMO

Samuel Jackson Shomo of Shenandoah, Va., died May 16, 1921, aged 53 years, 10 months and 13 days. His death was caused by acute indigestion. He is survived by his widow, ten children (four sons and six daughters), one brother, three sisters, and several grandchildren.

Bro. Shomo had been a member of New Port Christian church for thirty years. During this time, he had lived a consistent Christian life and always bore his part in the financial support of his church. Although he moved to Shenandoah four years ago, to be nearer his work, he was deeply interested in the welfare of his church until the day he died. During his last illness and only a few hours before his death, he inquired of the writer concerning the progress of the work being done toward repairing New Port church.

The funeral services were conducted and the body laid to rest at New Port, Thursday, May 19. A very large crowd of friends and relatives were in attendance at these services. The sorrowing loved ones have our sympathy and our prayers. The funeral services were conducted by the writer, Bro. Shomo's pastor.

R. P. CRUMPLER.

MUNFORD

N. B. H. Munford died at his home near Zuni, Isle of Wight County, Virginia, April 16, 1921, at the age of seventy-one years and thirteen days. He was a member and deacon of the Antioch Christian church. For many years he was Superintendent of the Sunday school and was greatly beloved by all who knew him. In 1872 Rev. J. P. Barrett, D. D., Rev. J. T. Kitchen and the writer entered the Suffolk Collegiate Institute to fit ourselves for the ministry and through the association became as brothers. Brothers Kitchen and Munford have completed their work and have gone home to Heaven. Barrett and myself are yet in the good fight and will be until the battle is over and the victory is won. Brother Munford was the founder of the Christian church at Isle of Wight C. H. and out of it came the church organized by Rev. M. B. Barrett and Rev. J. T. Kitchen. Bro. Munford's life was not a failure. He did many good things which will long be remembered. I hope to meet him in the better home. Bro. Munford leaves one brother, Mr. Chas. T. Munford, one sister, Miss Mollie Munford, of Greensboro and a host of relatives and friends. His funeral was conducted by his pastor at the grave and his remains were laid to rest in the family burying ground. May the Lord bless and comfort the dear bereaved ones.

H. H. BUTLER.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

MAKING RELIGIOUS EDUCATION POPULAR

The International Sunday School Association is a great Interdenominational Sunday School organization which, with its constituent bodies, constitutes the largest organization for the promotion of Christian work that exists outside the denominations themselves.

The Association accomplishes its work through a system of auxiliary Sunday School Associations consisting of 65 State and Provincial Associations, over 3000 City and County Associations and approximately 10,000 District and Township Associations.

A volunteer army of nearly 300,000 men and women serve as officers of these several thousand organizations. This vast machine serves more than 175,000 Sunday schools in the country by bringing to them the most improved plans and methods of work, and thus seeks to bring all Sunday schools up to the highest possible level of efficiency. Thus through the thousands of conventions, institutes, training conferences, special campaigns and the personal contact with local schools through the County and District Association officers and leaders, every Sunday school in the land is benefitted by this vast system of organization that links up the local school with the District, the District with the County, the County with State and the State with the International Association which is the great driving force back of the whole machine.

Practically every type of work that is found in the average Sunday school has been put to continent-wide usage through the efficiency of this organization.

The International Sunday School Association is a Discovering and Producing organization whose function it is to pass on to the Sunday schools of the country the very best, and approved methods of Sunday school work. To do this effectively it maintains its great system of State, County, City and District Associations. There is a minimum of delay and inefficiency in the functioning of this great machine. Within an amazingly short time after the release of new plans from the International head-

quarters, the message has worked its way down the line until it reaches practically every Sunday school in the country, from the largest city school to the remotest little Sunday school in the coal towns of Pennsylvania or the back hills of the Ozarks in Missouri.

Take for example the plans for the National Mother and Daughter celebration, which was observed in all parts of the country. A suggested program for this celebration was sent to the State Associations which in turn sent out printed programs by the thousands to the County Associations. The County machine brought their district units into play, schools were visited in the interest of the event, plans were presented and explained in hundreds of conventions and institutes. Special Committees were named to head the celebration, with the result that thousands of Sunday schools throughout the land observed what has proved to be one of the most profitable of the special days of the Sunday school. Mothers are brought into the Sunday school, older girls are brought back again, after having drifted away and untold good will come from this effort that had its origin in the International Association.

It is to increase the effectiveness of this type of work that the International Sunday School Association and the Sunday School Council of Evangelical Denominations are uniting their forces to make possible a National Program of Religious Education. The campaign for \$150,000 is to help inaugurate this new movement.

NEAR EAST RELIEF Clothing Campaign

Last year America sent 750 tons of clothing to the Near East, but this supply is exhausted and the clothing worn out. A tremendous need for clothing now exists, as is shown by such recent cablegrams as the following:

Erivan—"Urgent need for food and clothing." Constantinople: "Refugees arriving from Caucasus, escaping persecution, naked, destitute." Beirut: "Aintab still ravaged by battle, cold and lack of supplies. Aleppo refugee problem growing worse. Cargo old clothing welcome for refugees.

New tragedies along Turkish frontier. Probable American relief only hope for thousands."

During a three-inch snow fall in Kars on October 30, 1920, fifty thousand Armenian men were stripped of everything by the invading army, to be driven into the plain unclad. Edward Fox, District Manager of Near East Relief had no clothing to give the men. He did have in his warehouse twenty thousand empty flour sacks. These he distributed as far as they would go and the men were driven off to the wintry plain with only these for covering. Americans have but to think of those heroes whose marching feet left bloodstains in the snow at Valley Forge, to realize the even more heroic endurance of the patient hosts of little children, girls, mothers and grown men in the Caucasus who are now so much more destitute, and will next winter be so much more in need of protection from the snow and biting cold.

The clothing cast aside as worthless by our people here in America would provide comfortable covering for every unclad one in the Near East, and would be an untold blessing to thousands who have been stripped of all their possessions.

It is such a little thing to dig those sack-off garments out of the clothes box and send them down to the Bundle Station, but to at least one, and perhaps several human beings in that far-off land, it may mean the difference between life, hope, strength and almost certain death.

May 18 for Northern, and May 25 for Southern California. Near East Relief Bundle Stations will be opened, *for one day only*, in all the larger cities. Please leave your bundle at the station, or send by parcel post to Near East Relief warehouse, 549 West 39th St., New York City, N. Y.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

OFFICE OVER CITY DRUG STORE

Office Hours: 9:00 a. m. to 1:00 p. m.

and 2:00 to 5:00 p. m.

Phones: Residence 153; Office 65J

BURLINGTON, NORTH CAROLINA

NEW SOUTHERN TRAINS FOR SUMMER TOURISTS

Additional trains on three lines leading to Asheville, giving overnight service between the Western North Carolina metropolis and the principal points of the South for the accommodation of summer tourist travel to the "Land of the Sky", will be inaugurated by the Southern Railway System on Sunday, June 26. Eleven new sleeping car lines will be established on the same date:

The new trains and sleeping car lines will be as follows:

Between Columbia and Asheville, handling through sleeping cars between Charleston, Wilmington, Savannah, Augusta and Asheville.

Between Atlanta and Asheville, handling through sleeping cars between Macon, Atlanta and Asheville.

Between Chattanooga and Asheville, handling through sleeping cars between New Orleans, Chattanooga and Asheville.

New sleeping car lines, to be handled on trains already in service, will be established as follows:

Between Memphis and Asheville on the "Memphis Special"; between Nashville and Asheville via the NC-&STL Ry. to Chattanooga and thence on the "Memphis Special"; between New Orleans and Asheville via Mobile and Montgomery to Atlanta and beyond on trains 35 and 36; between Norfolk and Asheville on trains 3 and 4 to Danville and beyond on trains 11 and 12.

A contributor to *Life* quotes the first stanza from an old number and adds the second:

"I used to think I knew I knew
But now, I must confess,
The more I know I know I know
I know I know the less."

You know, at first I thought you thought

You thought you thought you thought,

But now I think the more I think

The more I think you ought.—*Life*.

FOR SALE

5,000,000 Porto Rico sweet potato plants, \$1.25 per 1000. Prompt shipment. Dorris Plant Co., Valdosta, Ga.

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

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IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY



CONTRIBUTIONS



THE VANTAGE GROUND OF ALUMNI*

IT gives me great pleasure on this occasion to look into the faces of my former class-mates and college-mates, and to share with you the reminiscient joys we all feel at this time. I am also pleased to see so many of the older graduates who entered upon their larger tasks of life before it was my privilege to be a student in Elon. Although time has changed both the color and the amount of our hair (the amount may be more or less, according to circumstances), and though the cares of life have brought looks of responsibility to our faces, yet our hearts are still young and our spirits buoyant, and we shall doubtless find much real joy here tonight in reviving the memories and the experiences of our college days at this institution.

Possibly our Alma Mater is not yet old enough to have clinging about her a garment of legends and time-flavored conceptions known as *traditions*, but in the strength and beauty of fully matured womanhood she stands adorned in the immaculate robe of pure and lofty ideals, of unfaltering devotion to truth, of Christ-like spirit proven in her service to humanity. This is the Mother Elon enshrined in the hearts of her alumni—this the guardian spirit to whom we now pay our vows, and renew our declarations of loyalty to the principles and the spirit she has instilled into our lives.

Dr. Frank Crane has said that generally it is not so much his purpose to say something new as it is to get people to think of the things they already know. I am not responsible for the task laid upon me tonight, yet I hope that I may arouse and possibly suggest a few ideas about which we should think clearly, appreciatively, and hopefully.

For a moment let us take a retrospect of this institution. Only a few years ago she was very small in material equipment and her enrollment of students reached few more than one hundred. Those were days of hard struggle and often of keen anxiety, yet there were in this undertaking men of great courage and unshaken faith—Dr. William S. Long, Dr. W. W. Staley, Dr. J. U. Newman, Dr. E. L. Moffitt, Dr. W. T. Herndon, Prof. S. A. Hollenan, our beloved "Uncle" Wellons, and others of great souls—men who saw a vision and whose vision has become a mighty reality in Elon College. What matters it if the material resources at first appear small, so long as they are wrought upon by great spirits? The Master touched and blessed a few loaves and fishes, and lo, great multitudes were fed and satisfied. In the service of Jehovah the oil in the cruse failed not, nor was the meal diminished in the barrel. In just such faith as this hope was nurtured until the ideals and the spirit of our Alma Mater took hold upon her sons and daughters

with that power which has multiplied many times both her material resources and her spiritual reserve. She is no longer small in equipment or in patronage, nor indeed can any institution be considered small which has accomplished great things well and added immeasurably to the world's store of good. It is to our part, our heritage, in the life work of this institution that I would direct grateful appreciation at this time.

And what shall we say of the men who have labored and some of whom are still laboring here? There are before me many Elon alumni whose conception and ideals of life and service have been definitely inspired and directed by the precepts and examples of faithful, consecrated instructors within these walls. Some have passed on to other realms and their rewards, others are still active here after many years of benign influence and undying service, and still others have taken up the great work in praiseworthy devotion to an endless benefaction. These choice spirits and consecrated souls constitute a galaxy of bright stars in the firmament of our experience, and their helpful light is constantly guiding us toward true nobility of character and unselfish service.

Just at this time, shall we graduates ask ourselves any questions of loyalty to the ideals we formed here in other years, or of faithfulness to the principles instilled by our instructors? Have we as the accredited representatives of this institution and its achievements sought faithfully and consciously to spread her influence and to establish among our associates in life the ideals for which our Alma Mater stands? Have we let slip many opportunities of showing the Elon spirit to the outside world? This is an individual responsibility, and the total weight of our influence as alumni will be no greater than the sum of the individual units. "By their fruits ye shall know them." The House of Hohenzollern is known by its product—Kaiser Wilhelm II, a super-Nero. The House of David is known by its peerless Prince and King of kings—Jesus the Christ. Several years ago the Rev. John E. White, of Atlanta, delivering the commencement sermon from this rostrum, made the statement that it was his sacred duty to complete his father. To each one of us comes anew tonight the challenge to carry on and to complete the work begun in our lives by Mother Elon for nobler manhood and womanhood, and to produce the fruits of righteous leadership.

We have heard much heretofore about leaders and leadership—leaders of the flashing, meteoric type, loving notoriety; others of the demagogue class directing the mind and actions of an unthinking, servile following; and still another group whose prestige has depended upon their social and financial standing. In contrast with these is there not an imperative need at the present time for a saner, deeper, more purposeful individuality back of the thinking and acting of every true citizen? It is

*Alumni Address by Prof. G. C. Davidson, Class '04, before the Alumni Association of Elon College, May 24, 1921.

suggested, then, that the standards of citizenship are largely determined by our self-expression and the power of cultured personality.

Inscribed above the entrance to the temple of Apollo at Delphi were these words: "Man, know thyself." It is indeed a grand thing for one to know himself, but a much grander accomplishment through that knowledge to be able to control himself, and to exert a restraining influence over harmful practices and conditions that exist in his community life. Thus it is that thought and effort combine to advance knowledge, purify the nature of man, develop his best powers, and enable him to keep true to high aims. The real strength of a man is measured by the power of the feelings and impulses he subdues, and not by the powers that subdue him. The work of true education has been to make men know how to conduct themselves for the highest good, and to develop in them self-possessed, courageous personality. Christian education is a foe to demagogues and to every scheme that limits the development of the individual. It increases every man's chances at proper self-direction. It raises the level of life to independent thinking and above the slough of blind subservence to the dictates of radicals and misguided reformers. Here is where a vitally personal leadership is most needed at this time. It is, therefore, incumbent upon each one of us, sons and daughters of Elon, to work out the ideals of this institution into concrete life-relationships. Both by precept and by example it is ours to prove that noble character is the real test of great souls and of great institutions, and to see to it that our Alma Mater's teachings are built into the citizenship of our great State.

It is said that "the world goes only where it is led." We seem to be living in a liquid world where the streams of human lava are flowing unguided throughout our industrial areas. If these human streams can be guided by wise minds into proper channels, then civilization will go forward with a leap; but if they are controlled by irresponsible agitators or by vicious propaganda disseminated by the press or otherwise, and if our leadership proves inefficient, then the hands of true progress will be bound and she will become a helpless prisoner.

The whole destiny of any people depends upon the quality of its leadership. Prussia went war-mad because she was led by militaristic apostles of ruthless force. Behold Prussia today, and the once boasted German empire! Russia went Bolshevik because her leadership was ignorant and fanatical. Today the whole world looks upon the spectacle of Russia with mingled pity and alarm. Extreme socialists in America have revealed to us their ideals of leadership by electing to public office convicted criminals from among their number. It is possible that America may yet go wrong, for already our schools have been invaded by Prussian advocates, and even now the mutterings of radicalism sound ominous. Class consciousness, that breeding place of strikes, industrial wars and revolution, is created and fostered by irresponsible minds filled with biased social ideas. Un-

less we shall have leaders who swear allegiance to Christian principles, we may yet end in confusion. Our educational systems are now on trial.

American Protestantism is now faced by a strong challenge. One-fourth of the people in the United States are members of the Protestant Church, two-thirds of the students in all colleges and universities are Protestant Church members, and thus the Protestant Churches are furnishing to America her leadership through the colleges and universities. Educated men are the world's leaders. Seventy-three per cent of all the people who become distinguished enough to get their names recorded in "Who's Who" are college trained. Only one per cent of the American population goes to college, yet from this one per cent comes seventy-three per cent of our leaders. The nine famous colleges first founded in New England were Church colleges, and of the first one hundred and nineteen established east of the Mississippi River, one hundred and four were Christian institutions. Out of Harvard came Samuel Adams; out of William and Mary came Thomas Jefferson; out of Princeton, James Madison; out of Dartmouth, Daniel Webster; and out of Yale, John C. Calhoun. Of the twenty-seven men who have been Presidents of the United States, seventeen have been college bred men, and sixteen of the seventeen have been educated in denominational schools. Our system of government, it thus appears, was framed by men who were trained in denominational colleges and whose leadership was developed under Christian instruction; and such men have always been the profoundest exponents and the ablest defenders of our republic.

A trained mind with a Christian conscience never yet led either a community or a nation astray. The world itself would never go wrong if there were a sufficiency of such minds. America has become the world's greatest democracy because her early leaders were Christian statesmen trained in Church colleges, and doubtless she will make further progress only in so far as that kind of leadership predominates. The Christian college is the only institution which even claims to produce leaders with both trained minds and Christian hearts. It is, therefore, fundamental in American life. Its influence can give stability to the turbulent world. Its teachings will banish Bolshevik ideas from American thought. Its graduates will direct distracted human activities into channels of peace. Christian education means law and order, constitutional government and civil liberty. How rich the heritage we of this institution have received, and how binding the obligation to use it worthily!

Never before has the call been so urgent for well-educated young men and young women both to do the intellectual work of our nation and to counter-act the evil influences that are leading many of our people into dangerous pathways. And I make bold to say that the kind of education needed is not *secular* but *religious*—such as is received in our denominational colleges. To stem the treacherous currents of unsettled economic, social, and moral conditions following the World War, demand the best conservatism of older heads and the wisest train-

ing of our young people. They must stand for law, for order, and for government unsullied and untainted by ignorant prejudices and criminal indifference to the vital issues before us at this great hour.

One of the supreme needs of human society today is a fearless spirit of individuality. In politics, in business, and in religion we see evidences of disgusting patronage and cowardice that make men servants to unprincipled schemes and selfish undertakings. Today the call is to patriotic duty no less than it was five years ago when the clarion of war sounded in our ears. The courageous performance of duty leads to true nobility; and this quality is not only one of the highest in human character, but is absolutely indispensable to true leadership. Such leadership as this requires nobility of feeling and of purpose. Action and character must be harmonious and cannot long be in conflict. There may be some good actions performed spasmodically or impulsively by those whose souls are not noble, but a steady, sustained life of constructive service, thinking nobly and acting courageously, is possible only when connected with those emotions and conditions which naturally produce noble deeds.


What then are our present duties? What is the prospect for tomorrow? Broader fields and greater achievements are ahead of us. Let us not forget that these are most probably individual fields and personal achievements for most of us, but that perfect units make a perfect whole. New heights are challenging us to higher endeavor. From our present vantage ground let us go forward with renewed zeal and a holier inspiration to meet the new day, and to perform its work as a sacred trust. Our forebodings shall be illumined by the light of our religious institutions, and our duties shall stand out clearly in strong relief. The work of our Alma Mater has been justified and glorified heretofore in the activities of her sons and daughters. Her spirit still lives in us, and because she has lived and does live, we shall not falter at life's high task—the educational task of getting the principles, the purposes, the ideals, the motives we need into all life and into its institutions. To accomplish this end we must follow a process which shall begin with our homes, and which shall continue through the Sunday schools, the churches, the public schools, and the colleges, yea, and through our professional and business life. Sound thinking inevitably leads us to the conclusion that if we desire a better and a different kind of world to live in, we can get it only by definitely training the leadership that will make it different. Such leadership must apply Christian spirit, motives, principles, and ideals to the manifold relationships in life.

The retrospect of our institution has been pleasant the contemplation of her present is inspiring, the prospect of her future is glorious. For us the gates of life swing just a little wider than ever before, our hopes are higher, our desires purer and deeper. It behooves the alumni of this and of every other Christian institution to stand four-square for religious education in our State and nation, lest the high type of Christian character we have idealized as our pattern should be marred and

stained by the harmful elements of secularism. True leadership is not blatant nor is it pompous; it is a well controlled, powerful, and pervasive force of character, uplifting, purifying, and directing the thought-life of a community on higher and more serviceable planes. This is the type of leadership that should be most coveted by graduates of our Alma Mater.

To you, fellow alumni, I put the entreaty; yea, for you I even dare to make the pledge, that in our thought, in our aspirations, and in our service exemplifying the principles of leadership and the ideals of Christian character which Mother Elon has instilled in our hearts, we shall never be so far away from her or from one another that we shall not be thinking of our heritage and hoping for her larger success; nor shall the standards of our Alma Mater be forgotten in our work until life's last sunset shall have turned the blue stars of our service into the golden stars of just reward.

OUR VIRGINIA LETTER

HE Editor of THE CHRISTIAN SUN asks me to tell how a church *can* raise money, now that I have told how it ought *not* to be done. Very well, but I thought I did tell, in the same letter, when I related the Greely incident. You may recall that a lady applied to him to tell her what else she could do to keep her church agoing financially, saying she had tried strawberry suppers, grab-bag games, oyster suppers, donkey parties and other such like things, but the church was steadily going down, and she wanted him to tell her what else she could try in her efforts to keep the church on its financial feet. Horace Greely told her to *try religion*. I meant that suggestion as indicating that religion indulged in plentifully, will bring a church to stand on its financial feet, but as that did not seem to be sufficient, I will now give a brief prescription for enabling a church to finance itself all right. Listen now and then try my prescription:

1. Through much prayer and Bible study on the part of its members bring their souls into right relations with God.
2. Then be active in doing the Lord's work, seeking to know and to do His will in ministering to the sick and the poor, and the discouraged.
3. Be as regular as you can in attending church services, the Sunday school, the prayer meeting, having family worship every day.
4. Then have no more money-making parties. Let the donkey party, the oyster supper, the ice cream festival, and such like affairs, go to come no more. Have nothing to do with the unfruitful works of darkness.
5. Get every member of your church to *tithe* his income, whether it be from the store, the shop, or the farm—give God what He claims, viz: One tenth of all you make, and by the time that is done truly you will have sufficient money in the treasury of your church for all needful purposes. Then, as a thank offering unto God, apart from giving the tithe, or a tenth, forgive every one who has wronged and then cultivate true

brotherly love one toward another; and according to my best judgment, you will see your church prosper in both its temporal and spiritual affairs.

Many of THE SUN's readers will recall the work in the Memorial Temple at Norfolk, Va., several years ago when it was at the zenith of its greatest prosperity, when they took the lead in raising missionary money with all the churches in the denomination, North and South and East and West. Well, that healthy state of the church, when it raised its pastor's salary and gave as much for the preaching of the gospel in foreign lands as it did for the same purpose at home, followed the adoption of the course recommended above. It was not a rich church, but when it got down to real business in trying to do the Lord's work according to the way the Lord had marked out in His Word that it should be done, then came the greatest prosperity the church has ever known and it continued for many years, so in giving directions as to how to raise money for the Lord's work, I am not giving a mere theory, but what I tried myself before I recommended it to others. It has been done, and it can be done again. Before the Temple gave up all these indirect methods and ways of raising money, it was receiving help from one or two mission boards and was having almost a struggle to live itself, but after it gave up those things and tried to do the Lord's work in the Lord's way, it reached speedily its greatest degree of prosperity, and I fully believe the same results will be gained when the same methods and ways of doing the Lord's work are adopted.

I am fully satisfied that no church has ever been helped into a greater Christlikeness or into a greater (permanent) prosperity by the use of these various ways of doing the Lord's work. You may think that you are having great success by using all sorts of suppers, "theatricals" and such like things, but in the long run, I fully believe you will find that you were greatly mistaken. *If you wish your church to be a real church of Jesus Christ*, then bring your membership to doing their work in the Lord's way, and only for His glory, and you will likely see what will happen for the good of your church

J. PRESSLEY BARRETT.

Holland, Va.

SUFFOLK LETTER

THE Central Executive Committee has decided to transfer the Seaside Chautauqua and School of Methods from Virginia Beach to Ocean View for the session of July 18-24. A good tent will be used for the assembly meetings and smaller tents may be used for class work. Several considerations led to this change and, among them, was the accessibility of Ocean View. Virginia Beach is more difficult to reach from Norfolk. There is a concrete road from Norfolk to Ocean View over which autos can reach the View in a very short time; and electric cars run till late at night, so that people can attend lectures, concerts, and whatever is rendered at night and get back to Norfolk at small cost. In every way the conveniences will be increased, the cost decreased,

the attendance multiplied, and the efficiency improved. Bathing is better, fishing is good, the Naval Base is near, and the tent will be placed on the Government Reservation by consent.

The Committee has requested the pastors of the seven churches of Norfolk, to get two women from each church to meet with the pastors at the View on Thursday, June 16, at 10 o'clock to view the new place, to make a canvass to sell tickets to the residents and guests in Ocean View, and to find out the places and charges for rooms and board during the Chautauqua. Rev. J. F. Morgan was requested to act as Chairman of this working committee cooperating with the General Secretary, Prof. S. M. Smith in completing arrangements.

The change of *place* will not change the *program* in any particular, but it is hoped will make it more effective.

To those who live at a distance from the sea, the recess hours will give them opportunity to engage in fishing, if they are inclined to the apostolic exercise; and fishing at Ocean View is among the best on the coast.

A plan is on foot, in the Eastern Virginia Conference, to have each Sunday school send one person to the Chautauqua, at the expense of the Sunday school; and each church or group of churches having a pastor, to send their pastor at the expense of the church or churches. It would be a small matter for the church or churches to pay the pastor's expenses for one week, and it would repay them for such a contribution. The pastor can be greatly benefitted by association with the pastors in a school of methods. All we know we learn from others; either from books, lectures, sermons, papers, or associations. The pastor who remains at home all the time cannot grow on a large scale. He may be very good at home; but he is enlarged by contact with the up-to-date activities of new views, new methods, and new purposes.

What has been said in this letter with reference to Eastern Virginia pastors and representatives from Sunday schools is equally applicable to any other conference. Every superintendent would be benefitted by attendance. A few days together in song, prayer, conference, in the study of present-day Christian work, under special leaders, will improve any pulpit, any church, and any Sunday school. Do not forget the *time* and *place*; July 18-24 at Ocean View, Va.

W. W. STALEY.

ELON LETTER

IN February the Board of Education of the Southern Christian Convention issued a very remarkable poster, entitled "The Church's System of Education." This poster was printed in two colors and was sent to every Sunday school secretary with the request that it be placed in the assembly room of the school. Many secretaries did this. It is a pity all of them did not. I hope even yet they will do it.

This poster shows that the Sunday schools of our Church are vitally related to our College. Let me quote from it: "We must understand that Elon College is our own Sunday school engaged in preparing boys and

girls when they are through high school for service in life and in the Church of Christ. Every boy and girl should look forward with great satisfaction to the time when they can go to our College. **ELON IS OUR COLLEGE.** *It puts CHRISTIAN CHARACTER FIRST and this is the great essential of life.* We look to Elon for our preachers, our Church workers and our Christian doctors, lawyers, farmers, business men and mothers, and Elon will not fail us. "We will not fail her."

I submit that this is the utterance of Christian statesmen, nay more, the proclamation of Christian prophets. The men who signed this document and sent it forth have seen deep into the jostling, conflicting issues of our day and have discovered the unique place in our educational system of the Christian College. And having seen its place, they have clearly put it up to the Brotherhood to meet their full responsibility.

We will never be one hundred per cent. efficient educationally till our Sunday school officers and teachers and our pastors recognize that they are not engaged simply in a local work, but that they are also part of a comprehensive system of religious and Christian education, which begins in the Sunday school Cradle Roll and heads up in Elon College. And no Sunday school can properly be said to be one hundred per cent. loyal to the cause of our Church unless every young man and woman in it who goes away to College goes to our Elon. That is the issue. Let us face it fairly, zealously, sympathetically, determinedly, and all will be well.

In line with this policy of cooperation and unity between our Sunday schools and our College, it has been decided that a quota of students should be assigned each Sunday school on the basis of enrollment, one student for each hundred enrolled or fraction thereof. For example a Sunday school of 37 pupils would be expected to have one student in Elon this fall, while a Sunday school of 207 would naturally send three, and so on. Every Sunday school secretary and every pastor has been notified of this plan and each one is urged to do his best to place every Sunday school on the banner list.

In September we will print in **THE CHRISTIAN SUN** a list of such banner schools and besides we will send to each banner school a book for the Sunday school library in appreciation of cooperation and assistance.

How happy those officers, teachers, and pastors will be in September, whose Sunday schools shall be found in the banner list, in this great educational undertaking in our Church.

W. A. HARPER.

MEN AND MILLIONS FORWARD MOVEMENT SUBSCRIPTIONS

Amount subscribed and paid up to May 26, 1921.

<i>Conferences</i>	<i>Subscription</i>	<i>Paid</i>
Virginia Valley	\$18,625.85	\$2,689.81
Alabama	19,925.25	971.88
Georgia and Alabama	29,968.50	828.04
Eastern Virginia	285,333.25	26,610.97
North Carolina	185,047.85	10,851.27
Totals	538,900.70	41,951.97

WOMEN AND THE KINGDOM

MISSIONARY RALLY—WAKE-HARNETT DISTRICT

The District Missionary Rally of the Christian churches of Wake, Harnett, and Johnston counties was held at Wake Chapel church, May 29, 1921.

The meeting was called to order by Miss Bessie Holt, who presided. Devotional exercises were conducted by the pastor, Rev. J. Lee Johnson. Song, "I Shall be Ready". Miss Bessie Holt stated the object of the meeting. An enrollment of the delegates was made. Twenty churches were included in the district, ten of which were represented as follows: Bethel 4, Beulah 1, Catawba Springs 4, Christian Light 2, North Clayton 1, Piney Plains 4, Pleasant Union 1, Plymouth 7, Raleigh 2, Wake Chapel 31. The only active organized societies were Wake Chapel, Woman's; Raleigh, Woman's Young Peoples, and Cradle Roll. They made a splendid report. Duet by Mr. and Mrs. J. Beale Johnson, "The Spirit Filled Life." Address by Dr. J. O. Atkinson. This address was inspirational and appealing, especially for the missionary work which lies at the hands of the women in the churches. The meeting adjourned with prayer.

The devotional exercises for the afternoon session were conducted by Rev. J. E. Franks. Dr. Atkinson explained the methods and programs for the Woman's, Young People's, and Cradle Roll Societies. Mrs. L. L. Vaughan was appointed to organize a Woman's Missionary Society at Anburn. Mrs. Mann and delegates from Bethel, aided by the pastor, Rev. J. E. Franks, to organize at Bethel; Miss Bessie Holt, with assistance of Rev. J. D. Wicker, pastor, to organize at Beulah; Mrs. J. E. Franks to reorganize at Catawba Springs; Mrs. L. L. Vaughan and Rev. J. E. Franks to organize at Hay's Chapel. The delegates from Piney Plains volunteered to organize there. Mrs. K. B. Johnson, Mrs. J. Lee Johnson, and Mrs. A. F. Smith to organize Willing Workers at Wake Chapel. A report on the goals for the year was made by Miss Holt. A Round Table discussion was conducted by Mrs. L. L. Vaughan. Song, "The Victory May Depend on You." Address by Miss Bessie Holt, on the pressing needs in the field, especially describing the conditions of the mountain section, which Miss Iola Hedgepeth has undertaken.

By vote it was decided that the Rally should be made an annual affair. Mrs. L. L. Vaughan was elected district leader and Miss Ruth Johnson, Secretary-Treasurer. A rising vote of thanks was extended by the visitors for the hospitality of the church and excellent entertainment. Collection \$8.52. A chain of prayers concluded the program. *RUTH JOHNSON, Secretary*

On June 6, 1921, two firemen were killed and a score of others hurt as a result of a no-accident week demonstration at New Orleans. Police claim that private autos were the cause of the smash-up of the fire truck.

SOME VIEWS IN OUR MOUNTAIN WORK CAUGHT BY MISS HOLT'S KODAK



- (1) Sunday school overflow—"A house full and yard full"; children on the fence.
- (2) School house with teacher and a few pupils.
(The one great need now—a better building and additional teachers)
- (3) A bright girl "nine years old in chestnut picking up time".
- (4) Hardly an average dwelling, better than many others.
- (5) A family group "with whom we dined".

OUR MOUNTAIN WORK

It was decided at the annual meeting of the Mission Board of the Southern Convention in September 1919 to begin a Christian training school in the mountains of Virginia as early as practicable.

The desire was to locate at the most needy and promising place, for in the remote mountain sections of North Carolina and Virginia there are several hundred thousand people, old and young, wholly illiterate and without church or school privileges. It is no fault of these people that they are destitute and without Christian privileges. It is their remoteness from the marts of trade and commerce, and the geographical barriers that keep them largely isolated. Amongst them one will find some of the very brightest minds and most willing hands.

It was in October 1920 more than a year after the Board's decision to engage in this rescue work, that a location was decided upon for a beginning, and Miss Iola Hedgepeth of Barrett's church, Sedley, Va., was sent out to begin the work for us. Results have shown that the right location was secured and the right person sent to pioneer the work.

In Carroll County, Virginia, eighteen miles from Mt. Airy, N. C., (the nearest railway station) and seven miles from Hillsville the county seat, near a rural post office, Fancy Gap, Va., an abandoned store house was found, in a district where there was neither day school, Sunday school, nor church, and in this one-room building Miss
(Cont'd on page 11)

THE CHAUTAUQUA AND SCHOOL OF METHODS

THE announcement appears in this issue that the Chautauqua and School of methods of the Christian Church will be held at Ocean View, instead of Virginia Beach, Virginia. The reasons given by Bro. S. M. Smith for the removal of the meeting place are good. We have not been to Ocean View in several years, but feel that the place is ideal and better suited than Virginia Beach.

BUT while the location is important, that is secondary to the *institution*. The Chautauqua is a fixed part of the life and operations of the Church. At Conferences the brethren get together to transact business and to plan for future work. The Chautauqua is where kingdom workers get together for recreation, study, and for the development of the devotional life.

SEND a representative from your church—send your pastor. AND PAY HIS WAY—not the transportation alone, but the whole of his expenses. It will be a good investment for any congregation.

MORE about the Chautauqua next week—in the meantime draw a circle on your calendar around July 18-24.

THE PASSING OF AN INSTITUTION

ANNOUNCEMENT of the passing of Elon's preparatory department has already appeared in THE SUN's columns. Where human minds operate things change—and thus a change has been wrought in our educational work because of the operation of many minds.

THERE have been too many instances where the public has rated our college by the educational qualification of the "prep" students. A man in college is considered a college man by the average citizen regardless of how the college rates the man. No reflection upon the preparatory students, but the expectation of a college and a college student is great by the public. And a college is rated by its present and former students. That is the only true way to rate an institution.

It is also a case of being free, frank, and plain when we state that the presence of a preparatory department in a college of necessity brings to the

EDITORIALS

institution a number of instructors who are soon called and classed by the students as "professors", and as the students class them, either through courtesy or custom, the public takes the classification as sincere. A professor is the head of a department, as we have always understood it, and a professorship becomes meaningless to the public when otherwise considered.

IN almost every community, or at least within the reach of every boy and girl, is a good high school that prepares for college. Colleges should not try to rob the high schools of their work; universities should not rob the colleges of their work.

THIS editorial will be followed next week by a discussion of Elon's enrollment in the future.

"Make the **BEST** of everything
Think the **BEST** of everybody
Hope the **BEST** of yourself"

THE GROWTH OF BUDDHISM IN THE UNITED STATES

IN 1916 there were twelve Japanese Buddhist temples in the United States, numbering in members 5,639, and had buildings valued at nearly \$75,000. The amount reported for current expenses, repairs and benevolences was about \$25,000. There were at that time thirty-four priests, thirteen of whom indicated an average salary of \$831.00. The number of members under 13 years of age was 223.

THERE is said to be in Fresno, Sacramento, San Jose, Stockton, Los Angeles, Bakersfield, Santa Barbara, Salt Lake, Denver, Portland, Tacoma and Seattle twenty-two Buddhist temples, or meeting places. Los Angeles has nine Buddhist meeting places alone. The growth of the worship of Buddha continues within our borders, even in places where we are thought to be overchurched by Protestant places of worship. The homeland also calls as well as the foreign field, for means and men to check the tide of heathen worship.

DR. BARRETT'S ANSWER

WE are willing to accept Dr. Barrett's answer or solution to the financial problem of the church as he so outlines in his letter found in this issue. His former suggestion seemed to be based solely on religion, quoting Horace Greely's suggestion to a woman to try religion in her church as a solution to its financial problems.

WE contend that it is possible for a man to have religion, be an earnest and consecrated man, and at the same time lack vision sufficient to cause him to give liberally. We grant that religion is necessary to giving, but instances on every hand show that there are those who are very religious and at the same time able to pay large sums to the church but who do not.

WE have seen men converted in old age and continue their giving in about the same way as they did before they were converted. Their custom was to put in a small piece of money (usually the smallest) in the offering plate, and then continue the same way of doing after they were converted. Such a process is the product of their education in giving. Religion will change a man's heart and will have a tendency to change his customs, but is no guarantee.

THE time to begin the training of a child to give is when it first begins to attend church. The habit of giving the habit of liberal and loyal giving by the liberal and loyal giving habit of ever member is the church's safest financial anchor.

PRESERVATION OF INSTITUTIONS.

"PHYSICAL force alone is inadequate to preserve our institutions. Its use is unnecessary and usually harmful. Once men believed that Christian faith could only be preserved in the last resort by violence. The dungeon, rack and stake were used to protect the faith and preserve the church. Today in America the church still survives and flourishes without reliance on force. There probably was never an age when Christian belief was so wide-spread and vital. Likewise the family has survived, held together by affection, although we no longer force unwilling women into the marriage bond, and the rod is little used on the child. When will the state be wise

enough to disarm its most dangerous foes by treating them with justice and love, without the threat of armaments?"

The above paragraph is taken from a message sent out by the Friends' Peace Committee, Philadelphia, and certainly strikes at the heart of the subject of war. With nearly everybody talking peace, pulpits uttering peace and every person advocating peace, it certainly does look like that the time has come when the world must of necessity, backed by the strongest of sentiment, turn toward a peace basis.

THE WRONG WAY TO WEALTH

The other day the papers carried an account about a young man who had robbed the United States mails to obtain money. He had been robbing the mails for some time, and of course did not expect to be caught. He was however, and so brought humiliation upon self, wife and child. The young man represented one of the State's best families. There must be a reason for his acts, and we believe that Judge James E. Boyd gave the reason, or reasons in his comment when the young man was sentenced to fifteen months in the Federal Prison. This is quoted of the case from the *Greensboro Daily News*.

"JUDGE Boyd was quite sympathetic of the condition of the young man and of the relatives, but was, nevertheless, aware of his duty to administer justice. He was heartily sorry for the family. 'Our finite minds,' said he 'are unable to understand the mysterious ways of Providence.' He could not understand why a chastisement like this should come upon so good a family. Some of the most devout men, however, are chastised, and he believed that it was for a good purpose.

"ASIDE from that side of the question, though, Judge Boyd declared the court is a worldly tribunal to deal with conditions as it finds them. He said that if he had his way he would say 'go thy way and sin no more,' but to do so would be unfaithful to his duty and would be an invitation to others to follow in the steps of the defendant.

"HE could not understand such behavior except it be a symptom of the degradation in the world following the war. War, said he, brings great wealth, great wealth brings idleness, and idleness degradation. Those without wealth, seeing others enjoying it conclude they ought to enjoy it too and proceed to take it. 'It's really a painful situation to see the class of men that give way to this sort of temptation,' declared Judge Boyd, 'but the public must be protected.'"

SPENDING YOUR VACATION

THIS season of the year affords the opportunity to many to take a vacation—a season of rest. And it should be a season of rest and not a time of dissipation. The time, the place, the object, and the expense are the four big items for consideration in taking a vacation. If the time cannot be taken without injury to other causes,

"SOME preachers think they must preach always with the thought of the doubt of their audiences in their minds. Our Lord Christ always preached as though He felt the minds of His hearers were filled with faith."

serious consideration should be given to the conflict. If the place is not of that type where morals are better and environment more uplifting, one had better remain where he or she is. The object of the vacation should be to get a new hold upon physical and spiritual life. The expense should always be in keeping with propriety and good judgment.

If you can, take a vacation. Get away from the hum-drum of life and get a vision of something beyond your own circle.

FEDERATION OF SUNDAY SCHOOL WORK

PLANS are under consideration looking toward the federation of all the religious education and denominational Sunday school work in Australia under one organization or Central Committee. This will be brought about after full conference between representatives of the denominations interested. In several of the divisions of Australia denominational Sunday

school specialists are giving their entire time to the Sunday school, which is growing in attendance and in lesson improvement.

CHRISTIAN ENDEAVOR HISTORY

Dr. A. B. Kendall, 806 Taylor St., N. W. Washington, D. C., is seeking to prepare a brief history of the Christian Endeavor work of the Christian Church, the same to go to National Christian Endeavor Headquarters. We feel that many readers of THE SUN can be of assistance to Dr. Kendall by sending him information. He desires the following:

Name of Conference. Name of Church. Has there ever been a Young People's or Senior Society of Christian Endeavor in your church? Date of organization. Has there ever been an Intermediate Society of Christian Endeavor in your church? Date of organization. Has there ever been a Junior C. E. Society in your church? Date of organization. Have you an Alumni Association? Date of organization. Have any of the members of your Society ever entered full time service for Christ? Number of members so entering. Field of service: Ministry, Home mission, Foreign mission, Y. M. C. A., Y. W. C. A. If other field of service give line of work. Number of Christian Endeavor Experts. Number of Life Recruits. Give any other facts connected with your society or the members of your society which you think would be of interest in a History of Christian Endeavor in the Christian Church.

PROBATION IN CHILDREN'S COURTS

The probation method of dealing with delinquents costs in New York State approximately one-eighteenth as much as institutional care. Such information as is available clearly shows that probation, properly administered is successful in a large majority of children's cases, according to a report on Probation in Children's Courts just issued by the U. S. Department of Labor through the Children's Bureau. This is one of a series of reports whose purpose is to aid in the development of higher standards in juvenile court work.

THE OBSERVATORY

J. E. MASSEY

IMPORTANCE OF THE DENOMINATIONAL COLLEGE

Higher education in the United States is fearfully lacking in idealism, says Dr. Richard D. Harlan, representative of the Presbyterian Board of Education and prominent minister of New York City. Dr. Harlan fully believes that the greater part of the existent idealism in the country, which is so indispensable to its welfare, comes from the all-too-few number of denominational colleges. He maintains that with the increase in higher education there should be an equal increase in the ranks of universities for the preparation of men and women for spiritual leadership, which at present remains almost solely on the shoulders of the denominational college.

From 80 to 90 per cent of the country's ministers come from small denominational colleges, according to Dr. Harlan; and at present there is a great need to recuperate the ranks of these colleges. Taking his own denomination as example of this need, he points out the fact that of the fifty-four colleges of the country operating under the auspices of the Presbyterian Church, thirty-eight revealed a combined endowment of \$3,700,000,—too small by far for their general needs, and the important position in education which falls to their lot. He points out that of the total number of colleges of the Church, "only those are helped which help themselves."

Although Dr. Harlan does not contend that the higher institutions of the country have completely lost their idealism, he believes that there is great "room for improvement", and that until they realize fully their responsibility to cultivate the spiritual and religious sides of human nature, their duty is not fully performed.

The denominational colleges of the country, on the other hand, in spite of the needs of improvement among their ranks, are almost the sole source of its ministers—"the most valuable assets in keeping aglow community idealism". These colleges must not be neglected, but aided and cultivated "all the more" to encourage a return to the ideal on the part of the universities.

FLYING WITHOUT A MOTOR

"If I only had wings!" time and again we hear people say. That craving to soar in the air like a bird with natural wings has not vanished from the eyes of man, in spite of the fact that "we are living in a fast age". Probably man will get his wishes granted.

The first "successful experiment" with what has developed into the modern airplane did not use motors, according to a recent investigation of the *Literary Digest*. And oddly enough some of the latest experiments in aviation have returned to the primitive gliding flight, or the "sailing flight" in which the force of the wind is the propelling factor. The *Popular Science Monthly* joins in the new attempts with the belief that such flying with motors can be made successful though not as yet very practical.

Germany, more than any other country, is paying attention to the development of natural flight. The country has several organizations actively engaged in experiments, and competitive flying of this kind will take place this year. More and more, the economist will become the "king of inventors" in the present era. Experts believe that the utilization of natural energy—wind—if such can be made practicable, would revolutionize the art of flying.

BANISHING THE CAULDRON OF DISCONTENT

Directness and openness in dealings with our fellow-men are the worst enemies of trouble and discontent. Waiting for the "golden moment" or the "opportune moment" in which to banish a future enemy or propound a question in settlement of an issue, private or public, is frequently misleading, and oftentimes develops complications from "better to worse".

If Great Britain and Ireland could become more open and frank in the so-called "issues" between the two, if Lloyd George and Briand would face each other and have a frank discussion of their differences over Upper Silesia, two of the most disrupting forces among European nations would be better under way for settlement than by letting the "cauldron of discontent boil."

Still better, such a rule for settling trouble is applicable at home as well as abroad. If the United States could be more open in its program for dealing with international questions, or if it would be more direct in its discussions on the question of disarmament with other countries, there would be better prospects for a general working basis upon which the nations can "get to work" forget their troubles and maintain future peace.

GENERAL MENTION

Based on forecasts of production announced by the Department of Agriculture, Washington, D. C., June 8, 1921, the country's combined winter and spring wheat crop promises to be 43,000,000 bushels larger than last year's.

F. W. Gailbraith, Jr., National Commander of the American Legion, was killed in an automobile accident June 9, 1921, near Indianapolis, Ind. Col. Gailbraith was elected National Commander of the American Legion in September, 1920. He was respected both as a soldier and as a civilian.

E. L. Daughtridge, former Lieutenant-Governor of North Carolina, died at Rocky Mount, N. C., June 12, 1921, at the age of fifty-nine years. He had been active in public life for many years and was a business man of unusual ability and lofty character.

Contributions for the relief and rehabilitation of flood victims at Pueblo, Colorado, may be sent through Red Cross chapters in the south or may be mailed directly to southern division headquarters of the Red Cross at Atlanta.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

THE BULLETIN

Rev. E. H. Rainey changes his address from New Haven, Conn., to 1516 Elm Avenue, Portsmouth, Va., where he takes up the work during his vacation with the Elm Street church of Portsmouth.

Rev. J. V. Knight, pastor of the Raleigh Christian church, makes this inquiry: "Is there anyone in the Christian Church, or out, who knows the exact month and day during 1882 that the Raleigh church was organized?" If any reader of THE SUN can give Brother Knight this information please address him at 320 N. Morgan Street, Raleigh, N. C.

On May 26 Rev. Geo. D. Eastes and his singer, Mr. Alfred Shumate, Lima, Ohio, began a meeting at the Rose Hill Christian church, Columbus, Ga. The meeting will continue through June 16, so writes Rev. R. F. Brown, the pastor. Following this meeting, Evangelist Eastes, with his assistant, will go to Graham, N. C., and begin a meeting at New Providence church, where Rev. F. C. Lester is pastor.

The Burlington church has extended an invitation to the American Christian Convention to meet with it in the quadrennial session in October, 1922. It has been twenty years since the A. C. C. met in the Southern Christian Convention and it is earnestly hoped that the invitation will be accepted. The Burlington church is anxious for the Convention and feels that it can provide in every way in meeting the requirements as laid down by Secretary Burnett in *The Herald of Gospel Liberty* a few weeks ago.

We have not said anything recently about subscribers sending their renewals. We realize that money is scarce at this season of the year most any time, but especially this year, when things have been on the downward trend for the past several months. However, we especially call the attention of those whose subscriptions have expired to their accounts. THE SUN needs the money, and since a year's subscription is not a large outlay of cash, we rather insist that those whose subscriptions are out renew at an early date. We desire to be patient in every way, but will certainly appreciate it if subscribers will kindly examine their labels and renew when the label indicates that the subscription is out.

WEDDING BELLS

The following announcements have been issued:

Dr. and Mrs. Walton Crump Wicker of Elon College, N. C., announce the approaching marriage of their daughter, Annie Laurie, to Lemuel Roy Johnston, on June 28, 1921.

Mr. and Mrs. Daniel Shupert announce the marriage of their daughter, Martha Marion, to Mr. William Lee Kinney, on Saturday, June 11, 1921, Ardmore, Pa. At home after the fifteenth of September, Winston Salem, N. C.

OUR MOUNTAIN WORK

(Continued from Page 7)

Hedgepeth has kept day school in the week and Sunday school on Sundays. Eighty-two pupils were enrolled, most of whom had never been to school before and so could neither read nor write and practically this number attend Sunday school, a privilege none of them had ever enjoyed before. Miss Hedgepeth has won the respect, esteem and admiration of the entire community—old and young and they count it a wonderful benefit to have her as their helper and teacher.

In March of 1921 Miss Bessie Holt, Superintendent of Young People's Work of the Southern Christian Convention, made a three days' visit to Miss Hedgepeth and the homes of her patrons and pupils. It was found that in an area of six miles there were four hundred people of whom 125 were children of school age, who should be reached and saved by our work there, there being no other day school within reach.

April 23, Miss Holt went before the Executive Committee of the Board in Suffolk and after telling of the work and the need, the Board decided to purchase land and erect a school building, ample also for Sunday school and religious services, and as soon as possible a home for the teachers also, at an estimated expenditure of about \$2,000.00. This amount was assumed for the young people, and Miss Holt, Mr. J. M. Darden of the Board and the Mission Secretary were instructed to go to Carroll County May 25 and secure a site and make plans for the building. Owing to illness in his family at the time, Mr. Darden could not go on this errand and he asked Dr. W. W. Staley to go in his stead. On May 25 the committee designated, acting with Miss Hedgepeth and Mr. W. E. Lindsey of Mt. Airy, purchased 18 acres of land and one acre was given, adjoining the site where school has been kept the past year. Plans are now in execution for the school building, which it is hoped will be ready for the opening in September.

During the summer we are conducting in the outlying districts two neighborhood schools, and trying with two additional volunteer workers to reach the people for intelligence and Christian activity.

Any Sunday school or person donating money for this work should send the same to Miss Bessie I. Holt, Superintendent, Burlington, N. C., and proper acknowledgment and entry will be made.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

ELM STREET CHURCH, PORTSMOUTH

Rev. O. D. Poythress, South Norfolk, Va., recently conducted a series of meetings in our new Elm Street church, Portsmouth, Va. Of this meeting Bro. J. M. Felton writes: "We have just closed one of the best meetings that I was ever in. There were about fifty professions with about thirty additions to our church. Our Sunday school has decided to give one Sunday's offering a month to missions, and one Sunday's offering a month to the Orphanage. On this decision our offering jumped to about four times the amount we had been giving." This church and Sunday school have made fine beginnings and set a most worthy example to some of our older churches and schools.

GIVING MONEY AND SERVICE

The real headquarters for the campaigns that furnish the millions of dollars needed for the missionary enterprise are at mother's knee. A man who has given hundreds of thousand dollars for missions replied when he was asked how it happened that he made such large gifts:

"It didn't happen at all. When I was a little boy my mother taught me to set aside for the Lord's treasury a certain part of all the money I had. I simply have more money now than I did then."

It is not "frenzied finance," but the careful home training in stewardship that will fill missionary treasuries.

In the home of one of our great missionary leaders there is a strong box known as the Lord's treasury. Into that box father, mother and the children put at least one-tenth of the money that comes into their hands. From there the church envelopes are filled on Sunday mornings with amounts agreed upon in council for the gift of each member of the family. Special offerings also go into this box. Frequently the family agree together that they will do without something they had expected to have in order to make a gift for some special object. The family all discuss together the purposes for which the "Lord's money" shall be used, and there is a deep and abiding interest in the work in which they have part. In this home the giving is regular and systematic. It is sacrificial, for the members of the family individually and collectively deny themselves many things in order to make larger gifts, with a spirit that is as fine and as contagious as was the spirit of "Meatless days."

Of equal importance is training for giving of time and service. The things we do are not only the result of our training but a most important part of that training. The book "Things to Make" gives many suggestions for things that may be made by children at home for gifts to children in hospitals, homes, or mission stations. The various holiday seasons may easily be made opportunities for service to others.

A CHURCH STUDYING MISSIONS

June is mission study month for the First Christian church, Raleigh, N. C. The pastor of this church has an outlined program for the church year and mission study is a part of that program.

On Wednesday night June 1, the Ladies' Missionary Society started the work going, and Wednesday nights, June 8, 15, and 22, the three missionary journeys of Paul will be the topic led by three men, leaving June 29 open for a summary of the work. These prayer meetings are different from the usual mid-week services of a church. They are led by the people and not the pastor. As many as thirty-eight have taken part in the discussions of a single evening. The mid-week services are in the hands of Mr. C. E. Barrow, Chairman of the Board of Deacons, who arranges topics and leaders a month ahead, and some of the best services of the church are these meetings. The topic for June are all on missions, and will be in study form.

In addition to the wednesday meetings the missionary auxiliaries will have meetings of special interest, and the pastor will give a series of Sunday morning sermons on the "Successful Church", under the following topics:

June 5: "Mobilization of Its Forces."

June 12: "Training Its Constituency."

June 19: "Christianizing America."

June 26: "Americanizing The World."

Conditions in this church are exceedingly hopeful. The congregation and Sunday school have both doubled; a Jr. C. E. Society with 50 members has been organized; it has a Senior Society with about 60 active members; a young ladies and Woman's Missionary Society—all of which are doing fine work in the church. Supplement this with a fine corps of workers as you will find anywhere, and it spells success. The church has had fifty additions since we came to the work, and three others waiting for letters.

MRS. J. VINCENT KNIGHT.

320 W. Morgan St., Raleigh, N. C.

OVER ALL, PRAYER

John G. Paton, the hero of the New Hebrides, said that even as an old man he recalled the earnest fervor of the prayers he heard his father and mother make for those who had never heard the message of a Savior's love and for the young people who might go as messengers.

It was said of the mother of Jacob Chamberlain that through her prayers and personal influence thirteen members of her family went to mission fields. Dr. and Mrs. John Scudder in their home in India prayed for their children "Not Christians only, dear Lord, but missionaries everyone if it be Thy will," and all of their children save one who died while he was in college went back to the mission field.

The history of missions is the history of family altars. Back of St. Augustine, was Monica, his mother, praying God to call her son. Ere Bartholomew Ziegenbalg, the first Protestant foreign missionary, set sail for India, his

mother on her deathbed kept the habit of her life when she placed in his hands a Bible with the prayer that it might guide his steps.

Christian Frederick Schwartz, another princely missionary of India, gave testimony that his mother's and father's prayers had led him from the ways of recklessness and sin into ways of Christian service.

From the homes in which prayer is wont to be made there are going out missionaries and missionary supporters who are giving their lives to answering their own prayers and the prayers of their fathers and mothers.—*Missionary Review.*

AN IDEAL PLAN IN PRACTICAL OPERATION IN A LIVE SUNDAY SCHOOL

Mrs. John R. Mott describes the following plan for interesting the Sunday school in missions, which has been used for the last five years in the First Methodist Episcopal church, Montclair, New Jersey. "From May to October a five minutes talk is given before the whole school every Sabbath on the subject for which the collection is taken. For this six months all special subjects but one are for local work. From November to April ten minutes is given each Sabbath for the presentation of a contribution to foreign missions. The best available speakers are secured, whether they be found in the Sunday school, the church, the town, or outside. The committee in very many cases not only tells where the material for the topic is to be found but furnishes the book and suggestions as to how the subject should be treated. They do not read missionary letters or allow speakers to read from manuscript, believing that a crude talk is better than a more finished production which has to be read. For supplementary work they use the blackboard, curios, maps, charts, and pictures. They devote a number of months to separate counties, having given twenty-two Sundays to Africa, and as many to Japan and to India."—*Ex.*

The next few weeks will be busy days for the farmer boys of the Orphanage. Harvest is just beginning to come in and to get all the wheat and oats cut and the land sowed in beans will keep everybody busy for several weeks.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR JUNE 15, 1921

Amount Brought Forward \$10,379.49

Sunday School Monthly Offerings

(North Carolina Conference)

Oak Level, \$2.50; Elsie Addor for S. S. Addor, N. C., 6.25; Monticello, 2.00; New Hope, 3.38; Poplar Branch, 5.65; Mt. Pleasant, 1.08; Howard's Chapel, .81; Catawba Springs, 11.05.

(Eastern Virginia Conference)

Bothlehem, \$3.40; Suffolk, 25.00; Isle of Wight S. S., Va., 2.50.

(Valley Virginia Conference)

Leaksville, \$2.55; Lineville, 1.00; Wellon's Baraca Class, Richmond church, 2.00;

(Georgia and Alabama Conference)

Lanett, \$6.85; Richland church, 1.25.

(Northern Sunday Schools)

Antioch S. S. Jefferson Ave., Penn. \$6.00; People's church, Dover, Del., 8.85. Total \$92.12.

Furnishing Baby Home

Ladies Aid Society, Bethlehem church, E. Va., \$24.00.

"Baby Home"

Mrs. Dottie E. Armentrout and daughter, \$3.00; D. N. Gillren, 1.00; Mrs. N. G. Newman, 1.00; A. T. Holland, 100.00; Wilnah Carolyn Lambeth, 1.00; Gussie Harrell, 1.00; Dr. T. Edwin Baird, 50.00; Eva Pritchett, 1.00; Mrs. Eva Pritchett, 1.00; Mrs. N. E. Nichols, 1.00; J. A. Harrell (on pledge), 5.00; Olive Story, (on pledge), 10.00; J. H. McClay, (on pledge), 10.00; Celestia Penny, 3.00; J. M. Darden, 500.00; T. E. Brickhouse, 100.00; W. K. Holt, 100.00; W. E. Lindsey and daughter, 2.00; E. W. Neville, 1.00; Montgomery B. Stroud, 2.00; Third church, Norfolk, Va. 200.00; Holy Neck church, Va., 100.00; James S. Poush, 1.00; J. B. Wilroy, 1.00; Mrs. J. T. Brakesdale, 1.00; Odell's Inc. for returned sacks, 10.00; Mr. and Mrs. Roy G. Bothgeb, 2.00; Mrs. Maggie Spencer, 5.00; Mrs. A. T. Holland, 25.00; Mrs. J. D. McClemery, 25.00; Lollie Canada, 1.00; L. S. Powell, 1.00; Mrs. D. C. Harrison, 1.00; Mr. and Mrs. J. S. Stephenson, 2.00; Total \$1,268.00.

Total for the week, \$1,384.12. Grand Total, \$11,763.61.

A LETTER

Dear Uncle Charley: It is raining today and I have to stay in the house so I will write to you. Have you all had any of this rainy weather?

Our school closes May 27 and I will be glad this time because I want to go away real early this summer. We are going to have a commencement May 26. I will be glad when that comes. Wish you and the cousins could be with us. Can't you? We take some of our examinations tomorrow and some next week. I have only one to take, and this is arithmetic. Enclosed find ten cents for this month. Much love.—*Dorothy Moore, Chuckatuck, Va.*

We have had very little rain this spring. It is dry with us now. I am glad you have made good in school and hope your arithmetic examination will not be hard.—*"Uncle Charley"*.

According to a recent ratified convention between the governments of Great Britain and Liberia, five pounds sterling, and no more, is to be the price of a wife in Liberia.

OUR ORPHANAGE

SUPERINTENDENT'S LETTER

I want to say to all persons, Ladies Aid Societies, and friends who want to make a contribution toward furnishing the "Baby Home" that we are now ready to place the furniture in the building and will be glad if you will forward your checks or anything you have to help furnish the building. We want to get the furniture in right away and let the little tots take possession.

We were happy to reach our goal in the month of May and I understand that the man who was to give us one thousand dollars if we would raise five thousand will give more than he promised. The good Lord is kind to us and gives us more than we ask for and also puts it into the hearts of the friends of the little children to give even more than they promised to give.

CHURCH NEWS

A GREAT POUNDING

On the evening of April 29, 1921 wife and I were greatly yet, very pleasantly surprised, when our little cottage was so quickly and unexpectedly filled to its capacity with the good people of Ivor—not only our church members but the Methodists and Baptists also, and we discovered that a truck filled with provisions had been driven to our back porch. We were amazed when the men began to unload it, and take the contents to our pantry, but we murmured not, and let the good work go on. Our pantry was soon filled with good things to eat, viz. nine hams, ninety-six pounds sugar, fifty pounds of lard, one bushel potatoes, five dozen eggs, forty-seven quarts fruit, preserves, pickles, etc., eight pounds coffee, one pound tea, several cans baking powder, four pounds butter, four boxes candy, one peck apples, three sacks flour, cook book, a beautiful rug, one table cloth, and the ladies of Ivor presented a pretty set of window curtains.

Another truck came loaded with chairs and an enormous freezer full of cream. The chairs were brought in and placed and the crowd comfortably seated. Then they began to bring in spoons, dishes and cakes, and the crowd was served cream and cake.

We very much regret that our good people of Barrett's could not be with us personally, nevertheless, they did their part in the pounding and were well represented in our pantry.

About 10:00 o'clock the crowd began to leave for home, each one expressing himself or herself as having enjoyed the evening, but surely we enjoyed the event more than all the others.

We feel deeply indebted to the people of Barrett's and to each and every one who took a part in *this the greatest of poundings*.

We will ever remember the kindness, and shall strive to prove ourselves worthy in giving our very best service, by God's help, to these people.

W. B. FULLER.

Ivor, Va.

SEASIDE CHAUTAUQUA GOES TO OCEAN VIEW

The Central Committee of the Seaside Chautauqua has decided to hold the coming session at Ocean View instead of Virginia Beach. This decision has been reached after a careful and deliberate consideration.

Virginia Beach has become more and more unpopular each year in the past because of its inaccessibility. Owing to the distance from Norfolk and the poor transportation facilities it has been almost impossible for even those living in Norfolk to attend the sessions without going to the Beach and remaining there for the entire week. On that account many of our best people in and around Norfolk have never attended the Chautauqua except for a day or two, now and then each year. But everybody can go to Ocean View. With splendid street car service by two different routes every fifteen minutes, and with five concrete automobile roads it is easily accessible at all hours of the day or night. People living in Suffolk, Holland, Waverly, and other nearby points can go to Ocean View, take in the entire day and night session and be back to their home before an unusually late hour. Boarding accommodations at Ocean View are equally as good as at Virginia Beach and some cheaper.

This year's session will be held under a large tent which will be pitched on the Government Reservation, only a short distance from the hotel and casino and within easy walking distance of the cottages on Willoughby Beach.

The pastors of the Norfolk and Portsmouth churches inspected the site last week, looked over the situation and heartily approved of the change. The decision to move to Ocean View has already aroused renewed interest among the membership of the Norfolk churches, and it already begins to look as though this session will break the record in attendance at least so far as our local constituency is concerned. The General Secretary is negotiating with the Chamber of Commerce and citizens of Ocean View looking to the erection of a large auditorium for our permanent use each year.

S. M. SMITH, *General Sec'y*.

SOLEMN VOWS

BULLOCK-JONES

On May 8, 1921 at my home, 906 Shepherd St., Durham, N. C., Mr. Burnice Bullock and Miss Willie Jones was married in the presence of a few friends. May their lives be long and happy. They will make their home in Durham. Marriage by the writer.

J. S. CARDEN.

VAUGHAN-SMITH

The Suffolk Christian church was the scene of a beautiful morning marriage on June 1, 1921, when Lemuel Wilmer Vaughan, Bursar of Elon College, N. C., led to the altar Miss Mary Elizabeth Smith of Suffolk. The ceremony was read by Rev. W. W. Staley, the pastor of the church.

The church was beautifully decorated, Miss Rebecca Harrell rendered the bridal music on the organ, Mrs Bradford Kilby sang a solo, and the audience entered into the happy spirit of the occasion.

Miss Annie Corbitt of Sunbury, N. C., maid of honor, was gowned in gray georgette over gray crepe, a gray picture hat, and carried Russell roses. The groom entered entered with his best man, Ricks Vaughan of Franklin, Va. Rev. E. T. Cotten, Charles Manning, Dr. Jerome Costen and Vance Vaughan acted as ushers. Little Walter Poole Cobb was ring-bearer. The bride entered with R. B. Hill, who gave her away. She was attired in a blue traveling suit, trimmed in squirrel, and carried a shower of lilies of the valley and roses.

A display of numerous and valuable presents told the esteem in which the bride and groom were held by their many friends.

The happy pair left on the early morning Seaboard train for Black Mountain, N. C., where they will spend a season, and then return to Elon College, N. C., where they will make their home.

W. W. STALEY.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

RAWLS-GATLING

The marriage of Dr. John L. Rawls and Miss Azzie Queldah Gatling at the Suffolk Christian church, on Thursday evening, June 2, 1921, was a very brilliant affair. The church had been elaborately decorated, was packed from pit to dome, and flooded with light.

Mrs. C. R. Wallace rendered Pizini, Nuptiale, Souvenir, Reverie and Vision, and Mrs. Bradford Kilby sang "My Sweet Repose", while the throng waited. As the bridal party entered the Bridal Chorus was played, and, "Be Thou Faithful Until Death" was rendered, softly, during the ceremony. Groomsman, Dr. D. L. Rawls, J. R. Saunders, Dr. H. G. Lassiter and Anderson Maxey entered first; the bridesmaids, Misses Julia Traxler, Louise Byrd, in colonial gowns of pink taffeta, with trains of tulle and lace, carried showers of lavender sweet peas. Misses Elizabeth Rawls and Pearl Myers, wore colonial gowns of green taffeta, with trains of tulle and bouquets of sweet peas. Mary Rawls and Mary Taylor Withers, in white organdie frocks, were ribbon girls. Ernest Howard Williams wore a white liner dress suit, and carried the ring on a silver tray. Luther Rawls Williams and Karl Rawls, in white colonial suits, and Emaline Rawls and Phoebe Thompson, in frocks of white organdie, with huge white tulle bows, scattered roses before the bride.

Miss Mary Emily Gatling, sister of the bride, as maid of honor, wore turquoise blue taffeta, with tulle train and carried a bouquet of Russell roses. The bride entered with her uncle, Dr. J. E. Rawls, who gave her away in marriage. Her gown was white corded taffeta, en train, embroidered in pearls and trimmed in real lace, her tulle veil caught with a coronet of pearls and orange blossoms, which had been used by her mother on her bridal day. She carried a bouquet of brides roses and lillies of the valley, and wore a platinum and diamond pin, the gift of the groom. The groom entered with his best man, Richard Rawls.

The bridal party left the church at the sound of Mendelssohn's wedding march. Dr. and Mrs. Rawls left for an extended northern tour and, upon

their return, will reside in Suffolk, where the groom has a good practice and many friends.

The host of out-of-town guests and the wonderful presents told of their many friends. The ceremony was read by the pastor of the church.

W. W. STALEY.

CALLED HOME**CRAWFORD**

Mrs. Eliza Ann Crawford, relict of the late Samuel Crawford, died at the home of her son-in-law, H. V. Simpson, Greensboro, N. C., Sunday, June 5. She was born Eliza Ann Patterson, in Alamance Co., N. C., May 20, 1833, thus being 88 years and 15 days old at the time of her demise. She was first married to Dr. W. R. Denny who died in Texas, whither they had gone to make their home, in 1866. To this union were born six children, of whom one son, W. P. Denny of Brownwood, Texas, survives; another of whom, Mrs. J. D. Gunter of Sanford, N. C., departed this life last September. In 1872 Sister Denny was married to Samuel Crawford who preceded her to the spirit land several years. To this marriage were born two children, Dr. E. A. Crawford, Mebane, N. C., and Mrs. H. C. Simpson, Greensboro, N. C. Surviving her are one brother, J. A. J. Patterson of Greensboro, and besides the sons and daughter mentioned, eighteen grandchildren and eleven great-grandchildren.

In early life she made a profession of faith in Christ and for forty nine years was an active, devoted and loyal member of the Christian Church first at New Providence, Graham, and later at Greensboro. Sister Crawford was a woman of fixed faith, great patience, devotion to her Lord, and was a benediction to the loved ones left behind. The funeral was conducted from the Simpson home, and the interment was in the City Cemetery, by Revs. J. V. Knight, W. S. Long, D. D., and the writer.

"Precious in the sight of the Lord is the death of his saints."

J. O. ATKINSON.

RESOLUTIONS OF RESPECT—HARDEN

Whereas, on the 18th day of April, 1921, it pleased our Heavenly Father in His providence to call to his reward our brother, James Pleasant Harden, a member of Graham Christian church; and, whereas, we are assured that "all things work together for good to them that love the Lord," although many times we are unable to understand the mysterious workings of the Divine hand; therefore, be it resolved:

First. That we record with regret the unexpected passing of our brother whose honesty and integrity and unassuming influence we are sure will be missed in the community.

Second. That we extend to the bereaved our most genuine sympathy and commend to them our mutual unseen Friend who alone is able to heal the broken-hearted,

Third. That a copy of these resolutions be sent to the family, a copy be sent to **The Christian Sun** and the **Alamance Gleaner** for publication, and a copy be spread on the minutes of the church.

E. L. HENDERSON,
R. H. FARRELL,
J. D. KERNODLE,

Committee.

WAGONER

Margaret Wagoner, wife of Andrew Wagoner, was born March 15, 1844 and died at her home near McLansville, N. C., May 25, 1921, aged seventy-seven years two months and ten days.

She was a member of Hines Chapel church for a number of years. It was only our privilege to know her for a short while and during this time she was confined at home.

On December 13, 1866 she was married to Andrew Wagoner. To this union there were no children born. She was the daughter of the late Daniel and Learnia Wyrick, a family of ten children, she was the last one of the family, only survived by her husband he being the last member of his father's family.

Funeral conducted from Hines Chapel on May 27, 1921 by the writer, her pastor in the presence of a large number of friends.

C. E. GERRINGER.

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)
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EDISON'S TWENTY QUESTIONS

(Zion's Herald)

Proof of the inadequacy of a college education to prepare one for life has been found, according to Thomas A. Edison, through a series of twenty questions submitted to college graduates who sought employment at Mr. Edison's plant. The answers of most of these applicants were so far from right that the great inventor is said to have remarked: "College men are amazingly ignorant. They don't seem to know anything." Following are the twenty questions:

1. Where do we get shellac from?
2. What is a monsoon?
3. Where do we get prunes?
4. Where do we get domestic sardines?
5. Where do we import cork from?
6. Of what kind of wood are ax handles made?
7. Who wrote "Home, Sweet Home"?
8. Where are condors to be found?
9. Who was Cleopatra?
10. What voltage is used in street cars?
11. What is felt?
12. What states produce phosphates?
13. Why is cast iron called pig iron?
14. Where is Spitzbergen?
15. Who was Francis Marion?
16. Who invented logarithms?
17. What ingredients are in the best white paint?
18. Where do we get benzol from?
19. How is window glass made?
20. Bound the state of West Virginia

Mr. Edison's experiment is of significance in many ways. This lack of familiarity with such simple facts as he lists is to be deplored, but it does not in our opinion warrant the sweeping conclusion he draws from the failure of these college men to answer his questions correctly. The incident raises the question of the purpose of college training. Is it primarily to impart lists of dry facts, or to teach men how to think? One might also inquire whether the best preparation for life is the possession of a memory working with automatic precision or a capacity for the fullest living. The facts about shellac, prunes, sardines, ax handles, pig iron, paint, and glass

are important and have very direct relation, no doubt, to the work in Mr. Edison's shop. The world, however, is larger than his shop and life is greater even than "meat" and "raiment". There is another possible test that might be made which would hint at the value of a college education in relation to preparation for the larger culture represented by the more abundant life. The *Herald* ventures to submit a list of twenty such questions for Mr. Edison's perusal:

1. Name two books by Lafcadio Hearn?
2. What is the key to Tolstoi's philosophy?
3. Who was the button-moulder?
4. Why did Velasquez leave the door open in "Las Meninas"?
5. Of what study is "transference" the central problem?
6. Explain the kenosis theory.
7. In what book of fiction was Huish a character?
8. Who was the greatest expounder of the doctrine of the relativity of knowledge?
9. What is the title of Munkaesy's greatest painting?
10. Where did Washington Irving room while writing "The Alahambra"?
11. Who said, "Rich gifts wax poor when givers prove unkind"?
12. What and where is Gaya and why is it famous?
13. What was Wren's greatest works?
14. What is the Marxian theory of the development of history?
15. What is the Rosetta stone?
16. What was Handel's greatest production?
17. Give three meanings for the phrase "kingdom of God".
18. What is Kant's categorical imperative?
19. Where are "towers of silence"?
20. Who was the most striking figure in the English Reformation?

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

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BURLINGTON, NORTH CAROLINA

LAUGH

"Mother," said a little boy after coming in from a walk, "I've seen a man who makes horses."

"Are you sure?" asked his mother.

"Yes", he replied; "he had a horse nearly finished when I saw him; he was just nailing on his back feet."—*Onward*.

Junior was in the habit of coming to the table with a dirty face and of course, had to be sent away to wash.

One time his mother, nearly losing patience, said: "Junior, why do you persist in coming to the table without washing? You know I always send you away."

"Well", said Junior, meekly, "once you forgot."—*Chicago Tribune*

Agatha, aged eight, had been very strictly brought up and had been taught that a lie was unpardonable—even a white lie. One day while she was visiting her cousin in the country the two children while crossing a field saw a cow they were afraid to pass. Finally her cousin said, "Let's go on, Agatha, and pretend that we're not afraid of it."

But Agatha's conscience was not slumbering. "Woun'dn't that be deceiving the cow?" she objected.—*Boston Transcript*.

Reason Triumphs Over Right

"Why do you turn out for every road hog that comes along?" said the missus rather crossly. "The right of way is ours, isn't it?"

"Oh, undoubtedly!" answered he calmly. "As for our turning out, the reason is plainly suggested in this epitaph which appeared in a newspaper recently:

"Here lies the body of William Jay. Who died maintaining his right of way;

He was right, dead right, as he sped along,

But he's just as dead as if he'd been wrong."—*Boston Transcript*.

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ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

BURLINGTON, N. C., JUNE 22, 1921

NUMBER 25

“Lamp Of My Feet = = = ”

THE EDITOR

WHEN men are prosperous they are likely to forget God. The days of adversity are the times when more hearts cry out for Divine guidance and sing with an understanding Taylor's "Lamp of My Feet, Thy Guidance Lend." Just human nature, it seems, for man to forget God in times of plenty. Nations that forget God perish with their forgetting. Individuals, too, forget Him and likewise perish. "The wicked shall be turned into hell; and all the nations that forget God."—*Psalms 9:17*. "For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."—*Psalms 1:6*.

In these days of material changes—these days when men find it difficult to anchor, may we place our hope in Him and let His teachings be a lamp unto our feet.

“Lamp of my feet, thy guidance lend,
Walk by my side, my path attend;
Led by thy hand I cannot stray,
Lamp of my feet, my Life, my Way.”

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY


IN ALL THINGS
CHARITY



CONTRIBUTIONS



ELON LETTER

 HIS letter is not for preachers. I hope none of them will read it. I want a private word with my lay brethren and sisters about a very important matter—how to improve the preaching ability of our pastors.

And let me begin by saying that we have the best preachers in the world in this Christian Church of ours. They are faithful in the discharge of their duties. They manage to survive on the salaries we pay them and the poundings we give them. I hope we also pray for our pastor. He deserves our prayers as much as we need his. If you will just pray for the preacher at each service, it will surprise you how much better he will preach. I have tested that out and find it works. And somehow when I have had the grace to do that, I have been unable to understand how the one sitting next to me in the service failed to regard the sermon as excellent. Praying for the preacher is great blessing—to the preacher maybe, but to the pray-er most certainly.

But I had another thought in mind than this when I began to formulate this letter. We laymen expect our preachers always to present to us something fresh and vigorous in their discourses. What I am saying is no discount of the gospel message. That message is safe and saving, but it needs new interpretations and adaptations. If you do not think so try to read the sermons of Austin Craig or of Phillips Brooks. Publishers will tell you that books of sermons are the poorest sellers they publish. A sermon is a living thing and it is, unless perfect, momentary in its perfection, being adapted exactly to the situation of its delivery, but never so fully in accord with any other situation. So that a sermon is out of date as soon as it is delivered. I once heard Dr. Staley tell about burning a barrell of his former sermons, and "they made a great fire", he said, "because they were so dry." But I ventured that many of them were moist with the tears of sympathy and tender emotion when they were at first delivered.

But how can we expect our ministers to be able to present the gospel message in terms of the heart-hunger and soul-throb of our day? We should first discuss with them the questions of the times. The gospel has a message for every phase of our human endeavor and for every institution of our life. Let us discuss these matters with our pastor. He will undoubtedly reflect the results of his discussion in his public message to the people. This will require us to do some pastoral visiting. Well, why shouldn't we? We are as much under obligation to visit the preacher as he is to visit us, honestly, aren't we?

Secondly, we should make it possible without any suggestions on the part of our pastor for him to attend one or two gatherings of Christian workers each year, with all his expenses paid. We should certainly see to it that he attends our Seaside Chautauqua and then that he


goes to at least one such gathering a year as the International Sunday School Convention, the World's Christian Endeavor Convention, the Federal Council of Churches, and the like. It is poor business for a church to vote its minister a month's vacation and for him to spend that month in preaching somewhere else.

And then there is a third thing we certainly can and ought to do. This is a day of great religious thought. Religious books are literally pouring from our presses. But our preachers, generally speaking, are not reading them, because they are unable to buy them. I think that twelve persons in every rural church should voluntarily bind themselves together to give their pastor a book a month, and in a city church fifty-two such persons should so unite. It would be a benevolent conspiracy, and it would promote the Kingdom of God. A book a year given to our preacher would not impoverish us, and a united effort on the part of the city to do this thing would immeasurably enrich the preacher. I have not asked him about it, but I am sure Brother Riddle will publish a list of books for rural church pastors and another for city church pastors and that he will mail the book you may monthly or weekly select directly to your pastor. If you want good preaching, practical, reverent, modern in spirit and concept, interpreting the gospel to the age, that will grip and hold the people, and I know you do, Brother Layman, Sister Laywoman, try this plan. It will work, it has worked.

Now don't think you have to do what I have suggested, beloved, for I am sure no preacher has read this. If you love your preacher—well—

W. A. HARPER.

SUFFOLK LETTER

 HE cause of temperance is more than a question of legalized saloons and intoxicants. It embraces all forms of human indulgence, and man may be intoxicated with business or pleasure, what they eat or what they wear. Intoxicate really means to poison. To say that a man is intoxicated is to say that he is poisoned; yet men are not accustomed to think of intoxication as poison. All forms of excess poison the body or the mind. One of the most difficult things to do is to live a real temperate life; yet nothing is so sane, so healthful, so righteous. Indulgences that lead to excesses poison the whole being and lead to self-destruction. Gluttony, licentiousness, avarice, ambition, temper, fanaticism, may lead to excess and poison the whole being and unfit the subject for sane and righteous living.

There is an awakened conscience on the one thing of the legalized saloon and intoxicating liquors as a beverage; that is a great step forward and the results in savings accounts, in general prosperity, in improved domestic relations, in education, in good roads, in Sunday school attendance by men, in public watchfulness over offenders, indicate a strong healthy sentiment in favor

of maintaining the law. Much is made of illicit distilleries, bootlegging, and violation of law; but a sober population, in cities and on trains contradict the widespread propaganda of "as much made and used as ever was". If such were the case, those who make and sell would prefer present conditions, because prices are so much higher. The prohibition law is not violated more than the law against theft, usury, gambling, profiteering, Sabbath-breaking, or any other crime. To make, buy, or sell, for beverage purposes is a violation of law, and those who indulge in any of these violations are criminals. The man who buys and drinks is as guilty as the man who manufactures and sells; and, when they are treated like, it will change the operation of the violating machine. It is a fact that no amendment to the Constitution of the United States has ever been repealed. The 18th Amendment is in the Constitution to abide. The business will never be a legal business again. It will remain, so far as it does remain, forever, in this country, in the hands of law-breakers. It has lost its legal status and its respectability. Its poison will never again be a gentleman's means of social indulgence. It has lost its prestige and its place in our American society. It is an outlaw. It is a criminal. It is a lost art. The health of society will grow more robust, the intelligence of society will grow more universal, the character of society will grow more Christian, and future generations will rise up and approve what to some seems radical action, even robbing men of personal rights. It never had any inherent right; it had only rights conferred by legislation. The government has done nothing more than withdrew rights which it had conferred. I go into a small town and they raise pigs within the corporate limits; I go into a larger town, and that privilege is denied. Society rises up and pulls down. It looks to the welfare of all; but the great moral issues are even more regarded and individual appetite and notions must yield to common good. Individual rights lose themselves in the rights of the community, the state, and the nation. The progress of Christian civilization will make many changes in the course of years. Streams that are now polluted will be cleansed, indulgences that are now allowed will be prohibited, and future generations will live in a cleaner and a purer world.

W. W. STALEY.

OUR VIRGINIA LETTER

HERE was a time, even in his best days, when he could not get what he wanted. As we know he was a great orator, but there was a limit to his ability to do certain things which are understood to come in the line of his work. One day he was looking over a horse. Finally he said to the owner: "That is a fine looking animal. Is he as good as he looks?" The owner replied, "Mr. Beecher, that horse will work in any place you put him, and do all that any horse can do." Then Mr. Beecher eyed the horse more closely and admiringly, said: "I wish to goodness that he was a member of our church." He needed, you see, members who would, like the horse, work in any place you might put them, and

then do all that any other member could do. Mr. Beecher could not reach his goal in that case, and all his eloquence and ability could not bring to pass what he desired. If he had been duly impressed with the fact that the power of the Holy Spirit could have accomplished all that through his members, then he might have reached the desire of his heart.

* * *

True religion, that which has been imparted to the human heart by the Holy Spirit, will make a man fill any place in the Church to the full of his capacity. I do not say, and do not wish to be understood as saying, that every church member will be so influenced, not by any means, but I do wish to be understood as saying that the man or woman who has been truly and genuinely born of the Spirit and lives that life in fact, will then fill his place in the church according to his ability. You know, and have no doubt seen, many instances where men and women of good natural ability have united with the church, but remained in the state of mind and heart, such as they had before joining the church, and you could not get them to fill a place commensurate with their ability any more than they did before. In such a case, please do not ask me to believe that such an instance shows how a man may be a true Christian and yet be unconcerned about the work of the Lord Jesus Christ. You may as well ask me to believe that the true life of Christ can be in a human heart and yet leave that heart and mind to be indifferent to the interests which so decidedly affect the cause of Christ. The life of Christ is a mighty power. Would you ask me to believe that a man can be filled with the power of the life of Christ, and yet would mope around, doing nothing for the glory of the one who had spent his life in saving him? I cannot, and will not believe it. The life of the Christ, put into the heart and mind of a man or a woman, must necessarily give the person so possessing it, not only a likeness to the Spirit of Christ, but it will lead him to sacrifice his time and his means for the Master's cause. I am sorry that we have in the church so many people who seem to show the same tendencies and characteristics after joining the church as they did before. This is why so many people are much disappointed in people who, though they have joined the church, have had no real change of heart. You need not expect a church member who has had no change of heart to show a life much different from the life he lived before he united with the church. Uniting with the church, without a change of heart, is the poorest business one can undertake. I know some people say, "Oh, let them join the church and get them to be Christians afterward." That is poor teaching, according to the Gospel, as I understand it. How many have you known to join the church without a change of heart that became active, earnest and devoted Christians afterward? I think there may be a few such instances, but they are few indeed, and I think it is a great risk for any one to undertake it. Jesus bade His disciples to tarry at Jerusalem until they were indued with power from on high. (See Luke 24:48.) He did not command them to go to work without the power of the New Life in them. He

said to the disciples: "Tarry". Wait. "in the city of Jerusalem till ye be indued with the power from on high." If the disciples needed thus to tarry till they had received power from on high, then surely the men and women of this day also need to wait for the same power, and it is worse than a mistake to attempt to do the Lord's work till we have that power. A mere profession of religion without its possession is, and must be, an utter failure, not only for the church, but also for the individual. Paul tells us of certain people in his day who ever seemed to be learning, but yet never able to come to the knowledge of the truth. I may be mistaken, but my best judgment would say that he had in mind the people who had come into the church without having been born of the Spirit, the man or the woman who had united with the church, as a form, but had never known the power of the Holy Spirit. I wish we might have one earnest and honest effort to get men converted and regenerated by the power of God's Spirit before they come into the church of Christ. Some brethren claim that this standard is too high. Well maybe so, but if this is too high, I am equally sure that the standard which encourages the people to come into the church, without a real change of heart, is too low, fearfully too low. Let us quit hurrying people into the Church of the Living God without having experienced the regenerating power of the Spirit. Alas, when shall we learn something as to this matter, or shall we go on filling the church roll with the names of persons who have never known Jesus in the work of pardoning love, or in the regenerating grace of God. Without power from on high in the saving of men and women, we are simply leading men and women to have a form of Godliness, but without its power. No such arrangement can ever bring forth a Child of God who possesses the real life and power of the Spirit of God. (See II Tim. 3:5.) If the church is ever to have power from on high, then we must have the church which is made up of men and women who have been born of the Spirit—for they and they only—can become the children of God. Let us awake and get busy in an effort to bring men and women to a saving power of the redemption which Christ gives—then the Christian life will mean something. Which is better to have the standard of Christian living in its right place, or have it too low, as is manifestly true in many instances in the way of the worldly church? Read carefully II Tim. 3:1-7.

May God help us to maintain the Bible standard of the Christian life.

J PRESSLEY BARRETT.

Holland, Va.

Strike? Some better method must be found. It is a conspiracy and should be illegal as well as immoral. Civilization cannot permit a continuation of such conditions.

Many a blind man sees more than his brother who has two good eyes.

PREACHER BROKE UP A DANCE AND BECAME PRESIDENT

Told by Jim Riddick in *The Uplift*, Concord, N. C.

(Being a story of the Editor's predecessor, Dr. J. O. Atkinson.)

If time did not fly by so fast I could tell the exact year. It may have been 1911, or 1912, or before or after these dates, but it certainly did happen in Hendersonville that Rev. J. O. Atkinson, D. D., presiding at a meeting of the North Carolina Press Association in the absence of the president, broke up a dance without intending to do so—it was spontaneous under the influence of the program of the evening.

I was there for a few days hanging around Hendersonville, watching how some rich folks act, some make believe rich folks and just folks act when they get away from home. It's a sight! Daughters of liverymen and sons of blacksmiths mix and mingle with the daughters and sons of millionaires until it becomes a conglomerated mass, and one is led to believe that everybody is rich and has no poor kin—you feel like the only Lazarus on earth.

But to my story, which was brought back to memory by a recent meeting with that genial fellow, whom everybody likes or ought to, Dr. Atkinson, a strong, able minister of the Christian denomination, whose roosting place is at Elon College—I say roosting advisedly, because the Doctor is seldom at home. He is here and there throughout the State and in part of Virginia looking after the missionary cause of his Church. Fine man, this Dr. Atkinson. Let him walk into the train door anywhere passing through central North Carolina and at once a dozen or more people look up, feel better at once and ready for his kindly word. Some years ago, from overwork and a severe nervous strain, his friends were caused much alarm over the health of the Doctor. He knocked off for six months, settled himself in and about Asheville, and did nothing but eat, sleep and resign himself to the care and mercy of his Lord. He is himself again. And this be glad news to a wide and ever widening circle of admirers and friends.

One of the few times (during the little less than a half-century term of office of Secretary of the Press Association, John B. Sherrill, who had the fight of his life to get the Association to take the burden off his shoulders) when things seemed to go awry, Mr. Sherrill found the president called away, and the announced speakers failed to show up. Mr. Sherrill pressed Rev. Dr. Durham into service and asked Mr. Cook, of the Jackson Training School, to tell the boys about the institution. Dr. Durham had just finished a short experience as a special writer on *The Charlotte Observer* but being annoyed by the call for copy when he wanted to read or simply rejoice in an undisturbed line of thinking, quit the "special writing" job in disgust. Just at that time there were some marked differences among the factions that have always existed in the dominant party of the State. In one of the most splendid oratorical efforts ever pulled off in a Press Association was the speaking of Dr. Durham that night.

Mr. Cook followed with a story of how boys were being reclaimed at the Jackson Training School, what the struggle had meant and the task yet confronting the institution. The newspaper boys have always been deeply interested in the cause of the so-called bad boys, knowing full well it is more often a case of bad fathers or mothers or both, or none. He had the sympathetic following of the large audience; and concluding, the presiding officer, this man Atkinson, forgetting where he was and what he was presiding over and from force of habit, jumped up, spread out his long arms, looked the great audience in the face and ordered: "Let us all join in singing the doxology—long metre." It was done. Dr. Durham accused Cook of slipping the switch on Dr. Atkinson; but not so, for Atkinson was just following the bent of his mind and his soul.

Secretary Sherrill even went away feeling that he got away with a hard problem that night.

The prearranged dance by the editors' wives, sweethearts and visitors was called off in respect to a feeling in that neighborhood that that was no time for dancing or levity. But it is certain that that stunt that Dr. Atkinson pulled off, purposely, or accidentally, at the close of that meeting made him president of the North Carolina Press Association for the next year. And he made a good one, too.

A RESPONSIBILITY OF CHURCH MEMBERSHIP

The Herald of Gospel Liberty

The editor of *The Methodist Protestant* hits two of the biggest nails in church economy square on the head when he said, "We ought never to ask a Methodist Protestant if he wants to take his church paper, any more than we ask him if he wants to help pay his preacher. In both cases it is a simple duty that belongs to his denominational life. He ought to do both."

We well remember the time when the matter of church support, even on the part of church members, was considered to be a very personal question to be determined wholly by the individual himself. The running expenses of the church were taken care of in almost "any old way" that happened. The outstanding feature of the system was a soliciting committee who went the rounds "begging" for the "pastor's salary". Church members gave or not just as they felt like it. With most of them, the amount of their offering depended upon the whim of the moment—and upon who was to be the preacher. If they liked the preacher they liked the preacher they gave much; if they disliked him, they gave little or nothing at all. The matter of organized co-operative responsibility was not recognized at all. The fact that they had united with the church and that thereby they became ethically responsible for a reasonable share of its financial support never seemed to enter into their idea of church membership.

We know of some churches in which that sort of thing still exists. But with every church that is not gradually dying, it has become a thing of the past. More and more church members are coming to realize that there is an

ethical equation in the matter of church support—and that no one can hold a very high standard of morality, to say nothing of Christianity, who partakes of the privileges of membership in a church organization without at the same time doing his full part, as God has blessed him with means, towards its financial obligations and undertakings. So clearly is the ethical and Christian import of this principle recognized today that no man who is worth while is willing to long remain the pastor of the church which is not willing to make honest effort to adjust the whole financial life of the church to this fundamental idea of the copartnership responsibility of every member.

But in the other principle quoted above, which is equally true and sound, the church has not made equal progress. In large part, the local churches are in just about the same condition with reference to the denominational paper as they used to be in matters of church finance. With church members, taken on the whole, it is still a question of individual pleasure whether or not they will subscribe for and read the church paper. They take it or not as they please—and especially as they are pleased or displeased with the work of the editor. But it is just about as impossible to carry on effective denominational work without a church publication as it is to carry on a local church without a pastor. That fact alone means that it is therefore an absolute obligation and responsibility resting upon every home of the church to contribute its support to the church paper, just as much as it is to support the pastor.

But there is another factor entirely distinct from the financial obligation. The moment any one unites with the local church anywhere the very moment, and by that very act, he becomes a member of the entire denomination everywhere. And whether he wishes it so or no, he becomes ethically and morally bound to do his share, financially and otherwise, to support the denominational enterprises of that particular church. This is an ethical and moral obligation which has not been clearly enough recognized by most church members. Now, if one it to fulfill this larger responsibility inhering in his local church membership, it is his ethical duty to make himself acquainted with these denominational enterprises and to become an intimate part of the denominational life. This intimate touch of the larger church life into which he comes, which includes not only his own denomination but the larger work of the Kingdom also, can be maintained only through the church publications. There is no other sufficient avenue of knowledge; there is no other binding link.

Given this wider and finer view of church membership and its responsibilities, and the ethical content of its relationships—one is driven to the logical and inevitable conclusion that the editor quoted above is right when he says that it is as much the duty of a member of the church to take his church paper as it is to help pay his preacher's salary.

THE HOUR OF WORSHIP

MORE THAN CONQUERORS

By Rev. H. E. Wheeler

Who is the Christian that does not yearn to have the faith that overcomes the world? Yes, and he may have something even better than a victorious faith; he may have Christ, who makes him more than conqueror! It is something fine to be able to resist the devil and to hold out against fierce and subtle temptation and to keep the body in subjection and to crucify the lusts of the flesh. But how much finer to have the unbroken peace of God in the heart, the perpetual victory of Christ, and to experience an infilling of the Holy Spirit which leaves no place for defeat! By the choice of right and the effort of will one may be a conqueror; by the choice of Christ and the rule of the Spirit one may be more than conqueror.

But how great is the cost of peace and power! Few are willing to pay it. It means to let Christ live his life in you just as He may choose. You no longer call Him into your life as a helper; you release yourself and all that you have to him for his indwelling sovereignty. You no longer make out a program and ask him to bless it. You submit that he shall make all plans, control all interests, care for all problems, meet all oppositions, and assume all responsibilities. It is your part to trust him, yielding everything, reserving nothing, and it is his part to undergird your heart with peace and your life with victory. But we must so trust him to live in us the life of victory that "if he should fail we would be henceforth bankrupt. He will not fail, and we will never be bankrupt."

Now we cannot be saved to the uttermost unless his salvation reach the innermost life.

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne
And worship only thee."

The redemption of the Cross means more than getting our names in the Lamb's book of life; it means a searching of our deepest thought, a fiery trial of our faith, a scourging of our affections, a crucifixion of our soul. We may indeed know the power of his resurrection and never know the fellowship of his sufferings; but if we cannot share with him the agony of the garden, we shall never glory in the Cross, and we cannot claim to be crucified unto the world.

To many Christ is only a great teacher, a faithful friend, a gracious Savior, a willing helper who may be summoned in the hour of perplexity or need. But Christ must mean more than that. He must be both Lord and Christ; he must have undisputed place within; he must be indeed our life. "Nevertheless I live, yet not I, but Christ liveth in me." Having exchanged the struggle for character for the peace and victory of Christ,

how can we any longer rely on our own fitful and oft-discouraged effort? Christ not only means to give us the faith for victory; he means to sustain our trust. For Christ will meet for us the fears and trials and temptations and persecutions that wear out the soul. Trusting him, we do not even need to lift our hand when the tides seem to turn against us.

"When all around my soul gives way,
He then is all my hope and stay."

The uttermost salvation is then a matter of innermost trust. Christ is worthy of such confidence; he is pledged to honor it.

"O for a faith that will not shrink
Though pressed by every foe,
That will not tremble on the brink
Of any earthly woe!

That bears unmoved the world's dead frown,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile."

And Christ offers you, poor, troubled soul, just that faith. It is yours to believe him utterly. He is willing to accept a trust that cannot be staggered by any circumstance, however forbidding; nor by any situation, however hopeless. Faith—the faith which is the gift of God—is always serene. It must suffer, but it cannot fail. The foundations may be broken up, but faith survives; the lines of hope may be erased, but faith persists. There seems no way out of the dungeon, and comfort flies away; but Christ comes, the doors of the prison fly open, the clouds are gone the sky is clear, the sea is still. When a man believes, you are wasting time in the effort to substitute anything for his hope. His faith is fixed; nothing in the universe is more fixed than his faith. It is the faith of God. You will remember that Abraham believed that in Isaac—in Isaac only—would God's promise be filled "Under utterly hopeless circumstances he hopefully believed" (Weymouth.) God might have to raise up that son from the altar of sacrifice on which the obedience was proved, but God could do that—yea, God would have to do it. "His word is the word of a gentleman of the highest honor, and there's an end to it."

Companions of the Via Dolorosa—friends of faith, friends of the living God—it is yours to believe. Whether the clouds lift or the mountains move, believe. "Be still, and know that I am God." You may have to wait long, but victory—glorious, irreversible victory—is for those who do not rest their eyes on the hills, but lift their eyes above the hills and fix them on the Lord, who made the hills and the heavens above the hills, and who has given it to us to trust in him.

One day you stood on the mount of vision and tasted the joy that you never dreamed would be yours to know; you had a revelation of love that transcended your highest hope; you knew for one brief moment the peace that

passeth all understanding. Has the vision faded? No, it can never fade! Has the joy departed? No; all the sufferings of this life may seek to cancel it, but it remains. Has the hope shrunk or perished? No; it is imperishable; it is the anchor of the soul, and it holds, even though it is within the veil.

“There is a scene where spirits blend,
Where friend holds fellowship with friend;
Though sundered afar, by faith they meet
Around one common mercy seat.
Ah, whither could we flee for aid,
When tempted, desolate, dismayed;
Or how the hosts of hell defeat,
Had suffering saints no mercy seat?”

And so you may claim the victory after you are utterly defeated; you may proclaim the fact of the resurrection while you stand by the open grave; you may walk through the mountains, though they remain immovable; you may see the day of Christ and rejoice, though all things continue as they were from the beginning.

Did not Jeremiah buy the field of Anathoth from the mighty enemies of Israel when they were in possession of all her land and when real estate in Jerusalem was absolutely worthless? The faith of the prophet in God was vindicated, and he had not long to wait. So you may invest your faith in the God of Jeremiah, who will restore to you every hope which the world has crushed. Are there sorrows you cannot share even with the dearest friends? There is one who knows already and who does not condemn. You can count on his understanding sympathy—yes, and more, on his turning of your sorrow into joy. There comes a day—O, when I may not know, but it is coming—a day of full deliverance, of immeasurable joy! “Though it tarry, wait for it.” Weeping can only endure for a night. The morning cometh. There are yet no streams on the horizon, but there is a whisper of faith in the heart. There is no sound of trumpet; but where there is a listening ear, there is a consciousness of impending joy. When the morning comes and the bridegroom, there are some who will not need to be awakened.—*Christian Advocate* (Nashville)

WHEN LINCOLN REFUSED TO RISE

The Uplift

A capital story of Lincoln's early political life is told in John Wesley Hill's new book, “Abraham Lincoln, Man of God” (Putman.) It seems that in 1846, during a canvas for Congress, Lincoln attended a preaching service of Peter Cartwright's. Cartwright called on all desiring to go to heaven to stand up. All arose but Lincoln. Then he asked all to rise who did not want to go to hell. Lincoln still remained seated. “I am surprised”, said Cartwright, “to see Abe Lincoln sitting back there unmoved by these appeals. If Mr. Lincoln does not want to go to heaven and does not want to escape hell, perhaps he will tell us where he does want to go. Lincoln slowly arose and replied, “I am going to Congress.”

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE

Editor

THE BULLETIN

Rev. D. F. Parsons changes his address from Nashville, Tenn. to Middle Divinity Hall, University of Chicago, Chicago, Ill.

Rev. F. C. Lester, we understand, will leave Graham and Providence churches this fall to enter some seminary or university.

Rev. J. G. Truitt, according to mention in the Greensboro papers, preached at the First Christian church, Greensboro, N. C., last Sunday.

President W. A. Harper spoke in the First Baptist church, this city, last Sunday morning. THE SUN'S Editor is to speak at the same place and the same hour next Sunday.

We learn from *The Herald of Gospel Liberty* that Rev. C. J. Felton, Newport News, Va., has accepted a call to Toronto, Canada, and will begin his work there in the near future.

Rev. G. C. Crutchfield, about whose sickness and operation Rev. J. G. Truitt writes on page 14, is improving and doing nicely, so Mrs. Crutchfield informs us.

Brother W. M. Brown, Burlington, N. C., would like for Sunday schools of the North Carolina Conference to report three things to him: 1. What your school has done in the way of teaching missions. 2. What is being done. 3. What plans have you for the future? Brother Brown desires this information as a basis for his report on missions to the Sunday School and Christian Endeavor Convention that meets in Reidsville, N. C., in July. Send him the information and endeavor to get it into his hands by July 12.

The Christian Vanguard, Newmarket, Ont., one of our exchanges, comes out in handsome style in its June 11 issue, the occasion being the history of the Christians in Canada, and carrying the Centennial program rendered at the Conference of the Christian Church in Ontario, Keswick, Ont., June 15-19, 1921. We note that Dr. J. O. Atkinson was on the program for one address and two sermons.

EDITORIALS

ELON'S FUTURE ENROLLMENT

THE preparatory department of Elon College having been eliminated, the future enrollment must come from high school graduates—or at least from graduates of schools giving a standard course embracing those subjects required for the necessary credit units. Thus the securing of the number who can be accommodated will not be so easily done—but *it can be done*. It means that every friend of the College, every pastor, alumni, professor, and former student must do his or her part during the vacation days in securing new students. It means prayer, sacrifice, and loyalty upon the part of every home in our Convention.

In recent years too many young men and women of the Christian Church have been attending other colleges when they could get the same advantages at Elon. This must stop or the denomination will greatly suffer from the effects. A college is the training station for denominational leadership, and experience proves that the Church's best leaders are trained in her own institutions.

This, then, should be our incentive to see that every boy and girl of the Christian Church within the bounds of Elon College, who go to College, go to Elon. The Church has invested her money there; the Church needs leaders, and out of her own flocks and folds these leaders must come.

No preacher, no layman, has a right to discredit the leadership of his denomination who will not endeavor to influence some young person of his denomination to attend college—a college of his Church. No preacher can rightfully pray for laborers to enter into the harvest who will not go out and help some one to prepare for that harvest. God gives faculties for helping to answer prayer just as He does to utter prayer.

Elon's future enrollment—as in years past—depends upon individual effort. All together *now* to see that we have a full enrollment this fall.

DECISION DAYS

THESE days—these good summer days with sunshine and rain and flowers and birds; these days when nature puts on her best robes and makes for us those sequestered spots longed for in mid-day; these days as Henry Blount would have us say, "filled with crimson splendors, silver brooklets, flowery grottoes, gorgeous sunsets, crystal streams," all inviting us to behold creation's greatness, there should come to many of our young men and women that desire to make life's decision. It may be personal to us but the fires of ambition with young people kindle greater during the summer months. The commencements are over, the literary

addresses have been heard, and then come letters, catalogues, and all sorts of literature from schools and colleges. It puts the academic spirit right into your soul and you want to do something now.

There is in every church of our beloved denomination some young men, young women, or both, whose ambition for a larger service are many. They stand at the open door, or the closed door. To most of them it is the open door. To some it is closed, but thank God there is no closed door that cannot be opened with the right kind of ambition to rise.

What a privilege! What an opportunity! What a great service it is for a pastor to call his young people together to discuss these things. Possibly, better still, is that personal contact with some young heart for encouragement, counsel, and plans.

Our prayer is that God may move mightily upon many of our young people during the next few weeks that they may be able to make life's decision for a greater and nobler work—and then enter school this fall for a prosecution of that ideal and ambition.

RETURNING TO THE MINISTRY

IN recent years much has been said about the scarcity of candidates for the ministry. It seemed to be the opinion of the majority of Church leaders that the decrease was due to material conditions brought on by the war. This idea is no doubt the right one as conditions begin to point to its truthfulness. We quote from *The Christian Work*:

"In view of the wide publicity given the announcement, that out of one hundred students in the senior class at Amherst College only one had decided to enter the ministry, statistics from some twenty representative institutions, furnished by the Council of Church Boards of Education, are interesting. The senior classes in all of them combined averaged about one hundred students. Boston University, with the largest number of graduating students, 453, had 48 entering the ministry, or about 10 per cent. (The largest number from any single college), 14 missionaries, no Association men, and 15 social service workers, a total of 77 candidates. Ohio Wesleyan, the next in size with 239 graduating students, had 8 entering the ministry, 27 missionaries, 7 Association men and 14 social service workers, a total of 56, or the largest total number of candidates from a single college. Davidson College, North Carolina, with 62 in its senior class, came second in number of ministerial candidates with 17, and Muhlenberg (49 graduating) and Otterbein (65 graduating) next, each with 10. Radeliffe with 104 graduating had 6 social service workers only. Ursinus College, with the smallest number of graduating students, 34, had 8 ministerial candidates, or about 23 per cent. Northwestern University (not listed) reports the largest

Study for Students

number of students preparing for Christian service, 101 men and 62 women, ever assembled in its college of liberal arts. Altogether the figures show 144 candidates for the ministry, 73 for missionary work, 14 for Association work and 68 for other forms of Christian service, making a total of 303."

Elon College graduating 31 with four entering Christian work (2 in the ministry, 1 mission service and 1 religious educational work) compares favorably with other institutions.

In this connection it is refreshing to consider the program of God. Material things affect the program of God only temporarily—and possibly not that much from His view point. The ministry will never be forsaken. As we are returning to "normalcy" in other things, so are we in securing recruits for Christian work.

KEEPING CHILDREN IN SCHOOL

EVERY State now has a compulsory day school attendance law, according to information recently furnished by the U. S. Department of Labor through the Children's Bureau. The Bureau has just completed an analysis of education laws affecting child labor, the results of which are published in a chart entitled "State Compulsory School Standards Affecting the Employment of Minors."

In five States attendance is required until 18 years of age, in two of these in certain districts only; in 3 until 17 and in 32 until 16. One State requires attendance until 15, six others and the District of Columbia until 14, and one State requires attendance until the age of 12 years, but applies this to illiterates only.

Unfortunately, the exemptions in the majority of States are so numerous that they greatly limit the application of the law. The most common exemptions are for employment, or upon completion of a specified school grade. Four States specifically exempt for work in agricultural pursuits, 3 with no age provision. The laws of 14 other States contain loosely worded provisions exempting a child at any age, which might be used to cover absence for farm work as well as for many other purposes. Several States exempt a child whose services are necessary for the support of himself or others, without any age or educational provision.

The amount of attendance required is still unsatisfactory in many States, several demanding only 12, 16, or 20 weeks in a year. Even in States where city children must attend for 8 or 9 months, the amount of attendance required in rural districts is sometimes considerably less.

HAVE YOU TAKEN TYPHOID TREATMENT

There were 128 cases of typhoid fever reported to the North Carolina State Board of Health for the month of May from 57 counties in the State. Rockingham is

charged up with the largest number—seven, and is followed closely by Wayne, Lenoir and Johnston with six each. Durham led the cities with six, Winston-Salem had three, Wilmington two, Charlotte and Raleigh, one each.

A study shows that typhoid has not been epidemic anywhere, as there is an average of only two cases from counties where the disease exists. However, the Board of Health points out to the people that many cases may result from these few through contact with them, and through contamination of food, water and milk by flies or human carriers. For this reason, if it has been over two years since you took the treatment preventing typhoid, do the wise thing and repeat it now. During the coming months free protection against typhoid will be offered in half the counties of the State. If yours is not one of them, it should be and it is no fault of the State Board of Health that it is not.

THE CHAUTAUQUA AGAIN

The Seaside Chautauqua and School of Methods is now a fixed institution of the denomination. It has passed through its infant days and now deserves full recognition and loyal support upon the part of our people. The date this year is July 18-24 and the Committee sends this as its first message in circular form: "Make this your vacation week. Spend it where ocean breezes blow. Splendid program. Lectures every day and evening by men and women of national reputation. See that the Sunday school and Young People's Society of your church is represented. Send your pastor."

Rev. C. H. Rowland, D. D., Franklin, Va., is President of the Chautauqua and Mr. S. M. Smith, Norfolk, Va., is the faithful, efficient, and wide-awake General Secretary. For detailed information address Brother Smith who will reply promptly.

CONDITIONS IN PRINTING INDUSTRY BETTER

The country-wide strike on May 1 in the printing industry is about over, or at least conditions are more favorable for the employing printers. In some instances the 44-hour week has been granted, but not generally. Most union plants have declared for open shop and have filled the vacated positions with non-union men. Exchanges coming to this office have told the story of the disruption. Many have been late, many failed to appear on regular dates, some merged two issues into one, and so on. Our nearest neighbor to be affected is the *Biblical Recorder*, Raleigh, N. C. which has missed some issues and is yet in bad style, typographically speaking. Again THE SUN has reasons for rejoicing for not being affected by the tie-up.

Miss Kate Swineford of Drewery's Bluff, Va., is the originator of Father's Day. She has secured a charter from the State and hopes to make it as well known as Mother's Day. It is to be celebrated on the second Sunday in June.

Talk the Chautauqua

WORLD HAPPENINGS

Five hundred machine guns were seized by custom officials on June 15, at Hoboken, N. Y. These guns were on board the steamer Eastside and were loaded for an Irish port.

Captain S. B. Alexander, Sr., died at his home in Charlotte, N. C., June 15. Captain Alexander was a former Congressman and a distinguished citizen of Charlotte. The city, state and nation loses a good citizen.

After one of the keenest competitions that the State has ever witnessed, T. C. Thompson and Company of Charlotte, N. C., have been awarded the contract for \$1,100,000 worth of construction at the University of North Carolina. The contract was awarded June 15 and it is understood that plans and actual construction are to begin at once. The work is expected to be finished within two years.

According to reports from Washington, June 15, direct negotiations have begun between the United States and Japan for the settling of questions pending between them. These questions include the Island of Yap, the immigration question, the alien land question and the return of Shantung to China. The proposal for the settlement of the immigration question is that it be settled on the basis of a complete stoppage of all Japanese coolie immigration, with proper protection of all Japanese property already acquired in the United States.

K. OF P. CONVENTION

Wilmington, N. C., was awarded the honor of entertaining the Pythian grand lodge in June 1922, at the close of the convention in Greensboro, N. C., Thursday, June 16. The convention of this year began on Tuesday and lasted up to 4:30 P. M. on Thursday. A great convention is reported, much business was transacted and honorary membership was conferred upon Supreme Vice Chancellor, G. C. Cabel, of Norfolk, Va., in the North Carolina grand lodge.

AMERICA—WORLD POLITICS

According to the late newspapers, Washington is the center of the universe as far as world politics and world peace are concerned. The British Government particularly is watching every move in the American capital. The British government especially studies the relations between President Harding and the Senate. It is claimed that Great Britain watches with unusual interest not unmixed with anxiety. The real issue is shall Great Britain join with America in an English speaking agreement to maintain world peace and cut off the ties of alliance and of ententes with France and Japan, or shall Great Britain continue alliances with her old associates. Our government is divided and powerful interests outside the government are lining up on both sides in their efforts to bring a favorable decision by the Cabinet to their diverse policies.

PRESIDENT APPRECIATES ROMANCE

The individual admires the appreciation of romance wherever found. The romantic side in the make-up of President Harding was discovered last Tuesday, June 14, 1921, when it was learned that the President obligingly postponed the appointment of a new ambassador to Spain in order to assist the completion of an international romance.

The younger daughter of Joseph E. Willard, present ambassador to Spain, was engaged to be married to Mervyn Herbert, a Britisher, the son of the late Earl and Dowager Countess of Carnovan. The wedding had been set for early June and the young lady had set her heart on being married in the embassy. Although the appointment of Mr. Cyrus E. Woods, secretary of the commonwealth of Pennsylvania, was decided upon some weeks ago, the president sent word to Miss Willard that her plans would not be interfered with by his administration.

ANSWERED THE SUMMONS

Rev. J. B. Gambrell, one of the leading spirits of the Baptist denomination passed away in his 79th year at Dallas, Texas, on June 10.

Mr. Jasper T. Moser, who was for a long time connected with the news and editorial work of the Federal Council of Churches in the New York office, and who was sent to Mexico some months ago to carry on the same work, passed away June 8. His death was caused by a complication arising from an operation for appendicitis.

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MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

HOW TO CREATE MISSIONARY INTEREST

By Rev. S. S. Hough, D. D., Dayton, Ohio

HE enlarged programs projected by the various denominations cannot be completed, and the interest sustained and enlarged, unless there be an unparalleled missionary information and inspirational campaign in the local churches.

No matter what method we use in cultivating the home church, whether through a combined Forward Movement or by having each Board proceed separately or in groups, we must get into the hearts and lives of our church members. three things:

FIRST. We must give them the vision of the living Christ and His program for the Church. Some years ago I asked different groups of leaders, "How many of your church members believe and act upon the belief that Christ is now alive and directing His work of evangelizing the world?"

Some answered 25 per cent, others 10 per cent, or 5 per cent. This gives some idea of the vast uncultivated field in the home churches which must claim our serious attention. Multitudes of professing Christians have not yet discovered the living, conquering Christ who said,

"Behold I am alive forevermore."

"All authority hath been given unto me in heaven and on earth. Go ye."

"Ye shall be my witnesses both in Jerusalem and in all Judæa and in Samaria, and unto the uttermost parts of the earth."

Missions did not originate with men. Christ Himself is the authority for the program to evangelize the world. He is now alive and is directing this greatest enterprise in the world. The rank and file of the church members must be led into partnership with the living Christ, appropriate His resources and carry out, as loyal servants, His program.

SECOND. We must lead the members of the Church to see the condition and needs of the Christless millions now without the Gospel. Half the world's population cannot read or write, and have no medical aid. Their claims must be brought, in a graphic, sympathetic, living way, to the members of our churches and Sunday schools. They must be led to see the multitudes in Africa, China and in the islands of the sea as Christ Himself sees them, torn and prostrate in the hands of an enemy. The Christian leaders must discover a more comprehensive, thorough-going method of informing and enlisting the whole church membership—this for the sake of the Church itself as well as to reach every creature with the Gospel in this generation.

THIRD. The members of our churches must be shown the wonderful possibilities of an informed, obedient church and be led to practice the stewardship of the

Gospel. The obligation to give the Gospel to others is as universal as the privilege of receiving it. The great *commission* is in reality the great *permission*.

Church leaders must be led to see that the surest way to develop a local church is to enlist its members to do their utmost to carry out Christ's program. Dr. Samuel Miller, who did so much to put the missionary atmosphere into Princeton University, well said: "If I were asked how a church would be most likely to rise and grow, I would say with confidence, let it begin in good earnest to pray and exert itself for the sending of the Gospel to the benighted and perishing, and the very effort will tend to enlarge and build it up."

Pastors everywhere should be led to discover what Dr. Andrew Fuller found out many years ago: "There was a period of my ministry," says Doctor Fuller "marked by the most systematic effort to comfort my serious people; but the more I tried to comfort them the more they complained of doubts and darkness. I knew not what to do. At this time it pleased God to direct my attention to the claims of the perishing heathen. I felt that we had been living for ourselves and not caring for their souls. I spoke as I felt. My serious people wondered and wept. They began to talk about a mission. We met and prayed for the heathen; met to consider what could be done among ourselves for them; met and did what we could; and whilst all of this was going on, the lamentations ceased, and instead of having to study how to comfort my flock, I was myself comforted by them. They were drawn out of themselves—that was the real secret. God blessed them while they tried to be a blessing."

The church at Antioch illustrates the possibilities of an informed, obedient church. They fasted and prayed and the Holy Ghost separated Paul and Barnabas, their leading workers, for missionary tasks. After the remarkable experiences of their first missionary journey, they returned to their home church and rehearsed "all things that God had done with them, and how that He had opened the door of faith unto the Gentiles." This Antioch church became one of the greatest churches of the centuries. When Chrysostom was its pastor three hundred years after the days of Paul and Barnabas, Antioch had a population of two hundred thousand, and one-half of its entire population were members of the Church. Thus the church at Antioch was a mighty evangelistic force in its own city, while it sent its strongest men to be missionaries to distant parts.

I repeat, we must reach the entire membership of our churches with the threefold vision: The vision of the living Christ and His program for the Church; the vision of the Christless millions without the Gospel; and the vision of the privilege and responsibility of every Christian to give the Gospel to every creature.—*The Missionary Review of the World*.

A poor man of good repute and character will make a better credit risk than a dishonest, squirming, wiggling man with resources behind him.

OUR MOUNTAIN SCHOOL

Miss Iola Hedgepeth, as our teacher, has had a most successful year in her work as the founder of our Christian Training School in Carroll County, Virginia. She had to teach in an abandoned store house, quite dilapidated and inadequate, but she enrolled during the term eighty-two pupils in the day school, and had about that number in her Sunday school. The people of the whole district, and there are four hundred of them, hold Miss Hedgepeth in the highest esteem and regard her as their benefactress. She has already proven herself a source of helpfulness and inspiration to them and they both appreciate her services and respond to her leadership.

By appointment of the Executive Committee of the Mission Board, Miss Bessie Holt, Supt. Young People's Work; Pres. W. W. Staley of the Southern Convention and the writer went to Carroll County, Virginia May 26 and accompanied by Mr. W. E. Lindsay of Mt. Airy, N. C., secured a site of about eighteen acres on which to locate our school and begin our permanent work of building a home for teachers, a school house and in time such other buildings as may be necessary.

Miss Hedgepeth had invited the people of her district to assemble on May 26 and gave them quite a little picnic. There were some 250 present and all seemed to enjoy the occasion. Dr. Staley made an address to the joy of all present and the writer tried to explain to the people what we were trying to do in their midst. They are most happy to have a Christian school located in their midst, for there is neither school nor church in the whole district.

This summer, Miss Laura A. Clemmer and Miss Gladys Lankford have joined Miss Hedgepeth in the work, and are conducting a school some miles from where Miss Hedgepeth taught. They are doing good work and the people are responding to their work.

We are hoping by September 15, to have comfortable and ample school house for Miss Hedgepeth to teach in next year, and to send her some assistance in her great work next year. She could enroll 125 pupils had she the room and the help. When she began her work none of her pupils had ever been to Sunday school and very few if any could read or write. All were without church privileges. This is a real missionary work.

OUR ORPHANAGE

HARVEST TIME

At this writing (June 15) harvest on the Orphanage farm is in full blast. The early warm weather and the late cold weather and frost have practically ruined our wheat and we will make a short crop this year.

Last year we did not lack much making enough to bread our family but will fall far short this year. We feel that we did our part and will be thankful for whatever yield we may have.

The weather has been very dry with us for two months and all our crops are being cut off. We have never seen a year that we did not have a time to plant and a time to reap.

The children, or a number of them, are beginning to take their summer vacations. We try to give each child ten days each summer and last year each child got a vacation. Sometimes when it is too expensive to send them to their people we get some friend to take them for ten days so they will feel that they have been treated fair in the matter.

We are ready to put the furniture in the new building and want to open it in a few weeks. A number have already sent in money to buy beds, etc., and we are hoping that the good women will furnish this building as we want them to have this part. One bed, spring, and mattress will cost \$25.00. If every Ladies Aid Society would just furnish one bed (and they could) we would soon have the rooms all filled with nice clean new beds. Then the sheets and counterpanes can be added. Let

the president of the different Ladies Aid Societies take this up with the Society and see if you cannot furnish at least one bed in this new building.

I can always count on the good women. They are always loyal. The men are mighty good, too.

CHAS. D. JOHNSTON, Supt.

FINANCIAL REPORT FOR JUNE 22, 1921

Amount brought forward\$11,763.61

Children's Offerings

Virginia Pearl and W. T. Ayscue, \$0.40.

Sunday School Monthly Offerings

(North Carolina Conference)

Durham, \$17.10; Deep Creek, 5.00; Union, 4.75; Pleasant Ridge, 3.64; Reidsville, 1.00; North Clayton, 1.70; Chapel Hill, 2.00; Burlington, 54.01; Pleasant Hill (A), 3.22; Shallow Well, 1.50; Sanford, 7.78; Christian Chapel, 4.26; Ramseur, 6.95; Shiloh, 1.38; Piney Plains, 5.85; New Lebanon, 1.00; New Lebanon Baraca Class, 2.00; Danville, Va., 5.55.

(Eastern Virginia Conference)

Berea (Nans), \$10.00; Memorial Christian Temple, 5.66; Liberty Spring, 6.00; Missionary Society First church, Norfolk, 2.10; Mt Zion, 4.08; South Norfolk, 9.41.

(Alabama Conference)

Mt. Zion, \$0.80.

(Valley Virginia Conference)

Dry Run, \$2.00; Timber Ridge, 1.60. Total \$170.34.

Special Offerings

Mr. W. H. Thomas, on support of children, \$35.00; Mrs. Neale, 3.00. Total \$38.00.

Furnishing Baby Home

Ladies Aid Society, Waverly, Va., \$50.00.

Children's Home Fund

Berea (Nans) Va., \$10.00; Mrs Ester E. Jenkins (for S. S. Class, Ohio.) 1.00. Total \$20.00.

"Baby Home"

\$1.00 each

Mrs. W. H. Williams, Mrs. J. A. Wyrick, Rev. and Mrs. L. L. Wyrick, "A Friend" Reaford, N. C., Mrs. J. A. Carlton. Total \$6.00.

Total for the week, \$284.74. Grand total, \$12,048.35.

A LETTER

Dear Uncle Charley: We did not write last month so we will take a new start. The Willing Workers Society will meet with us next Sunday afternoon. Wish you and your little folks could be with us and see what we are doing.

I am taking music twice a week, and I like it just fine. Mrs. G. W. Macon is my teacher. I had rather go to school than wash dishes and sweep, but I tell you I have to do it. Enclosed you will find our dues for May and June. With love and good wishes to all.—*Virginia Pearl and W. T. Ayscue.*

I had to wash dishes and sweep when I was a little boy, and I dropped a whole pile of dishes one day and broke them. Mother taught me not to drop any more. I was a nice little housekeeper when I was a little boy.—*“Uncle Charley”.*

“Tell Me a Story”

BOY COON'S BOX

Boy Coon ran home all out of breath. He hurried first into the nest room to find his mother, but Mrs. Coon was probably out calling on Mrs. O'possum, for Boy Coon couldn't find her. So he ran out of the nest room to find his father. And looking into the top of the big hickory tree, he saw Mr. Coon sunning himself on a large branch.

Boy Coon shouted: “O, dad, come help me bring home my pretty box. I've found just the thing to put my hickory marbles in.”

Daddy Coon leisurely ambled down the long branch on which he was resting to the tree trunk, so leisurely that Boy's excitement became greater. “Do hurry, daddy, before the O'possum boys see it!”

“Why didn't you bring it up with you?” asked Mr. Coon, now standing near Boy at the door of the nest room.

“It was too slick and heavy, daddy. The neatest box, though, you ever saw! Only we'd have to cut a hole in it, because the lid's on so tight. I couldn't raise it at all.”

Mr. Coon looked a bit puzzled. “I wonder what kind of box it could be, Rac?” he said, using a pet name for Boy. “I can't imagine what sort of box could be in the big wood.”

“It's a beautiful box! But come on, daddy, or somebody will get it before we get there.”

So Mr. Coon followed the path of his son, as he led him down the big tree and through the wood to the place where he had seen the box. But when Boy and Daddy Coon had come to the place, the wonderful box was not to be seen.

“There! I knew the Opossums would get that box. That's just my luck.”

“Don't be impatient, Rac. Look about a bit. It may be that you didn't come to exactly the right place. You mustn't give up so soon.”

Boy then looked more carefully; and a short distance away under a small bush, he saw the box. “Here it is, daddy,” he cried as he rolled it out from under the bush.

When Daddy Coon saw it, he rolled over and over on the ground in convulsions of laughter. After he spent a few moments at this, he was at length able to get to his hind feet, using his front feet to hold his sides, which were fairly bursting with glee.

“What's the matter, daddy?” asked Boy Coon, just a bit hurt because he knew his father was laughing at him.

“That's not a box, Boy,” said his father, still laughing.

“Not a box?” exclaimed Boy Coon. “What on earth is it, then?”

“That's Mr. Box Turtle!” And Mr. Coon again shook with laughter.

When Boy Coon received this information he took a step backward from the pretty, shining thing upon the ground as if afraid. But he had courage enough to say, “I wish you'd explain yourself, daddy.”

Daddy Coon's face sobered, because even he knew that a joke could be carried too far. He saw, too, that Boy's mistake was only natural; for Mr. Box Turtle did look like a box with a round top on it about the size of a saucer.

“You see, Boy, when any one comes near Mr. Turtle he is afraid he is going to be hurt. He isn't very sociable, and he has a good many enemies. So whenever anybody comes near him, he takes his head, his legs, and his tail and puts them inside the box which he carries with him.”

“Well!” exclaimed Boy Coon. “So he thought I was going to hurt him? But can't we make him open his box? I'd like to meet Mr. Box Turtle!”

“I'm afraid we'd have trouble in persuading him that we don't want to harm him,” explained Daddy Coon. “But if we hide and watch him,” he added in a whisper, “he may stick his head out.”

Then both of them slipped behind a large tree from which they could peep and see Mr. Box Turtle. It wasn't three minutes until they saw his head slide out ever so little from his box. In another minute they saw all of his head and his four feet appear as if by magic.

“Well, just look at that!” whispered Boy Coon.

Mr. Box Turtle then turned and took a few steps, while Boy Coon and Mr. Coon looked on.

“It must take him a long time to get to any place; he walks so slowly,” said Boy.

“Yes. But he does get along after a fashion. You see, he moved so far from the place where you first saw him that you had trouble in locating him,” replied Daddy Coon.

“Just think how foolish I was to think him a box. Don't tell anybody the joke, will you, daddy?”

“No, Rac, I won't. I wonder if Mother Coon has any supper for us. She ought to be back from Mrs. Opossum's house by this time.—*Arthur Dunn, in The Presbyterian.*”

Farming land on Manhattan Island is rapidly diminishing. In 1900 there were 184 farms on the island, now there are only five.

CHURCH NEWS

PALM STREET

It has been my privilege to assist Rev. G. C. Crutchfield in a revival meeting at Palm Street Christian church, Greensboro, N. C., for the past ten days. Bro. Crutchfield came a week before I did and held a series of prayer meetings in the homes of the people in which meetings there were several professions of Christ. The preaching began on Sunday, June 5, and continued with two sermons daily through the second Sunday and a closing sermon Monday night.

The meeting was scheduled for fifteen days instead of ten, but was closed on account of Bro. Crutchfield's illness, he having suffered with appendicitis during almost the entire meeting, going to bed Saturday, June 11, and being operated upon by Dr. J. W. Long the day following. When he finally decided to have a physician examine him he was in the hospitable home of Mr. and Mrs. S. H. Ballard who did all they could for his comfort and well-being. Scores of loved ones and friends came to the Ballard home to inquire after him, and the church and Sunday school voted very enthusiastically to pay the expenses entailed upon him by the operation. Bro. Crutchfield is reported to have stood the operation all right.

There were professions of Christ every day after the first Sunday and most of them were young people of mature years. Ten were added to the church. At times during the meeting the power of God was most keenly felt by all present. May God bless this good, generous, Christian people and their beloved pastor and his wife and little daughter in these days of his affliction.

JOHN G. TRUITT.

June 13, 1921

NEW PASTOR INSTALLED

Rev. W. C. Hook, the new pastor of the Rosemont-Berea pastorate, arrived on the field Sunday morning, June 5 and on the afternoon of the same day was duly installed as pastor of his new field in the Berea church in the presence of a large number of people.

The writer presided at the installation service, and conducted the installation ceremony. The installation sermon was preached by Rev. James H. Lightbourne, pastor of Memorial Christian Temple. The sermon was well prepared, attractively delivered, and most gladly received by the large and attentive audience which had gathered for the occasion.

By a rising vote the audience said to Bro. Hook, "We welcome you," and in response Bro. Hook in well chosen words told the audience how much he appreciated the welcome, and how anxious he was to be of the greatest service possible to them while he remained on the field.

Bro. Hook conducted his first service at Rosemont on the evening of June 5, and was greeted by a large audience, every seat being taken at this service. At the mid-week service the new pastor was greeted at Rosemont by about 125 people—an attendance which was gratifying to him and to the Rosemont church as well.

Both the Rosemont and the Berea people are delighted with their new pastor, and feel they have been fortunate in securing him as their leader. In fact one of the members in speaking for the churches told me they had in Bro. Hook one of the best ministers our Church has, and that Mrs. Hook had also made a fine impression, and had heartily entered into the work.

So we feel sure that the fine work begun in these churches by the former pastor, Dr. G. O. Lankford, will be continued under the splendid leadership of the new pastor, and our very best wishes are hereby extended to him and his people as they go forward together in the Master's work.

J. F. MORGAN.

NOTICE

All delegates and visitors who are planning to attend the Sunday School and Christian Endeavor Convention which meets with the Reidsville Christian church July 13-14 will please notify Bro. J. M. Lambeth or the undersigned, Reidsville, N. C. Don't neglect to do this if you expect entertainment while here.

Reidsville, N. C.

W. L. WELLS.

SEASIDE CHAUTAUQUA

OCEAN VIEW—JULY 18-24

A Rich Treat for Christian Church Folks
Rev. W. Percy Fletcher, Toronto, Ont.
(General Theme—Rural Church and Sunday School.

Subjects

1. Development of Rural Community Ideals.
2. Rural Needs of Religious Education.
3. Rural Church and Play Life
4. Adequate Rural Program for Boys and Girls.
5. Training Rural Workers.

Mr. Fletcher is one of our most successful rural pastors and was called by the Ontario Sunday School Association to give his full time to Rural Sunday School work. Do not fail to hear Mr. Fletcher.

Rev. W. P. Minton, Dayton, Ohio
General Theme—Missions

Subjects

1. Porto Rico
2. Japan.
3. The Presentation of Missions.
4. Seeing Japan (Stereopticon)

Mr. Minton is the Foreign Mission Secretary of the Christian denomination. He has just made a survey of our work in Japan and attended the World Sunday School Convention there. He will bring some great messages. He will lead the singing of the Chautauqua also.

Mr. Hermon Eldredge—Erie, Pa.
General Theme—Leadership

Subjects

1. Vision
2. Insight
3. Zeal
4. Courage
5. Personality

Mr. Eldredge will also conduct the Sunday school on Sunday morning. He is Sunday school secretary of the American Christian Convention, and needs no words of commendation from our pen.

MEET US AT OCEAN VIEW—
JULY 18, 1921.

WARREN H. DENISON.

UNION (ALAMANCE)

We had unusually good services at Union on the second Sunday in June. The attendance was large at both morning and evening services. Chairs were used to help seat the audience. The primary class room overflowed at Sunday school. The music at all the

services was good. The morning service was the regular preaching appointment. At the evening service a Children's Day program was rendered. It was one of the best Children's Day Program that I have seen. The decorations were beautiful and every one taking part did well. It was pronounced a great success. A Young People's Missionary Society and a society of Willing Workers have recently been organized. The Young People's Society met that afternoon. In all it was quite a full and joyous day.

P. H. FLEMING.

BURLINGTON, N. C.

The pastor of the Burlington church and his family have been on the field here for two and a half months now, and it may seem a little late to speak of the welcome that was accorded us on our arrival, but that welcome was so hearty that mention must be made of it, even at this late date. Before we arrived the parsonage had been "set in order" by a thorough renovation and presented a pleasing appearance in its new coat of paint. Attention of a peculiar sort had been given to the pantry, for we found it all furnished with supplies sufficient to take care of our appetites for several weeks. We were not only greeted cordially ourselves, but our car of household goods seemed to be welcomed also, judging from the manner in which several men of the church took hold and placed our furniture in the parsonage. Within twenty-four hours after we arrived, we were housed in our new home and began at once to fell ourselves at home. Since that time we have received so many kindnesses by our people that space will not permit more than this mention of them. Suffice it to say we could not have hoped for a warmer welcome, or for greater favors than have been shown us by our new-made friends.

The work of the church we found in a progressive condition. And during our two and a half months on the field, it seems that the interest has been of the most hopeful and encouraging type. Congregations have been very good and the people have listened patiently and with evident appreciation to my poor efforts to bring to

them the message of the Master. All departments of the church are alive and going, not as we might hope in every instance of course, but in a way that gives large promise for the future.

On the first Sunday night of this month, after I had spoken, three splendid young people came forward and were received into the church and were baptized. For these young lives we give God the praise.

Pray for the blessing of the Father upon our work here.

G. O. LANKFORD.

CALLED HOME

FAUCETTE

On June 10, 1921, at her home near Hope-dale, N. C., Mrs. Cathrine Faucette, widow of William Faucette, died in her seventy-sixth year.

She is survived by five children. Three children preceded her to the grave. In early life she united with Union Christian church of which church she was a member when she fell asleep.

The funeral services were conducted by the writer at the home in the presence of a large number of relatives and friends. The interment was in the church cemetery at Union Ridge, N. C.

Sweet be her sleep till the Master bids her arise.

P. H. FLEMING

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BURLINGTON, NORTH CAROLINA

CHILDREN'S SAYINGS

Kenneth, four years old, was a great chatterbox. His little tongue was seldom still. One day his mother was trying in vain to visit with a friend. She said, "Oh, Kenneth, I wish you would give me a chance to say something once in a while."

"I did keep still once," said Kenneth, "and you didn't say anything."—*The Christian Register.*

An elderly lady was trying to overcome the reluctance of her little niece, who was visiting her, to go to bed. "Being six years old," she said, "you should go to bed at six. When you are seven you will be able to stay up till seven, and when you are eight you can keep awake till eight."

The child did a little mental arithmetic and gazing at the wrinkled face and white hair of her aunt, she said, "Then I suppose you never go to bed at all."—*Boston Transcript.*

Miss Rose asked her eighth grade, "What are the sister states?"

Mabel answered: "I am not sure, but I should think they were Miss Ouri, Ida Ho, Mary Land, Callie Formia, Louisa Anna, Della Ware, Minnie Sota, and Mrs. Sippi."—*The Epworth Herald.*

The teacher asked the class wherein lay the difference in meaning between the words "suffieient" and "enough" "Suffieient," answered Tommy, "is when mother thinks it's time to stop eating pudding; 'enough' is when I think it is."—*Watchman-Examiner.*

DR. J. H. BROOKS

DENTIST

Foster Building Burlington, N. C.

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)

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THE BOOK SHELF

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Volume I

June 22, 1921

Number 4

EDITORIAL

HELPING THE PREACHER

A prominent minister of the Christian Church said to us the other day, "If I could only get my congregation to reading, I feel that I could do so much more. If in one of my sermons, I touch on something that a brother or sister has just read there is an understanding that would not have been there if she or he had not been reading."

Have you ever stopped to think of this? Have you ever thought that it was your duty to read so as to be able to help your minister? Is it your duty to help your minister? *It is.* He is working to bring something worth while to you and if you read you make his work mean more to yourself, more to your Church and more for the work of the Lord. Read your Church paper first of all after the Bible, and then, read books on Church work that you may get new ideas for your own church work. There are good books of fiction that you should read; there are good books on church missions that you should read; there are good books on church work and church principles that would not only help you in church work but would be of real educational value to you.

"Modern Pagans", by Charles M. Sheldon, is a story of the Wallace family. The Wallaces are a typical American family—wholesome, hearty, and honest; interested in sports and society, in politics and business. None the less they are practically pagans, enjoying the blessings of a Christian civilization, but accepting none of its duties and responsibilities. The transformation of these modern pagans into active and aggressive twentieth-century Christians is told by Dr. Sheldon in picturesque and compelling fashion. How was it accomplished? That is what will help you, perhaps, if there are Wallaces in your church. It costs one-half of a dollar.

"Fifty Missionary Heroes", by Julia H. Johnston. No home is complete without this book. It gives the life of David Livingstone and forty-nine other such heroes as he. This book is very interesting as well as beneficial. Its value is \$1.25.

You will help yourself, you will help your church, you will encourage the work of Christian progress by buying these books of us.

BOOKS THAT APPEAL TO EVERY TASTE

Prospector. By Ralph Connor.
Destiny. By Charles Neville Buck.
The Doctor. By Ralph Connor.
Emmy Lou. By George Martin.
Emmy Lou's Road to Grace. By George M. Martin.
Enchanted Barn. By Grace L. H. Lutz.
False Faces. By Joseph Louis Vance.
Felix O'Day. By F. Hopkinson Smith.
Flying U's Last Stand. By B. M. Bower.
Flower of the Dusk. By Myrtle Reed.
Following the Star. By Florence L. Barclay.
Fortunes of Garin. By Mary Johnston.
Georgiana's Service Stars. By Annie Fel-lows Johnston.
Glengarry School Days. By Ralph Connor.
Graustark. By George Barr McCutcheon.
Gun Brand. By James B. Hendrix.
Heart of the Blue Ridge. By Waldron Bailey.
Heart of the Hills. By John Fox, Jr.
Inside the Cup. By Winston Churchill.
Just Patty. By Jean Webster.
Keeper of the Door. By Ethel M. Dell.
Lavender and Old Lace. By Myrtle Reed.
Lighted Way. By E. Phillips Oppenheim.
Little Shepherd of Kingdom Come. By John Fox, Jr.
Man of the Desert. By Grace L. H. Lutz.
Mareia Schuyler. By Grace L. H. Lutz.
Mary Rose of Mifflin. By Frances R. Sterrett.
Master's Violin. By Myrtle Reed.
Mildew Manse. By Belle K. Miniates.

Mistress of Shenstone. By Florence L. Barclay.

Molly Make-Believe. By Eleanor H. Abbott.

Mother Carey's Chickens. By Kate Douglass Wiggin.

New Chronicles of Rebecca. By Kate Douglass Wiggin.

O Money! Money! By Eleanor H. Porter.

Patrol of the Sun Dance Trail. By Ralph Connor.

Parrot & Co. By Harold McGrath.

Peg o' My Heart. By Heartley Manners.

Penrod. By Booth Tarkington.

Penrod and Sam. By Booth Tarkington.

Phoebe Deane. By Grace L. H. Lutz.

Polly and Lady Gay Cottage. By E. C. Dowd.

Polly of the Hospital Staff. By E. C. Dowd

Poor Little Rich Girl. By Eleanor Gates.

Prince of Graustark. By George Barr McCutcheon.

Prospector. By Ralph Connor.

Prudence of the Parsonage. By Ethel Hueston.

Prudence Says So. By Ethel Hueston.

Rebecca of Sunnybrook Farm. By Kate Douglass Wiggin.

Red Rock. By Thomas Nelson Page.

Rosary. By Florence L. Barclay.

Rose Garden Husband. By Margaret Wildemer.

Seventeen. By Booth Tarkington.

Six Star Ranch. By Eleanor H. Porter.

Smoke Bellew. By Jack London.

Steve Yeager. By William MacLeod Raine

Sunny Slopes. By Ethel Hueston.

Sundown Slim. By H. H. Nibbs.

Sylvia's Experiment. By Margaret R. Piper

Trail of the Lonesome Pine. By John Fox, Jr.

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Civilization

THE EDITOR

CIVILIZATION is not so many human beings, a code of laws, organized government, and a mass of material things. Civilization is the standard that mankind has set up in moral and religious realms. The progress of a nation is always measured by *how far* and *how much* humanity has been helped. Destruction by nations is not greatness, for that does not benefit human society. Getting breeds selfishness; giving is the means of drawing out the God-like in man and making him akin to his Maker. Individuals can best succeed by seeing how much they can do for others and not by how much they can do for themselves. Nations will grow in greatness as they manifest the spirit in brotherly love. Civilization is not so much of the seen as of the unseen.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

THE HOME GOING OF DR. MILO T. MORRILL

THE EDITOR

Rev. Milo T. Morrill, D. D., Defiance, Ohio, one of the denomination's great and good men, was stricken with paralysis in his class room Thursday, June 16, and went to his reward at one o'clock A. M., Wednesday June 22, 1921. Such, in brief, is our only knowledge of our lamented brother's passing.

Dr. Morrill was one of the denomination's outstanding men and great workers. In early life he was a professor in Starkey Seminary under the principalship of Dr. A. H. Morrill. After this he held pastorates in New England, especially in Vermont. During this time he wrote much on the subject of missions and took a very active part in foreign missions. In 1906 he was elected by the American Christian Convention as Secretary of Foreign Missions. In the years 1910 and 1914 he was re-elected, which showed the great confidence the people had in his leadership, and held this position until about two years ago when he gave up the work and accepted a professorship in Defiance College, Defiance, Ohio, which position he held when the summons came.

This note of this sad information will be read by many who knew him personally. During his terms of office as Mission Secretary he frequently visited the South, and especially during the sitting of our Convention. He had a message and the people heard him gladly. He took the King's business seriously and worked faithfully and efficiently in all that was committed to his care and keeping. His smile was genial, his handshake firm, his speech refined, his manner elegant, and his spirit gentle as a child. To know him was to love him and to love him was to love a noble soul.

His home going casts a gloom over the whole Church. He was a profound student of the history of missions, knowing foreign fields as if they were at his own door, and the records of all great missionaries as if they were his intimate friends. He gave the bloom of his life to the subject of missions. His life has just begun. There will spring up from the seed he has sown, missionaries and supporters of the cause for world evangelism. He laid a structure that roots itself in the mountains. He died in the harness, that which was his own choice, we are sure.



*Fallen at the post of duty
Fallen with his armor on,
Closing a career of beauty
Milo T. Morrill is gone.*



Rev. Milo T. Morrill, D. D.----A Few Tributes

A PRINCE HAS FALLEN

A telegram on June 22, bringing the sad information that Rev. Milo T. Morrill, D. D., had passed to his reward from his home at Defiance, Ohio, that morning brought sorrow and grief beyond words. A prince indeed has fallen. In all our acquaintance with ministers and officials in the Church we have nowhere met or known one of a more magnanimous spirit, and of a more generous mind and heart than was his. He gave the best that was in him, body, mind, and soul, to the service of his God through the Christian Church and he, like his Lord, literally laid down his life for the cause he held most dear. As our Secretary for Foreign Missions and Editor of *The Christian Missionary* many years he was best known and most loved, and as such rendered heroic and immortal service to his Church and his God. He wrote with a painstaking and accurate pen, and spoke always from a great fund of ready knowledge. His "History of The Christians" is a monumental work, and in itself would have made the author beloved, invaluable and immortal. His writings are all chaste, clear, scholarly, convin-

ing; and manifest in a remarkable degree a spirit of devotion to truth, to church, to fellow man and to God.

A great and good man has gone from our ranks and we shall not soon see his like again. Our deepest sympathy goes out to dear Sister Morrill in this day of her sorrow.

J. O. ATKINSON.

A FALLEN HERO

Our Zion is called on to mourn another "hero fallen". Out from his New England home, after training on her farms, in her schools and colleges, Milo T. Morrill threw his heart and soul into the ministry of the gospel. As pastor, husband, editor and college professor, his conduct, proficiency and application were always highly satisfactory. Tears will fall on the Home and Foreign field, when it is known that Morrill is no more among mortals. The remainder of life's journey will be lonelier for thousands without the sunshine of his smile. Morrill needs no mausoleum. His epitaph is stamped in the hearts of our entire brotherhood. The free song of the uncaged birds will

sing above his grave every spring, and the swift flying shuttles of the North wind will weave carpets above his ashes, but the name, and sweet Christian spirit of M. T. Morrill, and the good he did will remain immortal on earth and immortal in Heaven.

D. A. LONG.

A MAN OF BEAUTIFUL SPIRIT

Dr. Milo True Morrill dead! We had hoped and prayed for his recovery. Our hearts are bowed down in sorrow. Our Church is bereft of a great leader, and life has lost a rich and treasured friendship.

A man of beautiful spirit was Doctor Morrill. Sincerity was an outshining characteristic, a sincerity so unalloyed that he could not indulge in the little flatteries and exaggerations of speech which many of us employ to the satisfaction of our friends, and so those who knew him less intimately regarded him as rather cool and unapproachable. But to the initiated in his fellowship he was warm-hearted, affectionate, crystal, true. Truly has a prince fallen in Israel at this time.

Dr. Morrill was a constructive Christian statesman. He lacked the glare of brilliancy and sounded no trumpets before him, but laid broad and deep foundations for the things he did. Witness the prosperity of our Foreign Mission work, arising naturally out of the silent educational plans of his administration of that department. Such was his confidence in the ultimate outcome of such work, that when he came under the fire of criticism, he calmly said to the writer, "I shall not lose my religion if the Brotherhood turns me out." At Springfield he was unanimously reelected and left the office to take up what seemed to him a larger opportunity of Kingdom service—the professorship at Defiance College.

I shall best remember Doctor Morrill for his "At Prayer Time" contributions to *The Herald of Gospel Liberty*. Most of our leaders tell us we need more religion, a more vital religion. We know it. But how? Dr. Morrill's "At Prayer Time" was a practical demonstration. In these weekly contributions he exhibited the highest type of constructive Christian statesmanship, and the devout and spiritually-minded of the Brotherhood will find *The Herald* sadly lacking for them in the absence of his suggestions, suggestions which ministered so effectively and helpfully from week to week in the realm of vital religion.

W. A. HARPER.

HE WENT ABOUT DOING GOOD

The going of Dr. Morrill brings sorrow to our entire brotherhood. He was a student, scholar, teacher, Christian gentleman. He believed it was more noble to do things for humanity than to make money, or to hold high office, or to lead an army. He showed that the real opportunity of life was the man himself.

His was a life fashioned after that of his Master. He went about doing good as did his Lord. He endeavored to heal the sick, feed the hungry, make the blind to see, and them that mourned to rejoice. I know of no word which so fitly expresses the idea of his life as the word "usefulness". He was pre-eminently a useful man. In the counsels of our Church we shall say, "thou shalt be missed, because thy seat will be empty."

C. H. ROWLAND.

FAITHFUL AND UNSELFISH

I am informed by wire, from Rev. W. P. Minton, Foreign Mission Secretary, Dayton, Ohio, of the death of Dr. M. T. Morrill. I would like to express to the Brotherhood at large, through *THE CHRISTIAN SUN*, my appreciation of the life and services of Dr. Morrill and my sincere regret at his untimely going. Dr. Morrill was true to his Church and to his highest ideals and was certainly one of the best informed men among us. A deeply spiritual man and of unquestioned faith.

He gave the best part of his life to the missionary work of the Church, serving for a number of years as Secretary of Foreign Missions for the denomination. Since his voluntary retirement from that office he has kept in closest touch with the work always willing to give valuable information, service or assistance in any way that he possibly could. He has been Bro. Minton's right hand man and the Board as a whole will greatly miss his counsel.

He will be remembered by the Church through his writings as editor of *The Christian Missionary* for so many years, his contributions to *The Herald* and *THE SUN* and, his historical contribution to the denomination, "The History of the Christian Denomination in America", but chiefly by his faithful, untiring and unselfish service in the Brotherhood for the coming of the Kingdom of God. May God bless his memory.

L. E. SMITH.

HIS LIFE A BENEDICTION

I have learned with great sorrow of the passing of Dr. M. T. Morrill. From the first of my acquaintance with him, I was deeply impressed with his consecration to Christ and with his earnest desire to see the will of God done in all things. As I came to know him better, this impression grew upon me as to his having dedicated himself without reservation to the will and work of God.

A great soul has gone out from us. His work will follow him. The example of his life will be an inspiration to many others as the years bear us onward in service and upward to the realm into which he has triumphantly entered.


G. O. LANKFORD.



CONTRIBUTIONS



ELON LETTER

O much has been written about the value of higher education that it is difficult to interest the young in further consideration of the matter; and yet they need especially now to give heed to it, because world conditions have given a new emphasis to its place in their lives.

The scarcest thing in the world just now is thoroughly educated youth. The shortage in trained leadership is alarming, and at the same time inviting. It is alarming from the standpoint of society as a whole, but inviting to the individual. A premium is set on trained leadership in our day.

In 1917 in America's 512 colleges and universities, there were enrolled 457,488 students. In 1918 there was a shortage of 46,372; in 1919 a shortage of 34,011; and in 1920, a shortage of 17,419; so that for three years we sustained a shortage of 97,802 college years, or practically a 25 per cent loss for one year. The impression has got abroad that our colleges are overflowing. These figures are based on the World's Almanac, and are presumably correct. These figures do not include the vocational men placed by the government in our technical schools and universities, of whom there were many thousands last year, because these men are really not college students and cannot affect our leadership one way or the other. Many of them in North Carolina colleges have not even completed the seven grades of the public school.

But the situation in Europe is even more alarming. Experts estimate that for the period of the war and for the five-year period following, there will be a shortage of 90 per cent in college and university graduates, and that taking the world over the shortage right now is 60 per cent. This situation puts an additional premium upon American youth who are prepared, because the Old World must look to us largely for supplying the leadership which she cannot possibly supply, because the young life that should supply it is dead or hopelessly maimed.

These facts taken in connection with the records of college graduates in leadership present an unequalled challenge to young people to go to college in these years of shortage in the world's supply of trained men and women. Here are the records: 3.8 per cent only of our young people ever go to college. These supply 73 per cent of our leaders. 1.4 per cent only graduate from college, and these supply 59 per cent of our leadership. 2.4 per cent have some college training, and these have given us 14 per cent of our leadership. 96.2 per cent of our people have had no college training and these give us but 27 per cent of our leadership. College graduation offers a man or woman in other words in normal times 421 opportunities for leadership to one without it, and in the present shortage, 1005 such opportunities to one without it. Even a limited amount of college training of-


fers 58 chances to one without any such training in normal times, and in this age of shortage, 145 chances to one. Those without any college training have barely 1/40 of a chance in normal times, and about 1/16 of a chance, even in these days of shortage.

The moral of this situation is so plain that to point it out would be reflection on the good judgment of those who read and think at the same time.

Young friend, you have but one life and but one time of preparation. What will you do about it?

W. A. HARPER.

SUFFOLK LETTER

HERE are two kinds of promotion; the promotion of the worker and the promotion of the work. It is not far to go to see which of these two is the more praiseworthy and the more important in the line of progress. Political promotion is advancement from one position to a higher position, as from the House to the Senate. Such advancement may be by a majority of votes by the constituency, and may not improve legislation. With school teachers or ministers it may mean going from a small school or church, with small salary, to a larger school or church with a larger salary. This may take place without any improvement of the work or the worker. The promotion that counts most is the improvement of the work. The man who takes a small business and develops that into a growing success makes the largest contribution to human progress. Ambition has ruined many men and many institutions. Ambition is the sign of smallness rather than largeness; it is a desire for preferment, a desire to enter into a larger position already in existence, rather than to make a small business or position larger and more permanent.

Aspiration is, no doubt, a better term than ambition. It earnestly desires to rise to something higher, not by external promotion, but by internal growth. When the mother of Zebedee's children came to Jesus desiring that her two sons might sit, "the one on His right hand, and the other on His left, in His Kingdom", that was ambition; but when the Gadarene out of whom Jesus had cast the devils, came to Him in the ship and "prayed Him that he might be with Him," that was aspiration. It is one thing to desire a great position; it is quite another thing to desire to fill well a small position. The example of Jesus seems to show that it is far better to honor a position rather than have the position honor the man. It is better to be a great Captain than a small General. A small success is greater than a big failure.

There are two lines that lead to failure: looking for position rather than service, and choosing a life-work without consulting God, or yielding to His impressions. Ambition is inclined to ignore God, and to seek position or power without His guidance. Any life thus projected

and directed is artificial. All plants, flowers, and even trees, can be cultivated out of their native climate by artificial means, but only on a small scale and without value. Cotton could be grown in Canada, in a hot house, but it would have no commercial nor agricultural value; life may be located and operated by human choice only, but it will have very little value in the work and progress of mankind. Abram and Saul were *called* and so were the seven deacons; the former by God, the latter by the people. The minister may have a double call; one by the Lord, the other by a congregation. "Jesus increased in wisdom and stature, and in favour with God and man." That is the normal development of a human being, and it is fourfold: *wisdom* and *stature*—*wiser* and *larger*—and in *favour* of *God* and *man*. It is the privilege of men to develop and rise in the scale of *being* in the humblest positions. Jesus Himself took the lowly position of a servant and lifted service into the highest place. "He took upon Himself the *form* of a *servant*." Service in our day is one of the largest words, with the widest use. Diplomatic service, Consular service, military service, hospital service, religious service, personal service, and all for *others*. "Serve the Lord with gladness." Publicans came to Jesus to ask Him, "What shall *we* do?" His reply was, "Exact no more than that which is appointed you." The soldiers likewise demanded of Him, "what shall we do?" He replied, "Do violence to no man, neither accuse any falsely; and be content with your wages." The bane of modern conditions is discontent with pay. Service is the standard of human value and not position or wages.

W. W. STALEY.

OUR VIRGINIA LETTER

WHERE are your children? Are they going in the ways of truth and righteousness, or are they drifting the downward way to ruin? I am wondering how many of my readers will make an honest effort to answer that question. Is your child safe in the way of right? What is your answer? If ever you undertook to be honest in answering a question, let it be this one, and for the reason that not only are the earthly interests, but the heavenly interests, as well, are at stake. If you persuade yourself that your children are all safe in the way to God, then that is a great comfort to your heart and mind, provided it is true, but suppose your parental indulgence has led you to the point where you are blind to their faults, and suppose you are mistaken, and suppose that they are on the way to ruin, then what of your mistake? I plead with you to be careful of the moral, physical and spiritual interests of your children. It is so easy to let go and let them do as they please and go where they please, and then it becomes so easy to step off into hell and be lost forever and ever. Oh, parents, I plead with you today. Look after your children, for they are wanted by the devil to keep up his terrible business of furnishing hell with lost souls, and if you are not careful of your children, morally and spiritual-

ly, before you realize what is taking place, your poor parent-forsaken children will be lost and lost forever. Did you catch that thought? Will you let your child go to ruin? Oh, how it behooves us to stand for the salvation of our children!

We are told that once a farmer in North Carolina drove a pair of spirited horses to a neighboring city, and stepping from his carriage to the side walk to do an errand, his horses took fright and ran off. As they started, he grasped the reins, but he could not stop them, and yet he held on till the horses came to the end of the street, when they, not being able to go further, reared up and fell back upon the man and crushed him so that he was bleeding and dying, when his friends pulled from under the horses, when they asked him why he did not let go and so save himself. Feebly and with almost his last breath, he said: "Look in the carriage". Looking they saw his child was in there, and that was the explanation of his sacrificing his life—it was to save the physical life of his child. It was a noble sacrifice he made of himself, but why is it that we parents do so much for the physical safety of our children and yet so little for the spiritual safety of these dear ones. We would give our life for their physical safety, but how we do neglect their spiritual safety! Dear Reader, are you a father or a mother? Will you not ask God in his mercy to wake you up to the thought of the spiritual danger of your children. Already the horses of sin are going down the road to the ruin of your child, it may be, and are you doing anything to safeguard their safety? Are you doing anything to stop that mad horse of sin and so enable you to rescue your child? It may be that you think your child is safe, but if the wicked one can endanger his everlasting welfare, you may rest assured that he is doing it and with a high hand for ruin. Dear one, go look after your child—do it now, while you can.

* * *

One of the burning needs of this day is to have our Christian people wake up to the conditions about them, and then go to work to turn the tide of evil. This is a fact, no matter whether you belong to the men who believe the world is getting worse or getting better, you need to face this fact: *Sin is rampant in your community*, and you are needed to stay it before it runs over some of your own loved ones. Sam Jones, in his day, declared that there were many people writing to him somewhat as follows: "Jones, God bless you. Turn loose your guns and do your best to wake up the Christian people and show them how this country is drifting to hell every day." If the people are drifting to hell, is it not time that the Christian men and women be aroused to save our dear ones from everlasting ruin? We are delaying too long. Are you careful to know where your child is and what he or she is doing? It is to be feared that thousands of parents are not careful for the safety of their children.

It was only a few weeks ago THE SUN brought us the astounding fact that a girl was missing in the city

of Chicago, and when that fact was made known, almost two hundred mothers appealed to the chief of police to know if it was their daughter. You see these almost two hundred mothers did not know where their daughters were, or it would have been unnecessary to inquire to see if the one reported was theirs. It is a shame that parents, at least many of them, are so careless about the safety of their children. God help the men and women of this country, who are parents, to awake to a sense of their responsibility for their children.

J PRESSLEY BARRETT.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

THE BULLETIN

Rev. R. F. Brown, 1020 Park Place, Columbus, Georgia writes that he will be in North Carolina and Virginia for a part of the summer helping in meetings, and will have some spare time while in this section to aid other pastors should they need his services.

Rev. W. D. Harward, D. D., Dendron, Virginia, tells in this issue of his resignation of his present pastorate. Brother Harward is one of our ablest pastors and we have no doubt that many churches will early seek for his services.

There will be all day services at Pleasant Hill church (Alamance) Sunday, July 3. In the morning the regular preaching service will be held and the afternoon will be given over to the program of the Cane Creek Temperance Society.

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

Meets This Year at Ocean View, July 18-24

This will be the biggest session we ever held. A week of pleasure and profit—a genuine good time for every one who attends. Rates at hotels and cottages \$15.00 to \$25.00—board and room. Tell your friends, pack your grip, get ready to join us.

S. M. SMITH, *General Secretary*,
100 Freemason St., Norfolk, Va.

AN ANNOUNCEMENT

Mr. W. A. Ellington announces the marriage of his daughter, Mrs. Effie Ellington Wicker to Mr. Charles D. Johnston, on Wednesday, the twenty-second of June, nineteen hundred and twenty-one, Raleigh, North Carolina.

From Other Sanctums

THE BURNING BUSH IS EVERYWHERE

Moses saw the presence of God in the burning bush; Jesus saw that presence in the grass in the wayside field. Did he not say, "God so clothes the grass of the field"? We make so serious, so impoverishing, a mistake when we fail to find our Heavenly Father around us everywhere and all the way. The Psalmist said: "If I take the wings of the morning and fly to the uttermost limits of the seas, behold thou art there." Our Father was there already. Would we might understand what is wrapped up in this wonderful fact, what of comradeship, what of communion, what of an ever-flowing fountain of blessing. Moses saw the presence of God in the bush that burned that hot day in the Arabian desert; may we find and prove that every leaf and berry bearing bush is aflame with the presence of our Father.—*Exchange*.

CHRISTIAN LITERATURE CURE FOR UNBELIEF

About the best antidote for the subtle poisoning of quack religion is to get people to read vigorous Christian Literature. Two incidents will illustrate this statement. A man bought one of Tom Paine's books to fortify his unbelief during the Billy Sunday campaign in Cincinnati. Later, one of our Methodist Book Concern publications fell into his hands, and he became convinced of the reality of the gospel. He then purchased a New Testament and read it through twice within a few weeks. The second instance is that of a lady who was reading Christian Science and New Thought papers and was induced to take the *Western Christian Advocate*. She sent in a check for the Centenary and expressed her deep interest in such practical work.—*Western Christian Advocate*.

THE SISTER WITH THE CIGARETTE

The woman smoker will not become popular. If the idea be to have all the fun that men demand, let smoking become a feminine trait; the male animal will seek some other joy. If the woman's idea be to make herself more popular with the male, she is doubly damned in the doing of it. She has fastened the habit upon herself, and even the most depraved sot does not want his wife to turn drunkard, nor does the nicotine-soaked smoker feel that his possible wife's attractiveness is enhanced by her ability to join him in the festive cigarette. The "ladies" who have taken up the habit will have a hard time convincing themselves that the game is worth the candle. It is, of course, one of women's conceded rights if they so desire; but all women who are looking toward contributing their share to the great moral clean-up, of which the world so stands in need, are willing that men shall have a monopoly in the tobacco-consuming business. Women of judgment and sense, to say nothing about women of religion, are all dead set against the habit. It will die out after a brief vogue with a few fools who, like moths, have not sense enough to keep from singeing themselves at the flame.—*Northwestern Christian Advocate*.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

TOUCHING JAPAN AS A WHOLE

By E. C. Fry

SOME years ago, the principal of an important Japanese school spent an evening with me in my study. He had just returned from a national meeting of men in similar positions, at which some outstanding matters had been discussed. It occurred to him that he would be interested in a foreigner's more detached views. The discussion that night covered a wide range, and I remember the distinct sneer with which he remarked; "You Christians may win one convert here, and another there, but you are not touching Japan as a whole."

It is a nation that prides itself on its wonderful solidarity, and the remark was a pointed one. Either you will come back heavily to such a proposition as that, or not at all. I asked him, "Did you ever read the Civil Code of Japan?" I remember how puzzled he looked wondering what a law book could have to do with the matter. "Yes", he said, "I have read it". Then I asked, "Can you put your finger upon a single page of that code that doesn't bear stamped upon it the mark of the Lord Jesus Christ?" He was scholarly, and probably knew enough about the contents of that code and the history of their laws, to glimpse my meaning. At all events, he was silent, and I pushed my advantage. I said to him, "We have rewritten your codes of law from top to bottom. And there are other lines of nation wide changes that I can mention, if you ask for them. With these things in mind, will you insist on that assertion that we are not touching Japan as a whole?" He made no direct reply, preferring to drift our conversation to other topics.

In every land that the Gospel enters, there are two lines of development; and we find both in Japan.

On the one hand, through earnest efforts and much prayer, souls are led into the Kingdom of God. On the other hand, and this largely without similar conscious direct efforts, national institutions are recast and public opinion moulded along new lines. Conversions as yet are in relatively smaller groups. But these wide aspects of the impact of Christianity upon Japan are abundantly in evidence. They are leavening that land with Christian ideas and ideals, and preparing the way for the more definite advance of that Kingdom which is righteousness and peace and joy in the Holy Spirit.

When you have done everything you can to be a man; morally, physically, and mentally, you are a man.

Germany's war indemnity is \$33,000,000,000. At the present rate we will soon spend that much for war preparation. *Who won the war?*

THE HOUR OF WORSHIP

AS THE WORLD SEES US

The day you vowed to forsake the world and follow your Lord, life looked different to you. The life you had been living seemed empty. You saw the uselessness of it all. You saw Christ in all His beauty. You felt His drawing power. You saw Him suffering, bleeding, dying, hanging upon the Cross six long hours. You saw the blood issuing from those cruel wounds in His hands and feet, dripping, dripping, for you and for me. When you saw Him, your Savior dying for you, when you realized the great love which led Him to give His life for you, did you yield your all to Him, unconditionally?

Jesus said "he that renounceth not all that he hath, cannot be my disciple". When we enter the ranks of the Lord's followers, we have not only promised the pastor in the presence of the church that we would renounce all, give up the world and follow Jesus all the way, but we have said to the world that we would not walk in its ways any more. The world is going to look on and see if we keep the vows we have taken, or not.

The world is a pretty good judge of the Christian's character. It has all respect for the men or women who show by their daily lives that they are earnestly trying to be what Christ would have them be. The world has nothing but contempt for those who have "profession without possession". The world has nothing but contempt for those who profess to be Christians, yet are doing the same things and going to the same places as those who make no profession. It sneers at church members who dance, who play cards, who go to immoral picture shows, who use an occasional oath or indulge in coarse jests and stories. The world has nothing but scorn for the church member who overreaches in a business transaction or tells a willful lie. The world knows Jesus would not do those things. It also knows His disciples must not do them.

When our Lord was upon the earth the people of the world could find no fault in Him. There was plenty of fault found of Him, but it was by those who had the form of Godliness, only, who did it. It is so with His sincere followers today. There are the false accusations, the scorn, the mockings which came to the Master meted out to them, and they come from the same class of people, those who have the form of Godliness, and do not have Christ enthroned within the heart.

You said when you publicly confessed Christ as your Savior, that you intended to forsake the world and live for Him alone. Does the world know that you have? Does the world know that you have been with Jesus and learned of Him? Does it see His mark upon you?

MINNIE LOHR.

Mt. Vernon, Ohio.

EDITORIALS



SUCCESS AND FAILURE

LAST week we had something to say about making a decision, and expressed the hope that many of our young men and women would make a definite decision for a life-purpose this summer and then diligently pursue it. Before that editorial reached the public we had been privileged to hear a stirring address on "The Advantages of a Handicap" by one of the country's foremost men and great orators. Then came a young man into our office "great" sixteen and flashed his beaming brown eyes across the desk, saying by the presence of an ever widening and perpetual smile, "Some day I'll be a man." And now right here let us say that there is always too many possibilities in a boy not to talk with him when you have a chance. He is the last caller to whom you can show impatience.

But back to the headlines. Success or failure are the two pivotal words of human history. Success is no word coined in king's palaces or the homes of princes. Success is born in homes of poverty and amid struggles that test the brain and brawn of a man—or a woman. A failure is but the least resistance to the onward march of human progress. Keep step, seize life's golden opportunities, and success will take care of itself. Stop, stand still, allow the throng to go by, and soon you will be so far behind the times that your condition spells failure in large letters.

Thinking we are of the homes that shall furnish the Church her future leaders; thinking we are of the men of our communion who are walking toward sunset's valley—thinking we are also of those who shall take their places. Thinking we are of the scarcity of help, and the possibility of it getting more so.

But most of all we are thinking of two classes in our Church and among our young people—classes that are in every Church: Those who can go to college, but will not and those who cannot go to college, but want to go. The first class mentioned is the *unfortunate*—the latter *fortunate*. Consider the words, watch the two classes and see living testimonies of *Success* and *Failure*.

GETTING CHRISTIANS CHURCHED

WEATHER and travel conditions give rise to summer dates for revival meetings. The season is now on and many such meetings are in progress. Many will be the number who will turn to righteousness during these seasons of spiritual thinking and heart-searching. But merely turning to right ways is not sufficient. There must be a *turning* and a *continuing*—there must be a harnessing of this new power and changed vision.

Every member of the church has a place—and there should be work in that place. "Where your treasure is there will your heart be also" applies to more things and conditions than money. Work builds a treasure and there the heart is.

It is not enough to get a man saved—he must be churched so as to make him the means of helping others to get saved. Too many Christians are put on cold storage.

THE SUN would be glad to cooperate with pastors in getting the Church paper into the hands and homes of all new converts that they might become interested in the workings, acts, and activities of the denomination. If pastors will send us names we will send sample copies and letters in the endeavor to enlist subscribers.

Talk the Chautauqua

SELFISHNESS

SELFISHNESS is the common sin of humanity and the impediment in the wheels of progress. It is easy to breed and difficult to get out of the heart, where once it is there. We pity the person who becomes its victim—and we pity the more the community that becomes the victim of selfishness. Selfishness is just so near sin—we mean all of it, for most of it is—that we usually associate the words together. They are at least twin-sisters.

It takes no philosopher to tell when he is in a selfish community. And the pity of it is that many persons and communities do not know that they are selfish. The way they do things is the way they have been taught and it is never thought of as being selfish. This is the more serious and pitiful.

The spirit of helping our fellowman is brooding over the world. There is no getting rid of it. To do away with it is to do away with God, all love, and destroy all human feeling and sympathy—a thing impossible. It is the God in us that seeks to help the other fellow. The spirit of brotherhood knows no geography of separation—it knows only a geography that *finds* and *binds*. The true spirit of brotherhood knows no race, no color, no class. Christ died for ALL men *everywhere*. Christ knew geography only to lead Him to help and not to hide from duty and opportunity. His spirit in us will obliterate lines and destroy classes.

That community that does not seek to be better, do more for its young people, build better churches, better schools, better welfare centers, is selfish. That individual that seeks to save self and is not willing to do for others is selfish and is sinning against the spirit of the times. That business that does not consider the welfare of its every employee and is not willing to provide for cleanliness, sanitation, and all that go to make working conditions better, is selfish and is standing in the way of the progress of a world-love and brotherhood.

One of the greatest things that can come to a child is the teaching of doing something for others and doing it without pay or the expectation of it. It is wrong to allow children to always work for money or to give them money for work. They should be taught that there is such a thing as rendering service for the sake of service. A child should be taught that he or she has a duty to perform for those about them and that duty, or opportunity, is beyond the price of money. If such is instilled in the young heart, youth will not suffer from the sin of selfishness.

A joy that comes to a true heart is that joy of helping others: or doing something that others may be benefited, their lives enriched and humanity lifted up. Pity that person who has no desire to do something for others. His is the way that leads to narrowness and poverty living. Ponder on these things.

AGAIN, AGAIN AND AGAIN

THIS is one more "Again" that we have had again, and again and again, that articles sent to THE CHRISTIAN SUN without any name are used for only waste basket material. We cannot understand why, in the face of repeated notice of this, that readers will continue to send matter unsigned.

The very fact that we will not accept an unsigned article does not mean that we will not publish an article without a name. All we desire to know is the name of the person responsible for sending the article. The reason for this is very clear, for if the paper published articles without knowing the person responsible for the information, a great many injustices could be done to innocent persons. There are statements that appear in every issue of THE SUN that the Editor takes for granted are correct and so publishes because some responsible person has signed his or her name to the information. In most cases the Editor has no way of knowing that the report of the decease of a person is correct, for instance, but is published because the statement is signed, or there is a letter on file, in the office vouching for the accuracy of the statement.

We have before us now a bit of information that we would like very much to publish and it will really do good to publish it, but the letter is signed by "a friend" and we have no way of knowing that the facts are correct, though worthy they seem to be.

Remember that unsigned articles are consigned to the waste basket immediately after their arrival at this office. Do not waste your time in writing and spending postage on anonymous articles. This is as plain as we know how to make it.

Is it really true that a business man has to be a liar? If you think so, you must already be one and are practicing it.

It was thirty years after Edgar Allan Poe's death before the American people gave him enough recognition to place an humble stone at the head of his grave.

WORLD HAPPENINGS

FINANCIAL CONDITION OF FRANCE

According to recent reports from Paris, France, one of the most important nations of the world, is in a bad condition so far as her finances are concerned. Her economic condition is comparatively satisfactory, but she has failed to grapple with her financial problems of reconstruction as the other nations have done. Since the question of reparations has been the time has come for her to meet this problem squarely. A budget system must be found to meet her revenues.

Organizing ability is lacking in France. Although her individual initiative is greater than the English, or the Germans, she does not possess the high degree of collective organization that these nations have. The individual in France is less ignorant than the Englishman, or the German, but the Englishman and the German have broader political understanding than the Frenchman has. France, then, is given more to individual effort.

France was hard hit by the loss of her three greatest wine customers, Russia, Great Britain and the United States. Russia, because of her complete suppression of trade; Great Britain, because of her excessive tariff; and the United States, because of prohibition. Industrial conditions are not as good as last year and for about the same reasons as exist in America. It is of interest to note that the laborers are helping the employers and the relations between capital and labor are on a much better basis than in most countries. Confidence in *expressé* by those who know the economical conditions best and now that reparations have been settled France is expected to soon be on her financial feet again.

ENGLAND WILL NOT RENEW ALLIANCE

According to newspapers of this week, England will not enter the old alliance with Japan and France. Germany now fears an alliance between Great Britain and America. The German newspapers display dispatches prominently under such headlines as "Anglo-Saxon Alliance", "British-American entente for world domination." The matter, as a whole, is creating great interest in international affairs.

Whether or not there is to be an alliance between Great Britain and America, it is of great interest to know that the two great Anglo-Saxon countries are drawing closer together and that Great Britain will not go back to her old alliance.

REDS PLAN SEIZURE OF AMERICAN SHIPS

In the last few months several American vessels have mysteriously disappeared at sea. It was made known June 22, that the New York police officials had captured certain documents a year and a half ago which may explain the disappearances of today. These documents exposed certain plans of the Reds to capture American vessels after they had left port and divert them to Russian ports,

THE LARGER LOYALTIES

AN EDITORIAL IN *The Herald of Gospel Liberty*



THE old-time ties of family and clan are dying out. One nowhere today finds them as once they were, persistent, clinging, martyrlike for each other. Only a few generations ago, to be of "blood kin" was to be linked with inseparable ties in most cases. There was pride in the family name, and those bearing it fought and died for it and for each other's honor—as did those of the same tribe or clan. But now most of this has passed away. Blood is no longer thicker than water when taken just one remove from the immediate family circle. All of us must confess that we have more friends who are nearer to our hearts and more interested in and more helpful to our lives, more sympathetic, more companionable, than are any but our nearest relatives. Clans are unknown in a civilization like ours; and kin folks are no longer confined to the limits of small communities, or required to stand ready to engage in fist fights or duels or feuds for each other. It is safe to come and go as we will, and the railroads far separate us until family ties are worn thin and broken.

BUT into their stead must come new and larger loyalties. Nothing so impoverishes life as to undertake to live without a large number of deep affections and far-reaching attachments. It is not enough to be devoted simply to our home and to our family. It is not enough to have a compelling interest and render a full and faithful service to only our own little coterie of friends. The life which attempts that and nothing more soon ceases to glow and to grow, and ere long settles down into a common dull brown, without thrill or romance. The heart which does not have a large reach for its loves and its loyalties, soon becomes selfish and sordid. Study such lives where you will, and you will find them unfolding in one of two ways—either they are spoiling themselves by a round of unbridled pleasure, seeking excitement and satisfying activity; or they have settled down to a dead level of contentment in their own health and prosperity, indifferent to what becomes of the rest of the world. Their peace is the same as that which the old cat enjoys when, having played with her victim until she is tired and then eaten to her full, she lies down before the comfortable fire others have builded, to sleep. And if they have deluded themselves into thinking that theirs is a religious and spiritual peace, it only makes their selfishness the more ignominious. For whoever is not devoting his life to unselfish ministry in a circle of wide circumference, reaching far beyond his kin and loved ones, is simply basking like a cat in the warm glow of the knowledge and security and comforts that have come from the toil and the sacrifice and the martyrdom of unnumbered millions down through the ages—blessings and inheritances which never can be paid for in money, but only in kind.

EVERY life, then, must make wide its horizons. It must have many loyalties that stretch out far and away from the people and the things in which it has an immediate and selfish interest. The heart is like fire; and unless it be continually replenished by new and larger devotions, it will burn itself out into ashes. Here is the cause of most of the sordid materialistic contentment among some and of the unrest among others which are spoiling the lives of millions and threatening civilization. Their loves and ambitions and loyalties are all ingrown, and self-seeking. And this can be just as true of organizations, and class movements, and even of churches, as it is of individuals. If civilization is to be saved, mankind must follow Christ into a larger and finer set of loyalties. This is one of the superlative missions of the church in every community—to broaden men's visions and enlarge their aspirations for service, furnishing the organization and machinery by which every individual, no matter how obscure or how limited in resources, is made to feel that his own gifts of time and money through Christ Jesus are being radiated as a balm of healing to the uttermost parts of the earth. Every individual needs the invigoration and inspiration of such a consciousness, even as much as the world needs such ministry.

THE OBSERVATORY

J. E. MASSEY

CHRISTIAN LABOR UNIONS

We must not get in the habit of believing that every new movement for progress of society must of necessity come from America. There are many things which Europe can still teach us, and one of the most striking examples of this is the Christian Labor Movement which is now gaining rapidly in Central Europe.

In the heart of what we termed as "the enemy's country", or "no man's land" a few years ago, bands of Christians are fighting Bolshevism and labor dissention which has been so ruinous to production in such lands as America and England, by organizing into unions which stand for principles of Christianity rather than those principles of selfishness and narrow contentions, which the latter two countries have been the scene of during the past few years since the war.

According to a summary of the movement by the *Literary Digest*, textile workers from Germany, France, Holland, Austria, Switzerland, Italy, Hungary, Checho-Slovakia, have founded an international association of unions, and other organizations are in process of formation. A congress of Christian agricultural workers is being held in Coblenz, and an international association of Christian garment workers will be organized. Similar associations will be created among the metal workers, the railway men, the employees of the leather workers, and others.

Dr. Frederik Funder of the National Catholic Welfare Council's News Service, speaking of the development of the movement says that it comes at a time "when the Christian workers of Central Europe are exposed to persecution quite without parallel." It comes of a battle pitched between the Christian workers and destructive and unreasonable socialists, who are attempting by main force to hold their sway in the factories, as has been illustrated so well in the large strikes in factories in Austria and Checho-Slovakia during the last three months.

Speaking further of the movement, Dr. Funder says:

"There is an inherent antagonism and the certainty of a clash between the doctrines of Socialism and Christian teachings. It is fortunate that the ranks of the Christian workers are filled, thus making it possible for the international movement to succeed. Perhaps the trials and sufferings of Central Europe during the last two years were necessary to arouse the spirit of the people. There never was a Christian labor movement worth mentioning in Hungary, until after the devastations of Bolshevism. Now there is strong organizations there."

REVERIES OF A SCHOOL TEACHER

He looked like one of those old school teachers retired to the shade of the by-gone elms of a historic coun-

try mansion, but he was not. John F. Condon, has been for more than 30 years principal of the growing and thriving Public School No. 12, in Westchester (N. Y.), and each year he brought something new to his pupils. His conversations begins with philosophic comprehensions, but as he explains the background of his utterances, he becomes simple, yes simple and solid, like the oaks that grow and weather the centuries, and his ideas are thoroughly practical.

Dr. Condon believes that education is not only "fitting the pupil for life", but that it is "life itself". To carry out his conception of education, he would have the pupil emerge into the duties of the life about him, and have graduation be only a "red letter" day in the midst of the year's work. In order to accomplish this he trains his pupils so that every boy and girl can do, first of all, that manual labor which the average pupil has need of in the home, such as the making of simple articles for household service, such as hangers, racks, loops, rings, shelves, or some of the more dainty articles on the part of the girls. Then he would have the boys make simple implements for use in the field, shop, street, and watercourse, for he will have access to such places as these in later life, whether he specializes in medicine or teaching, law or agriculture. This manual training will prepare him for service for his country in war and peace.

This leads to Dr. Condon's definition of a school curriculum, not as a lot of so many books, or so much Latin and Greek inside of a class room, but preparing and adjusting the boy to his surroundings."

With all of his ideas in mind, his pupils spend so many hours of their week's time in a workshop in one of the recitation rooms with a special mechanic as instructor. The boys make a number of useful things, but the thing which made the old man proudest during the year was a boat which the boys built; yes, with their own hands—"to a hammer and rivet."

Speaking of the boat which the boys painted up for a parade on City "Borough Day" he said:

"'Rose of Columbia,' we christened her, after our conception of a 'Ship of State'. She's a model of perfection, and I love her, because I know her well—because she represents an idea and an ideal", again he said as he thought of the many hours he had watched the boys draw the keel, scrape the oak of her body. He saw them interested and disinterested, as boys and as men-to-be, planning, planing, cutting, sawing, sandpapering, gluing, and polishing her from bow to stern, until the school year had nearly ended, and they were done with her. She was finished.

"'Rose of Columbia'" was then more than a boat. A part of the soul of the old school teacher was in her. Although she didn't take the prize on Borough Day she could still be used on the rivers, on the lakes and watercourses of the country nearby, fulfilling his idea of a curriculum. The idea of her making was also caught in the soul of the pupils, and they are trained to become useful Americans. This year Dr. Condon has given the boys a boat. They are wondering what he will give them next.

OUR ORPHANAGE

THE LORD IS GOOD TO US

Sometime ago a friend of the Orphanage who is not a member of nor denomination made us this challenge. If we would raise \$5,000.00 to furnish the Baby Home he would give us \$1,000.00. We reached the goal within the required time and when this friend was informed of the effort, he wrote us that he had decided not to give us the \$1,000.00 in a lump sum, but would give us an endowment that would bring us an income of \$300.00 each quarter or \$100.00 per month. This is the largest contribution we have received and it was very kind of our good friend to help by giving us a contribution so much larger than he had promised. The good Lord always gives us more than we ask if it is for our good.

Seven fertilizer companies donated to us for our spring crops 33 bags of fertilizer. This is a great help to us and we appreciate it very much. The fertilizer people have been real good to us and have helped us a number of times.

Lakeside Cotton Mills, Burlington, N. C., gave us two bolts cloth to make rompers for the little boys. Mr. Holt, the manager of this mill always remembers us at Thanks giving; but all through the year he will ask us to go by the mill and get some cloth for the little folks. We are grateful for contributions of this kind. They help us. Mr. A. T. Holland of Suffolk, Va., shipped us, freight prepaid, one bag of peanuts. The children were all happy.

Miss Alma Turner of Burlington sent us a nice quilt to help us get ready for the winter. We will need quite a number of quilts when we open the Baby Home. Busy Bees of Class No. 3, Olive church, Superior, Nebraska. Miss Ida Slates, teacher sent us one nice quilt. Who else will send one?

CHAS. D. JOHNSTON, Supt.

FINANCIAL REPORT FOR JUNE 29, 1921

Amount brought forward \$12,048.35

Children's Offerings

Florence and James Strange, \$1.00; Virginia Johnson, .10; Jewel Banks Stout, .10. Total \$1.20.

Sunday School Monthly Offerings
(North Carolina Conference)

Bethlehem, \$3.00; Shallow Ford, 2.33; High Point, 3.65; Palm St. Greensboro, 5.60; Bennett, 11.04; Graham, 2.20; Bethel, (W) 3.06; Haynes Chapel, 11.62; Wake Chapel, 6.00; Union, 6.00; Ingram, 3.00.

(Eastern Virginia Conference)

Windsor, \$10.26; Berea (Nor.) 2.00; Portsmouth, 3.00.

(Valley Virginia Conference)

Wood's Chapel, \$1.00; Richmond, 40.77.

(Alabama Conference)

Wadley, \$1.90. Total, \$116.43.

Special Offerings

G. L. Jones on support of children, \$30.00; G. L. Gwynn, 10.00. Total \$40.00.

Children's Home Fund

Balance due on amount collected by Third church, Norfolk Va. for Children's Home, \$14.75; Mrs. W. J. Henderson, 1.00; Mrs. W. S. Henderson, 1.00; Total \$16.75.

Total for the week, \$174.38. Grand total, \$12,222.73.

CHILDREN'S LETTERS

Dear Uncle Charley: I am enclosing our dues for May, June and July. I hope the little cousins are well.

I gathered berries for mamma and she gave me ten cents a gallon. I picked two gallons. I would have written before now but my little brother and I have been sick with diphtheria and haven't had time.

I went to Oak Level preaching last week. I like the preacher fine, his name is Mr. Bettinger. I have four little kittens and they are pretty. Enclosed you will find fifty cents for the orphans.—*Florine Strange.*

P. S.—Mama says she will try to fill a dozen cans for the orphans.—*Florine.*

It was real good of you to pick berries and sell them and give the money for the orphans.—*“Uncle Charley.”*

Dear Uncle Charley: I am sending my dues for June, which is ten cents. Uncle Charley, I love you because your name is Charley. That is my Granddaddy's name. Best wishes for you and all the little orphans, may God bless them.—*Virginia Johnson.*

You are a nice little girl, I know, because your name is Johnson, and your name is Virginia and you live in the State of Virginia.—*“Uncle Charley.”*

Dear Uncle Charley: You will find enclosed ten cents my dues for June. We all went to Grandpa Maness' last Sunday. You know that was my first visit to Grandpa's so he gave me this money. Mamma says she wants to come to Elon sometime this summer. I hope she will so I can see all the little orphans.

With love to all.—*Jewel Banks Stout.*

If you come to see us we will give you a warm welcome. Come and see all the little orphans that we have at one time.—*“Uncle Charley.”*

Dear Uncle Charley: I have not written to you in a long time. I hope the little cousins are enjoying this warm weather. I have been with papa in the tobacco ground last week. He has a pretty crop. I have seven little pigs—they are a week old.—*James Strange.*

I guess you have had rain. We are very dry and our crops look poor, sure enough. Our garden is burning up.—*“Uncle Charley.”*

“Tell Me a Story”

THE BOBOLINK

Once upon a time there was a bobolink that was not a bird, and that sounds as though it was a riddle. If you had asked little Ruth Harlow, “When is a bobolink not a bobolink?” she would have known the answer right away, and would have said, “When it is a bumpy little trolley car.”

If you had lived where Ruth lived, you would know right away, too, that a better name than “Bobolink” could not have been found for the car that she rode on

to school when the weather was not pleasant enough for her to walk so far. The car tracks were not the right sort for the funny little short cars that had been brought from another city after car fares became higher. So the cars bounced up and down, and bobbed from side to side, and the best word Ruth could think of to describe the way they acted was "jubble"; and when you rode on this funny little car you had to bobble and jubble with it whether you wanted to or not.

Most people did not like to bobble and jubble, but Ruth thought it a jolly sort of fun, and she laughed with the other children who rode. It was as much fun at a merry-go-round to them all.

It was Ruth who had thought of the name for the car, and even Mr. Harlow now called it the Bobolink.

"Come, Ruth, hurry!" Mrs. Harlow would say on dark, rainy morning. "Here is your umbrella. The Bobolink is just coming over the top of the hill. If it rains when you come out of school, be sure to wait for the Bobolink."

In Sunday school Ruth had been taught to be cheerful, polite, and good. At day school she had been taught the same things. At home, before she was old enough to school at all, she had been carefully taught these same things. Always she had been told that, no matter where you are or what is happening, you must try to be cheerful, polite, and good. Never can there be any excuse even for a little girl to be cross, impolite, or bad. So even in the funny little Bobolink, Ruth was cheerful, polite, and good. If the car were crowded and she had no seat, she cheerfully and politely gave it some woman or some elderly gentleman who might be standing, even though the Bobolink bobbed and jumbled so she herself could hardly stand.

This Bobolink must have been a magic sort of bird-car, for he made every one show whether or not he or she had learned to be cheerful, polite, and good. Ruth found that almost all children laughed and found the ride pleasant. They practiced the lessons they had been taught in Sunday school, day school, and home. But, strange to say, it was the grown-ups, who had known so many years about being cheerful, polite and good, who were made by this magic Bobolink to show that they had not learned these three things well enough to practice them when being bobbed and jumbled. Oh, my! One man even said the most bad word! A young woman—I nearly said "lady," but the name would not have fitted her just then—rudely snapped out cross words in a loud voice at the motorman, as though her discomfort were all his fault. A middle-aged man scolded about the railroad company all the way to town. A middle-aged woman said the passengers ought to be paid for having to ride on such cars instead of giving higher fares to a company which does things like this.

Of course it was hard to hold packages, and get out your fare, and look after a little child at the same time, but a woman who tried to do it need not have forgotten to be cheerful and polite and good about it, but she did

and she was so angry that her face grew red as red, and she said she would report the motorman to the company, so she would!

It was a good thing that the motorman at least was polite. Some of the things he had to hear and some of the actions he had to see could not make him feel happy, but the Bobolink showed that even the motorman could be made to let the world know whether or not he had learned well those three things which all people are taught when they are children.

Ruth was always glad when she heard some of the grown-ups say funny instead of cross things about the Bobolink. "Daddy", said she one day to her father, who was a minister, "I can tell you how to find out if your sermons are making people good or not. Just take your whole congregation for a ride on the Bobolink!"

Father laughed, and said perhaps it was just as well the Bobolink wasn't big enough for that, and added that at least he hoped Ruth would never fail in the test. —*Blanche Elizabeth Wade, in The Christian Register.*

THE CATS' TEA PARTY

Five pretty little pussy-cats, invited out to tea,
Cried, "Mother, let us go, oh do! for good we'll surely be,
We'll wear our bibs and hold our things as you have
shown us how—
Spoons in our right paws, cups in left—and make a
pretty bow;
We'll always say, 'Yes, if you please', and 'Only half
of that!'"
"Then go, my darling children," said the happy mother
cat.

The pretty little pussy-cats went out that night to tea,
Their heads were smooth and glossy black, their tails were
swinging free;
They held their heads as they had learned and tried to
be polite;
With snowy bibs beneath their chins, they were a pretty
sight.

But ah! alas for manners good and coats as soft as silk!
The moment that the little kits were asked to take some
milk
They dropped their spoons, forgot to bow, and oh! what
do you think?
They put their noses in the cups, and all began to drink
Yes every naughty little kit set up a mew for more,
Then knocked the teacups over quick and scampered
through the door!—*New-Church Messenger.*

Do you believe that America is just a nation of commercialism, or, do you think she is a nation with a heart? Whatever she is, your belief in her has had its influence.

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CHURCH NEWS

SEASIDE CHAUTAUQUA

Ocean View—July 18-24

Are you planning to be at the Chautauqua? The change of places of holding it this year gives promise of a much larger attendance than heretofore, and we are counting on our workers and leaders of the churches to avail themselves of this opportunity of special instruction in Religious Education. Great themes and great speakers will inspire and instruct us in Religious Education, Missions, Woman's Work, Sermons, Christian Leadership, The Rural Church, Bible, Sunday School. The Church. These are some of the great themes that will challenge our attention for an entire week at Ocean View.

Mr. Marion Lawrance, Dr. J. O. Atkinson, President W. A. Harper, Dr. Peter Ainslie, Miss Patty N. Ellis, Rev. W. P. Minton, Mission Secretary, will be among those who deliver the evening lectures.

Two special text books will be used. Those who take the course on Religious Education under Miss Lucy Eldredge, Religious Education Secretary for the Southern Christian Convention, will use the book, "The Church School" by Athearn. Those who take the course on Christian Leadership by Mr. Hermon Eldredge will use the text book "Marks of a World Christian", by Fleming. As usual the book table will be present and the various books may be secured at the Chautauqua.

Come prepared to stay from start to finish. The closing lecture on Sunday night by Foreign Mission Secretary, Rev. W. P. Minton, will be a stereopticon and he will take us on a trip through Japan. He has some of the finest scenes from Japan that has ever been the privilege of the writer to see. Do not miss that closing lecture Sunday night. The sessions will open at 9:00 o'clock each day and close at one o'clock. The entire afternoon from one to eight will be given to bathing, games, fellowship, recreation, sight seeing. The waves and the breezes at Ocean View are bidding us

assemble there July 18. Watch THE SUN and Herald for further information. Write Prof. S. M. Smith, Bankers Trust Building, Norfolk, Virginia for particulars.

WARREN H. DENISON.

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

Ocean View—July 18-24

Prospects are encouraging for a great session of the Chautauqua at Ocean View this year. We have been delighted at the hearty response given so far by the Eastern Virginia churches especially, and by the citizens of Ocean View in particular. It is very evident that the change from Virginia Beach to Ocean View was a wise one. The citizens of Ocean View are showing every evidence of interest and willingness to cooperate. A larger number of the churches are electing representatives than ever before, and are sending them with expenses paid.

A committee of 15 from the Norfolk and Portsmouth churches including the pastors spent a day at Ocean View last week canvassing the cottages and advertising. They met with every encouragement. The week preceding the Chautauqua a committee of 25 to 70 people from the eight local churches will go down one day and cover the entire beach selling season tickets.

Through the courtesy of the War Department in Washington, we have been able to secure the use of a number of small tents for class-room purposes. For the convenience of delegates and visitors there will be a luncheon room and cafeteria where refreshments may be secured at moderate prices.

The location of the big tent is ideal—plenty of shade and convenient to

NOTICE

All delegates and visitors who are planning to attend the Sunday School and Christian Endeavor Convention which meets with the Reidsville Christian church July 12-14 will please notify Bro. J. M. Lambeth or the undersigned, Reidsville, N. C. Don't neglect to do this if you expect entertainment while here.

Reidsville, N. C.

W. L. WELLS.

the car line and boulevard. Boarding accommodations at Ocean View are even better than at Virginia Beach, and the rates more reasonable. We will publish a list of the nearby cottages next week. Persons coming from a distance (except speakers, of course) are requested to make their own reservations. The local committee will, however, do this if desired. Churches and Sunday schools that have not done so should elect representatives right away, arranging to pay a part or all of their expenses. It is too much to ask delegates to give their time and then pay their own expenses. We are expecting all the pastors to be there. Friends, we are going to make this session of the Chautauqua a thing for the Christian Church. Will you help us? They plan to be with us.

S. M. SMITH.

General Secretary.

PASTOR HARWARD RESIGNS THE DENDRON-WAKEFIELD PASTORATE

This pastorate comprises the churches of Dendron, Wakefield, Burton's Grove, New Lebanon and Union (Surry). I took charge of these churches as pastor in the fall of 1915. The work has been heavy but we have enjoyed it, because for the most part we have had the cooperation of the people.

We found one missionary society in the field. Four of the churches have adopted the duplex envelope system and like it. All the Sunday schools make special offerings for missions, some every Sunday and others once per month.

The churches have raised the salary of the pastor three times and have bought a parsonage for him and his family to live in.

The last call extended to the pastor was for an indefinite time, with the understanding that if either pastor or people should come to feel that a change would be desirable it was to be made known.

So with this in mind and feeling that the time had come for a change I handed in my resignation on June 7, 1921, to Mr. J. H. Harris, Wakefield, Va., chairman of the pastoral committee. This resignation to take effect at the close of the present con-

ference year or sooner if satisfactory arrangements can be made between pastor and people.

The work is heavy for one man and a committee of one from each church has been appointed to consider the prospects or possibility of making satisfactory arrangements to divide the field and have a pastor to locate at Wakefield. A pastor is very much needed there also. It will be decided soon as to whether such a change can be made for the coming year.

W. D. HARWARD.

Dendron, Va.

CALLED HOME

NORFLEET

W. H. Norfleet of Holland, Va., died April 29, 1921, aged 67 years. Mr. Norfleet had been confined to his bed for about seven months. He was cheerful and patient in his hours of affliction as he was cheerful and faithful to his Christian duty in time of health. He had been a member of the Holy Neck Christian church for a half century and a deacon in the same church for forty-two years. He was one of the most highly esteemed and respected citizens of the community. He is survived by a widow, four daughters and three sons, W. C. Norfleet of Norfolk, Va.; R. L. Norfleet, Portsmouth, Va.; and J. H. Norfleet of Boston, Mass.; Mrs. Lucile Holland, Mrs. Carlton Doughtie, and Mrs. H. E. Norfleet, all of Holland, Va., and Mrs. R. S. Davidson, of Norfolk.

The funeral services were held in the Holland Christian church, conducted by the writer and assisted by Drs. W. W. Staley, I. W. Johnson, J. P. Barrett, D. A. Long, C. H. Rowland, and Rev. L. F. Paulette. It was considered one of the largest funerals ever held in this vicinity. The gorgeous array of flowers was a token of the high esteem of his many friends. The blessings of the Lord be upon the bereaved family.

W. M. JAY.

HASLETT

J. D. Haslett, late of Suffolk, but formerly of Holy Neck district, died May 2, 1921, aged 61 years. Mr. Haslett had been in failing health for several months, and on January 13, 1921 he made sales of his personal property and moved to Suffolk. He gradually grew worse and weaker from the effects of a cancerous growth in the neck. His suffering was intense. He was an honored and respected citizen of Holy Neck district and a faithful member for many years of the Holy Neck church. He leaves a widow, one sister, Mrs. E. S. Darden, of Holland, Va., and two daughters, Mrs. S. A. Piland, Suffolk, Va., and Mrs. W. John Norfleet of Hardeville, S. C.

Funeral services were held in the Holy Neck Christian church, conducted by the writer and assisted by Drs. W. W. Staley and I. W. Johnson. Interment was made

in the church cemetery. The floral tribute was beautiful. May the Lord be gracious unto the sorrowing ones.

W. M. JAY.

SAVEGDE

Dorothy Spratley Savedge, infant daughter of Mr. and Mrs. Beverly Savedge of Dendron, Va., was called away from the earthly home, June 8, 1921, after a brief stay of six months and two days. She was a beautiful and lovable child and the going, for the parents, was hard to bear, and yet they seemingly, soon get into the attitude of David who said of the departure of a little one, "He never more can come to me but I can go to him."

W. D. HARWARD.

HOLLAND

Little Royce Leslie Holland, only son of Mr. and Mrs. W. H. Holland of Norfolk, Va., was killed June 10, 1921 while on his way to school, by a truck driven by a careless driver. He was nine years old and lived from 12:30 until 4:00 p. m., after the front wheels of the truck has passed over him. The boy was conscious and conversed with his parents until his death.

The incident, while terrifying and tragic was the means of drawing from the father a pledge to live a Christian life and thus meet his darling boy some day in the better land. May the Lord richly bless and comfort the grief stricken parents. Funeral services were held in the Holland Christian church on Sunday morning, conducted by the writer and assisted by Dr. J. P. Barrett. The body was laid to rest in the Holland cemetery.

W. M. JAY.

RESOLUTIONS OF RESPECT—BAKER

Whereas, God in His great love deemed it wise, and best to pluck as it were, the full blown rose, and transplant from earth to heaven, when he took from her home and loved ones, Sister Inez Pierce Baker, one of the sweetest Christians I ever knew.

Ever ready to do her Master's bidding, perfectly resigned to the will of her beloved Savior.

Although the summons came unexpectedly she was willing, and ready, having expressed herself many times to her friends that she had no fear of death, and was expecting to meet her Christ who had gone before to prepare a place for her. When darkness overshadowed her home, and friends, and loved ones were in dreamland, God called and she answered the summons, but not before her life long friend and companion reached her side, and stood alone with her, until her sweet spirit took its flight to that beautiful city prepared by God. She leaves two little orphans but surely mother's prayers will follow them all the days of their lives, and when they answer the summons may mother and father be waiting at the beautiful gate and they may all be united to be with Christ forever.

Therefore be it resolved:

First: That we bow in humble submission to God's divine will knowing that He doeth all things well, and their loss is her gain.

Second: We extend to her loved ones

our heartfelt sympathy, pointing them to the God, who gave and who has taken away. Our heart goes out to them in the loss of so dear a mother, neighbor, and friend, whose kindness to every one knew no bounds. And who was faithful and true to all to the end.

Third: That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication, and a copy placed on the minutes of Liberty Spring Christian church records.

C. E. BYRD,
F. F. BRINKLEY,
MRS. V. E. RAWLES,
MRS. Y. C. BYRD,

Committee.

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DENTIST

Foster Building

Burlington, N. C.

THE CHRISTIAN SUN

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A Campaign of Loyalty and Leadership

THROUGH

THE CHURCH'S SYSTEM OF EDUCATION

OUR PEOPLE———

recognize that our Sunday schools and our College are part of a single system of education. Elon is merely our Sunday schools engaged in the work of higher education for our Church.

WE WILL———

patronize our own and so do our full duty in bringing in the Kingdom of God.

EVERY SUNDAY SCHOOL———

is asked to send to Elon this next year one student for each one hundred or part thereof of enrollment. To do this, will put it on the banner list in the

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MILO TRUE MORRILL, D. D.

March 13, 1865---June 22, 1921

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

"The Church's System of Education"

THE first division is the *Sunday school*, embracing the Cradle Roll, Home, Beginners', Primary, Junior, Intermediate, Young People's and Adult departments. The second division is *Higher Education*, grouping the Seaside Chautauqua, Summer School of Religious Education, and Elon College.

This is a logical arrangement of our system of education; and it is equally logical in its development. The slogan of every home should be, whenever and wherever practicable, "from Cradle Roll to College." The well-wishing parent desires that every child coming into the home shall have every possible *good* advantage. If every American home could send at least one child from the Cradle Roll to the various departments named above, finally graduating in some college, the course of the world would change. If every home within the bounds of our Southern Convention would take one child and let him or her go through the above named departments, graduating in Elon College, the history of the Christian Church would change so rapidly that all the eyes of the world would be centered upon us. It would take ten colleges the size of Elon to accommodate the students from our own communion alone. If each Sunday school in the Convention were to start one child in the graduated order according to the "Church's System of Education", it would in a few years graduate 225 of our people from Elon College each year, provided such a step included a four-year college course. If each Sunday school in the Convention should send one student to Elon College each year, and 75 per cent of each year's enrollment should not graduate, the Church would be graduating, direct from its Sunday schools, 57 each year of our own denomination from our own college. This number added to students from other sources would give us a graduating class of from 60 to 75 annually.

There should be, and we know there is, in every church, enough of appreciation for Elon, love for and loyalty to education, to see that one student is sent from each Sunday school. We are taking it for granted that in each Sunday school there is one or more high school graduates who can and should attend Elon College. Should we not be correct in such an assumption, we feel justified in saying that there are churches embracing a large membership, having proximity to high schools and having within their influence and membership a number sufficient to make up for the schools that may not have a member qualified for college entrance.

We invite our readers to examine on another page the unquestioned and unqualified endorsement of many liberal minds and noble hearts as they speak, after study-

ing carefully and intelligently, the "Church's System of Education" as sent out by the Board of Education of the Southern Convention. If this system of education is logical, reasonable, and worthy of our approval, and it is, then let us not only approve it with words but back it up by acts and deeds.

As we see it, it is worthy of study, deserving of praise, and has within it such merit as to engage our loyal and unstinted support.

Community Recreation

ADMINISTERING to a community without some form of recreation is to administer without a well balanced program. There is a natural demand for life recreation that must be met. If such recreation is not under the direction of the best hearts and minds of the community it will take form in the minds and hearts of those not of the best—and this is why so many forms of recreation fall into disrepute: they are not properly regulated.

Without request, we desire to fully endorse the Chautauqua plan as a community recreation. We use these words advisedly, for while that part of the program that is not strictly entertainment, it is a change for us in our lines of thinking and increases our knowledge while we divert our minds from the daily routine.

Having watched very closely and studied very carefully the program of the Swarthmore Chautauqua for a few years, and also having a small part in bringing it to our city, we commend it to any community. Practically all of the Swarthmore Chautauqua personnel, from director to tent boy, is made up of college classed men and women—either as teachers or students.

The program on this circuit for this year, was, to us, unusually good and represented rare talent and high art. The Superintendent, Dr. Clement Vollmer, is a layman with a trained mind and heart, ever seeking through his lectures and personal contact to develop the best in humanity. Dr. Eliot A. Boyd's lecture on "The Advantages of a Handicap" is worth far more than can be estimated in dollars to any community. Dr. Bohn's "All the World and Ourselves", is a world study fully defined and outlined in such a way and manner as to impel a careful hearing. Drew Pearson in his illustrated lecture on "The New Power in Southern Europe" portrays in an electrified manner and gives to those who are fortunate enough to hear him, information in the most interesting form. Dr. Zilboorg brings a gripping story direct from Russia—and having served in Kerensky's cabinet, he speaks as one having authority. Dr. Jesse H. Holmes interprets the headlines of the daily press in such a way as to make the daily paper a clarified and understandable story.

But this much is concerning the lectures. The plays, the musicals, operas and junior chautauqua all come in for their place of praise and commendation. Space is too limited for us to make special mention of any of the

features that are presented twice daily without duplication for the nominal fee of \$2.50 for the week's program.

We commend the work of the Swarthmore Chautauqua to any community. It is an institution directed by intelligent men and women. We feel that a community will make no mistake in investing in it.

"Get In Next Issue"

NEARLY every week we receive articles accompanied by a letter or a penciled request on the margin to "get in next issue". Many of these requests go further and say "without fail". There should always be the best possible cooperation between this office and its every constituent, and we would like to assure contributors that we do all in our power to comply with every request about getting articles in the next issue. However, we should remind our friends that very little matter can be admitted to the next issue, that is received after Friday noon. The typesetting on the next week's issue begins before the issue of the present week reaches the subscribers. In our mail nearly every Monday morning we have from one to six or more articles with the special request to "get in next issue". This is difficult to do when the paper is made up on Friday afternoon and Saturday morning before, with the exception of about one page for the Editor's final notes that he has gleaned from his mail.

One of the easiest criticisms to make by the contributor of an article is to point out some article in the paper that is of minor importance than the one sent in with the urgent request to get in the next issue. Such criticisms, however, do not take into consideration the extra expense it would cost the paper in "lifting" certain pages, rearranging matter, and holding up the press work to get the type set on these urgent articles. We are inclined to believe that many feel like that all that is required to get an article in the next issue is for the article to reach the office any time before the paper is carried to the post office. They do not take into consideration the time it takes to do the composition, proof reading, make-ready, arranging in form, press work, folding, stitching, trimming, mailing, etc.

It is no common thing for us to receive an article after the paper is off the press, with the urgent request that such an article get in that week's issue by all means. It would take too much time to explain to these persons as we have above explained, and for that reason we have explained at length our program, with the hope that we will always be understood that every article reaching us at the last hour before going to press cannot be given consideration.

A man should never feel that he is educated. All learning is for more learning and when a man has filled his capacity of learning, he is an object of pity.

Hope is that eternal spark that fans the flames of life and adds color to the future.

The Death of Dr. Milo True Morrill

(The Herald of Gospel Liberty)

The news of Dr. M. T. Morrill's death will come as a great shock to the brotherhood. Only a few days ago had he been stricken and none of us had yet reconciled ourselves to the thought that we must lose him. Against the caution of friends and loved ones, he had driven himself without rest or ceasing year after year until finally, while before his afternoon class on June 9, he suffered a stroke of apoplexy and then later still another, which were the immediate cause of his death on June 22. Undoubtedly he had, in his ardor for the Kingdom, pushed himself beyond the point which his never-rugged strength could endure; and the Christian Church is again suffering the penalty of having overworked one of its most faithful servants.

Milo True Morrill was born to Mr. and Mrs. E. K. Morrill, March 13, 1865, at North Washington, Iowa. Soon the home was moved to Charles City and later to Wahpeton, North Dakota, where in 1885 Mr. Morrill completed his high school work. From his father, who was a newspaper publisher, he learned the printer's trade, which later became a helpful means of support while in college and university. While spending a year in study in Hamline University at St. Paul, Minnesota, he founded and edited the Hamline Oracle, a student newspaper. When thirty years later a nephew of Dr. Morrill was editor of this paper, there was still abundant evidence of the influence that had been exerted by its founder upon it. In 1889, he graduated with honors from Carleton College, in Minnesota, and having won a scholarship he spent the following year in graduate study in Harvard University. At the close of this study Dr. Morrill went to California and spent a year in search of health. Upon his return to the East, he accepted a position as teacher in Starkey Seminary; and a year later he was called to the pastorate of the Christian church at Woodstock, Vermont. It was while here that Dr. Morrill was united in marriage with Miss Alice C. Vaughan, thus forming the home that has blessed so many lives. To this union were born three children, two of whom are living, Marian L., a sophomore in Defiance College, and Justin M., a junior in the Defiance High School.

After a year of graduate study in Dartmouth College, Dr. Morrill removed his family to Dayton, Ohio, where for twelve years he was the efficient Secretary of Foreign Missions and editor of *The Christian Missionary*. In 1919, he accepted the chair of Biblical Literature and History in the Christian Divinity School, and entered upon what promised to be the crowning work of his varied and fruitful career and which, even though so quickly ended, has made an indelible impression upon that institution.

The funeral services were conducted on last Friday in the Defiance College chapel, with the pastor, Dr. Frank H. Peters, officiating, assisted by President Caris, Dean Enders, Dr. Thomas, Dr. Denison, Bro. Minton, and others. Dr. Morrill has filled many places of most invaluable service to the Christian Church, and won the universal esteem and love of all.



CONTRIBUTIONS



WITH THE FAITHFUL IN CANADA

EARLY in February of this year came a cordial request from our dear Brother, E. Lick, Oshawa, Ontario, Canada, Secretary of our Canadian Christian Conference, stating that June 15-19 the Conference would meet in its centennial session, and would convene and celebrate at Keswick, Ontario. . . . Would I accept the invitation of the Conference to attend and deliver as many as four addresses or sermons during the session?

The invitation accepted, at noon of Wednesday, June 15, I was met at the Union Station, Toronto, by Rev. Willoe J. Hall and Prof. J. N. Dales, both of whom gave me loving welcome and cordial greetings to the fair Dominion. Four hours later we reached Keswick and found the Conference already in session, with Rev. E. C. Hall of New Market presiding, and Bro. E. Lick, at the Secretary's desk. A happy welcome indeed was extended us, as we looked for the first time into the faces of many whose names, through *THE SUN*, *The Herald*, and *Vanguard*, had become familiar and beloved, and into the faces of others with whom we had already had fellowship in Christian service. The local church, Keswick, was celebrating the centennial of its founding, as was the Conference, and the rich traditions of one hundred years were ours. Mrs. P. W. Mahoney the great-granddaughter of the woman whose earnest appeals brought the first Christian minister to Canada and with him the founding of the Christian church there, is now an active member of the Keswick church and read a most interesting sketch of the founding of the Christians in Canada one hundred years ago. A very succinct and illuminating historical paper was presented by our beloved and cultured Prof. J. N. Dales from first pages of which I quote: "Heroes, apostles and statesmen are so called because they have keener vision and go farther than their fellows on the royal path of sacrifice and loyalty. Doubtless many members of the Christian connection came from the United States to Ontario in the early part of the 19th Century, but it was given to one woman to send back the challenge to Western New York for a Christian Missionary to Canada. And thus it came about that Ontario was the first Foreign Missionary field for the people called Christians. Mary Stogdil came to Newmarket in 1817. Her personal entreaties induced Allen Huntley, a young unordained minister, to try this not too inviting field of labor and in 1821 he crossed the lake and made his way to Mrs. Stogdil's home in Newmarket. There he met Darius Mann, who lived near Lake Simcoe and accepted his cordial invitation to go to North Gwillimbury and make his first effort. The results were most happy. A great revival of religion followed his preaching and in October 21, 1821, there took place in North Gwillimbury the first church organization of the Christians, the first ordination and the first baptism—the latter in the waters of Lake Simcoe.

The Conference Manual of 1884, which refers briefly to the preceding events defines three principles that were to be the inspiration and guidance of the New Movement:

1. The Scriptures of the Old and New Testament a sufficient Rule of Faith and Practice.
2. The Name Christian as the most appropriate for Christ's followers.
3. Christian character or vital piety the only test of fellowship.

In these broad principles we have anticipated the wide fellowship now prevailing and we modestly own some share in the spread of the spirit of unity which every one is so glad to recognize at the present time. The Christian Movement however had its baptism or persecution and misrepresentation. When its ministers desired to perform the marriage ceremony the law forbade. The struggle for recognition brought into view many leaders of whom the best known was Rev. Thos. Henry of Oshawa, who with others circulated petitions and interviewed persons of influence to the end that in 1845 the Christians were given legal rights such as other religious bodies already enjoyed."

From early years our Canadian brethren have had a publication of their own, first the *Gospel Luminary*, 1844-49, followed by the *Christian Offering* 1854-59. In 1866 the *Christian Magazine* appeared, followed in 1890 by *The Christian Vanguard*, of which Bro. Dales has been the capable and efficient editor for 29 years.

I found the spirit of missions in this Conference active, venerable and zealous. Over forty years ago, a Home Missionary Society of the Conference was organized, and now there is a very active Woman's Foreign Missionary Society doing most effectual work.

The work of the Conference was orderly, thorough and harmonious. All reports and questions were discussed intelligently and helpfully, and strictest attention was given to all by the delegates and visitors. There was usually only one report at a session in addition to routine work, and this report received the closest scrutiny and able discussion. The first afternoon was given to election of officers, president's annual report, reading church letters and treasurer's report. The writer spoke at night on "The Problems of the Evangelist." Thursday A. M., the devotions were led by Elder D. Prosser, followed by the report on Social and Moral Reform as presented by Bro. F. W. Kelly. Thursday afternoon was given to the Report on Religious Education, followed by papers and discussions of Sunday school and Christian Endeavor work. Thursday night Prof. J. N. Dales, Rev. C. E. Fockler and Mrs. Percy Mahoney, conducted a most interesting and happy Centennial Exercise. Friday A. M., Rev. W. J. Hall gave an inspirational devotional hour, which was followed by reports and discussions on "The Ministry" by Rev. D. V. Van Norman. "Education" by the Educational Board. In the afternoon Miss

Laura Morton made the Report on Foreign Missions and Secretary E. Lick on Home Missions. At night Rev. W. J. Hall spoke on Home Missions and the writer on Foreign Missions.

Saturday A. M. Rev. D. V. VanNorman conducted the devotionals and Rev. E. C. Fockler presented the Report on Publications, and Prof. J. N. Dales was reelected editor of *The Vanguard*. The afternoon was given over to one of the most happy and spiritual fellowship meetings the writer ever witnessed. Scores testified for Christ, the communion of the Lord's Supper was observed and a baptismal service was held in Lake Simeon. Sunday was a happy day and the attendance was immense—far beyond the capacity of the house. Rev. E. Morton at the M. E. church and the writer at the Christian church were the morning appointments. Rev. W. J. Hall in the afternoon, Prof. J. N. Dales at the M. E. church in the evening and the writer at the Christian church made up the preaching schedule of the conference day. There were hundreds of people present and both dinner and supper were served from the town hall for all abundant and gratis. Keswick entertained in royal fashion serving breakfast at home, dinner and supper for all in the town hall each day. The writer's entertainment was at the parsonage where the pastor, Rev. E. C. Fockler, his charming wife and daughter dispensed hospitality most graciously to all who came under their roof.

Our Canadian brethren are doing real, solid, constructive Christian work, and the future has great things in store for us in the "Fair Dominion". The brethren and sisters there are cooperating in the spirit of Christian Unity and good fellowship and the work of the Lord is prospering at their hands. It was an unspeakable joy and a blessed inspiration to have converse and friendship with them in their wonderful centennial, for they one and all gave evidence of a people who look for a city that hath foundations and whose builder and maker is God.

J. O. ATKINSON.

SUFFOLK LETTER

HIGHER education becomes more important as education becomes more universal. The public school increases the necessity for the college. There is one danger to a true estimate of the value of the college, and that is the giving of diplomas to graduates of the high schools. Many parents do not stop to consider the difference between diplomas. The high school diploma certifies the completion of the course of study; the college diploma confers a degree. The high school prepares for college. In view of the demand upon scholars in the years to come, young people, who aspire to leadership in the world's work, should plan, when they finish high school to complete the course in college for a degree. The years and the money spent in such advanced work will amply repay the cost in time and money. It is doubly important to complete a college course in the denominational school to which the person belongs, as it is important for those who take a university course to take it in their own state. There is a coherent church acquaintanceship and a permanent loyalty at-

tained that makes the life more useful and more satisfactory. This may seem a small matter; but there are no small matters in education. A B C's are just as important in English education as psychology or integral calculus. The *place* of education is as important as the *course* of education. Compare scholars educated in *German* universities and *American* universities.

The duty of families in the Christian Church is the support, by patronage, of Elon College; and since the Preparatory Department has been discontinued, it is all the more important for parents to send their high school graduates to Elon College to cover the loss of students by the discontinuance of the Preparatory Department. One hundred churches would send one student each in addition to the present number, it would make a Freshman Class of one hundred, and that would maintain the standard number of four hundred students in the college. It does not require much thinking to see the increase and improvement in Christian pulpits and Christian congregations since Elon College was founded in 1890. The increase in all the activities of the church, missions, benevolences, orphanage work, parsonages, local charities and foundations laid for permanent and progressive growth indicates, in some measure, the value of the college in the development of the cause of Christ as represented by the Christian Church. Pastors especially should be interested in securing students for Elon College. If every pastor would secure one *new* student from each of his charges, he would add to his usefulness and the student body for the coming year. State schools, and especially vocational schools make great effort to induce high school graduates to attend these institutions; but they are not the schools to meet the requirements of people who look to larger things than early entrance into a money-earning position. That sounds good to a person with limited means, but it circumscribes the outlook for the future. Young people of capacity can work out means easier than those of means can work out capacity. Those who aspire to first place in the world's service in the future must take time and do the work to prepare for such position. If I were a young person, I would make up my mind to get a diploma from Elon College. If I did not have the money, I would borrow it and insure my life to protect the person who let me have it; if I could not borrow the money, I would work till I earned it and then pay my own expenses. Longtime in preparation shortens time in success.

W. W. STALEY.

PEACE RESOLUTION ADOPTED

On June 30, 1921, a peace resolution was adopted in the House by a vote of 263 to 59. After being adopted by the House it was taken up in the Senate but carried over to another date with favorable action then said to be assured. Disension in both Senate and House centered on the disposal of alien property and the question of ending the state of war by declaring peace or by repealing war resolutions. President Harding is expected to soon endorse the compromise Congressional resolution ending the state of war with Germany and Austria.

The Church's System of Education

: : : TESTIMONIALS IN ITS BEHALF : : :

A GREAT DAY FOR EDUCATION

I notice that our Southern Christian Convention has adopted what it calls *The Church's System of Education*, embracing the work of our Sunday schools in their various departments and our Educational Institutions. This is a great day for education, and I wish to say, in so far as these lines of educational work are dominated by the Holy Spirit, and the work done for the glory of God, I say Amen!

J. PRESSLEY BARRETT.

Holland, Va.

A STEP TOWARD LEADERSHIP

I heartily endorse the poster that was placed in our Sunday school rooms, entitled, "The Church's System of Education." We need leaders in our Sunday schools. Elon College is the place to send your sons and daughters to acquire the desired leadership.

B. D. JONES.

Holland, Va.

TWO GREAT INSTITUTIONS

As a member of the Sunday school and as an Elon College student, I believe that these two great institutions, the Sunday school and the Christian College, should be more closely related in all our thought and effort. Consequently, I endorse most heartily the plan now being urged by the College, that every Sunday school be represented in next year's enrollment. As this ideal is realized, leaders for our future work will be assured. Such a noble work, I am sure, will enlist the whole-hearted cooperation of every person who has an interest in the Christian Church and Sunday school of tomorrow.

LUCY M. ELDREDGE.

915 W. Eighth St., Erie, Pa.

LET THE CIRCLE BE UNBROKEN

I desire to express through THE SUN my unqualified approval of "The Church's System of Education" as set forth in the poster printed last February by the Board of Education of the Southern Christian Convention.

The future welfare of America is dependent not so much upon education as upon Christian Education. It may be questioned as to whether mere education without the foundation of the Christian faith is not more dangerous than ignorance.

Let the circle be unbroken—the Church supplying the denominational school with material which it may develop and return to the Church in the shape of an educated ministry and laity.

Only by such a process may the Church expect to attain to her goal in promoting the spread of the Gospel and hastening the coming of His Kingdom.

NELSON F. RICHARDS.

Winchester, Va.

FULLY ENDORSES

Elon College, being the leading educational institution of the Southern Christian Convention, it affords me very great pleasure to write a line in behalf of the College: also to endorse Dr. W. A. Harper's plan for recruiting students for the coming year.

All honor and praise to Dr. W. A. Harper, who is doing a wonderful work for the uplift of our young people.

MRS. W. H. CARROLL.

Burlington, N. C.

GOOD LOGIC

I desire to say that I heartily endorse "The having the Sunday schools furnish a certain quota each of the whole student body of Elon College.

The Sunday school is the religious school for the church locally, and should therefore be the logical feeder for our Church college.

Would that we, as pastors and churches might be able to create the sentiment that is a promotion of the highest order to be promoted from the ranks of the Sunday school to the ranks in our Church college. May Elon's ranks be thus largely swelled from such recruits from our Sunday schools this fall.

W. M. JAY.

Holland, Va.

HEARTILY ENDORSED

I desire to say that I heartily endorse the "The Church's System of Education" as set forth by the Board of Education of the Southern Christian Convention, and believe that the proposition should be complied with, if possible, by the various Sunday schools of the Convention.

K. B. JOHNSON.

Cardenas, N. C.

Will Your Sunday School and Church Meet
the Challenge?

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

LINES FROM THE BRETHREN

Rev. E. M. Carter, Wadley, Ala., writes of the Missionary Rally at Noon Day church, Saturday and Sunday, May 28-29: "We had a fine congregation, though not as many churches represented as we hoped. Two Missionary Societies were reported organized, at Antioch and New Hope. The people seemed much interested. The subjects given in the program were all discussed, with possibly one exception..

"It was decided to have another missionary rally second Sunday of September, and Saturday before, and this program is to be arranged by our Woman's Board. The Sunday school Board is to have a short period of the time. I feel that before that date we will have more societies than we now have."

* * *

Rev. H. E. Rountree, now a regimental chaplain with the U. S. Marines is at present at Port-au-Prince Haiti, or was May 30, and writes personally. "I am having gratifying results. My work with men is accompanied with a success I did not have in the pastorate. I receive THE SUN and The Herald and am trying to keep abreast with the Church and its activities. I shall never lose my keen interest in it though the chaplain's duties may take me always a long way from it." Though Chaplain Rountree is having success with the U. S. Marines, some of our vacant pulpits need him, and somehow we hope one of them will secure his pastoral services ere long.

* * *

Under date of June 1, our good missionary, Miss Toshio Sato, writes: "The money order for \$400.00 was received yesterday. It was delayed over two weeks on account of the misinterpretation of my name at the Yokohama postoffice. Thank you for the money. (The same being three months' salary.) As Mrs. Fry is not here I am quite busy, but happy working. Our vacation will not begin before 10th of July. After the 10th I will be at home and my address will be Motowakuya Tota Gun, Mavagi Kan, Japan." Mrs. Fry now in the States on furlough advises that Miss Toshio has done a wonderful year's work in Christian service in our Japan missionary school.

* * *

We were recently at Fanev Gap, Va., and in order for Miss Hedgpeeth to continue her work there and accomplish more it was necessary for her to have a horse. A splendid saddler was secured for \$150.00, of which Miss Hedgpeeth gave \$25.00. I wrote Rev. W. M. Jav, pastor Holy Neck, who had expressed the opinion that his missionary society would purchase a horse when necessary to the work. In reply this cheering letter came:

"Dear Dr. Atkinson: Your letter of a few days ago received and was very much interested in its contents

I spoke to a number of the members of the church missionary society and they are very glad to assume the cost of the horse, which I understand to be \$125.00 and if at any time the horse is sold after it is paid for Holy Neck church will get the purchase price to be used again for some mission cause as the church may direct.

"With this understanding, I am sending you a check from the Missionary Society of Holy Neck church in the amount of seventy dollars. The remainder will be paid as rapidly as the society can secure the money.

"This society is the only one of its kind that I know of. Its membership consists of both men and women, and aims to get every member of the church to be a member of one of the departments of this missionary society.

"The meetings are held quarterly, using every fifth Sunday for a special missionary program. Our mission superintendent, Mrs. B. D. Jones, always has something worth while planned for this occasion."

* * *

Rev. H. S. Hardeastle who because of a very strenuous year at Yale did not feel able to the task of a pastorate this summer, writes under date, June 18: "I will remain in New Haven until about June twenty-eighth, when I will leave for Kamp Kill Kare, St. Albans Bay, Vermont, where I will spend two months in work with boys. We are to be located on Lake Champlain not far from the Canadian border and I am to have a part in the athletic activities as well as full charge of the religious services. I believe it will be a most fruitful summer in many ways. And I hope it will enable me to recruit enough energy to carry me through my last year at Yale in great style." Bro. Hardeastle is to go for us as a missionary to China after he concludes his preparation at Yale and SUN readers are deeply interested in his work and welfare.

* * *

Rev. J. D. Wicker, Sanford, N. C., at the request of the Mission Secretary has recently visited Antioch and Bethlehem, Warren Co., and finds conditions there very hopeful. He will hold meetings at both churches this summer and serve as pastor for both till conference.

JUNE SUNDAY SCHOOL CONTRIBUTIONS TO MISSIONS

Wadley, Ala., \$2.04; East LaGrange, Ga., 1.00; Liberty (V) 1.00; Isle of Wight, Va., 3.20; Reidsville, N. C., 2.66; Danville, Va., \$5.66; Leaksville, Va., 2.55; Henderson, N. C., 12.59; Berea (Nans.) Va., 10.00; Phenix, Ala., 1.63; Pleasant Hill, N. C., 1.63; Richland, Ga., .80; Raleigh, N. C., 10.00; Damascus, N. C., 1.62; New Providence, N. C., 2.87; Durham, N. C., 11.00; Lebanon, N. C., 1.40; Rose Hill, Ga., 3.07; Shallow Ford, N. C., 1.92; Elm Ave., Va., 6.12; Third church S. S. Norfolk, 183.60 (Toshio Sato salary, quarterly); Burlington, N. C., \$54.17 (Miss Stacy salary, monthly); Dry Run, Va., 2.75; Linville, Va., 2.62; Sanford, N. C., 6.43. Total for month, \$333.83.

Seaside Chautauqua and School of Methods

OCEAN VIEW, VIRGINIA, JULY 18---24, 1921

C. H. ROWLAND, *President*
Franklin, Va.

S. M. SMITH, *General Secretary*
100 Freemason St., Norfolk, Va.

CHAUTAQUA NOTES

The Christian Endeavor Society of the Memorial Christian Temple will operate a cafeteria on the grounds. Light lunches, sandwiches, cold drinks, ice cream and fruits will be sold at city prices.

18—July—24

Bring your fishing tackle and bathing suit. Ocean View is the home of the celebrated "Ocean View Spot", while all the other favorite varieties of the finny tribe sojourn in these same waters.

Ocean View is also the most popular bathing beach anywhere around Norfolk.

18—July—24

One of the most interesting features of this year's session will be the "Flag Raising" every morning at nine o'clock preceding chapel exercises in the tent. One of our ministers who served overseas will act as bugler for this appropriate ceremony.

18—July—24

The uniform of the Chautauqua will be white felt hats, white trousers, and shirt sleeves for men. We would not undertake to prescribe any kind of uniform for the ladies—styles are too complicated, except to say that everybody will be expected to wear the Chautauqua hat. These will be for sale on the grounds at cost, about 75 cents.

18—July—24

The most noted man on this year's program is Marion Lawrance of Chicago. Mr. Lawrance is the world's leader in Sunday school work. He has been for many years General Secretary of the International Sunday School Association. He speaks on Saturday night.

18—July—24

The most interesting feature probably of this year's entire session will be the big parade on opening night. (Monday). We expect at least 500 people in line. The assembly will be at the Baptist church (near the station) at 6:30. Parade will move at 7:00 o'clock around the Ocean View Hotel to Bath House, down the board walk to the pavilion and down Virginia Ave. to the tent.

18—July—24

The nine churches in the Norfolk vicinity: Memorial Temple, Third church, First church, South Norfolk, Newport News, Rosemont, Lambert's Point, Portsmouth, and Prentice Park will contest for the largest attendance at the Chautauqua. A handsome banner will be awarded to the church that has the largest delegation in the parade on opening night. It is needless to say that all "our folks" in and around Norfolk will be going to Ocean View that night.

There will be no admission fee on opening night. Admission at other times will be, single lecture 25 cents, all-day session 50 cents, season ticket for the entire week \$1.00. Many insist that our rates are entirely too low and that a season ticket is worth at least \$5.00. To hear many of the speakers lecture one time would ordinarily cost \$1.00. However, the admission remains the same as heretofore.

18—July—24

It is encouraging to note that many churches and Sunday schools are sending representatives this year and paying all expenses. Others are sending their pastors. This is as it should be. It is enough to ask one to give his or her time for one week to say nothing of paying their own expenses. While the week is truly one of recreation and pleasure it is also one of close application and study.

18—July—24

Every effort will be made to see that every one who attends the Chautauqua has a good time. Lectures will close at 1:00 P. M. each day. Lunch will be served at the cottages and hotels from 1:30 to 2:30. The afternoons will be devoted to rest and recreation. Rev. O. D. Poythress has been elected Recreation Officer. He will be assisted by E. W. Dance former Physical Director of the Norfolk Y. M. C. A.

A special program of water sports and other amusements will be provided for each afternoon. This part of the week's program will be unusually interesting.

Certain clergy who will attend this session, like the disciples of old, have attained a reputation as fishermen. Due recognition will be given to their skill during the week. One afternoon will be devoted to a contest in which only ministers will be allowed to participate. The minister who knows how to "cast his net on the right side" and who brings in the largest catch will be awarded a prize.

18—July—24

We are expecting Brother Netum Rathbun of our Publishing House at Dayton, Ohio to be on hand with his usual complete line of books, Bibles, and Sunday school helps. We appreciate having Bro. Rathbun with us every year. Come prepared to make purchases from his stock of good things.

Street cars from Norfolk to Ocean View leave over two different routes every fifteen minutes. These cars all leave from City Hall Ave., opposite Monticello Hotel. The fare is fourteen cents each way or twenty-eight cents round trip. The Chautauqua tent which will be on the

Government Reservation is only a short distance from the Ocean View station where all cars stop. Follow the arrow and you will have not trouble in finding the place.

S. M. SMITH, *General Secretary*

18—July—24

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS

OCEAN VIEW, VIRGINIA. JULY 18-24, 1921

A Christian School of Methods for ALL departments of church activities. Here preachers can learn how to improve their ministry; Sunday school teachers how to improve their teaching and efficiency; Mission leaders how to increase and improve their societies; Christian Endeavor leaders how to enlist more young folks and how to create a deeper spiritual interest; church officials and members may catch a new vision of opportunity and obligation in their work; song leaders may be inspired with a new sense of worship and their value in Kingdom service; in fact, it is a real SCHOOL with the best of TEACHERS, LECTURERS, and LEADERS, a SEMINARY for ALL classes of Christian workers. No one knows too much and no one knows too little to profit by a week in this Chautauqua.

The recreational hours in the afternoon of each day give some respite from the strenuous class work of the forenoon, and time to prepare for the evening exercises. This feature has its value in building body and mind under most exhilarant conditions. Seabaths, excellent fishing, breezes from the Atlantic and the Bay, combine to meet the taste and the need of every individual.

The more faithful Christian workers are in their home churches the more they NEED, and the more they are ENTITLED to a week like this by the Sea and with the great Leaders in Christian work. Churches would profit by sending their pastors, and Sunday schools would find it a good investment to send some officer or teacher to learn something new in their work.

The presence and work of Marion Lawrance ought to inspire many Sunday school Superintendents to attend. It would be a great asset in a Superintendent's life to have known personally, Marion Lawrance, the world's greatest Sunday school leader.

The cost at the View will be ONE DOLLAR for the SEASON TICKET, and lodging and board for the week \$15.00 to \$25.00.

W. W. STALEY, *Recording Sec'y*

18—July—24

ARRANGEMENTS FOR BOARD

Board and room may be secured in any of the following hotels and cottages. There are many other places on the beach but these are nearest:

Bayside Inn, 300 Virginia Ave.

\$15.00-\$17.00 per week. \$2.50 per day.

Jefferson Cottage, Mrs. A. S. Lambert

\$15.00-\$18.00..Meal Tickets \$4.50 for \$4.00.

Roanoke Hotel, 73 Virginia Avenue
\$16.00-\$18.00. Everything new. Restaurant a-la-carte
Low Cottage, \$3:50-\$4.00 per day. On water front.

“Water View”—Mrs. C. L. Shotwell
Virginia Ave. and First St.
\$16.00 to \$25.00

Mrs. A. B. Powell, 4½ St. Willoughby
Board and Room, \$15.00

Woodhouse Cottage
(Water Front)
\$18.50-\$21.00 per week

Westbrook Cottage
(Water Front) Virginia Bay Station
\$18.00-\$20.00

Rustic Cottage—Mrs. J. W. Modlin
\$17.50 per week

Chalfonte Cottage—Mrs. H. L. Bray
\$17.50-\$20.00

Dalby Cottage, 456 Virginia Ave.
Mrs. J. G. Gray
\$15.00 per week

The Richmond—Mrs. J. B. Latham
117 Virginia Avenue
\$18.00-\$20.00

Newport Cottage
First St. and Virginia Ave.
Mrs. G. L. Morton Rates \$4.00 per day

Mrs. C. N. Outten, 135 Va. Ave
\$15.00 per week

Cason Cottage
\$16.00-\$20.00 per week

Virginia Bay Hotel
\$18.50 to \$25.00. Meals \$1.00

Ocean Wave. \$15.00-\$20.00

Carpenter Cottage
\$18.00-\$20.00

Persons who expect to attend the Chautauqua should make their reservations at once. Those on the program, however, will be provided for by the Committee.

This issue was planned as a special Chautauqua booster, but we failed to receive enough material to make more than two pages for this special feature.

OUR ORPHANAGE

SUPERINTENDENT'S LETTER

We are very anxious to get the furnishings in the "Baby Home" by August 1, and let the little tots have possession. We have had quite a number of applications for a place in the last two weeks. Ten applications in one day. Have been averaging three applications per day for nearly two weeks. All of them seem to be worthy and deserving. We want to ask our Sunday schools and our church people to give us liberal support that we may do a larger work for God in this branch of our Church work. It is an opportunity you have to serve. A privilege to do good. Many little tots who will be reared here as the years go by will rise up in the future and bless the Christian denomination for giving them an opportunity to make something of themselves.

One of our girls who left here nearly four years ago graduated in June as a graduate nurse ready to go out in life to nurse the sick to health again. A few weeks ago when I was sick and confined to my room one of our girls who will soon graduate wrote me that if I needed her services to let her know and she would come and nurse me back to health again. It made our heart glad to see such appreciation for what the institution had been to her. While we did not have to have a special nurse we appreciated the spirit of the offer.

We have quite a number of children we have sent out from our institution that we are very proud of and as the years go by and our church grows in the work and gives us a more liberal support and enables us to do a larger work we hope to have a great host of boys and girls that will reflect credit on the institution that reared them.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR JULY 6, 1921

Amount Brought Forward	\$12,222.73
Children's Offerings	
Earl and Ernest Pierce, Jr. \$0.20.	
Sunday School Monthly Offerings	
(North Carolina Conference)	
Morrisville, \$2.00; Christian Light, 3.02; First Church, Raleigh, (For March, April, May and June) 10.00; Longs Chapel, .84; Liberty (V), 2.16; Haw River, 7.15; Zion, 1.05; Fope's Chapel (for May and June) 3.30; Monticello, 1.52; Henderson, 7.46;	
(Eastern Virginia Conference)	
Dendron, \$3.48; Waverly, 10.00; Mrs. E. L. Gray's Class of Waverly S. S., 3.20; Bethlehem, 4.26.	
(Georgia and Alabama Conference)	
Kite, Ga., \$2.00; Oak Grove, Ga., .65. Total, \$62.09.	
Special Offerings	
J. H. Jones (on support of children) \$30.00; The W. H. M. S. of the Madisonville C. Ch., Madisonville, Pa., 5.00. Total \$35.00	
Children's Home Fund	
Mr. and Mrs. E. S. Pierce, \$2.00; Mrs. T. F. Petty, 1.00; Mrs. Genora Lowe, 1.00; Philathea Class, Graham, N. C., 5.00. Total, \$9.00.	
Furnishing Baby Home	
"A Loyal Friend" \$25.00; Mrs. F. A. Hollman 5.00; Woman's Missionary Society, People's Ch., Dover, Del., 50.00. Total, \$80.00.	
Total for the week, \$186.29. Grand total, \$12,409.02.	

A LETTER

Dear Uncle Charley: While mother and daddy are sending their dollar to the Home Fund, we want to help the orphans with our dimes. One of our playmates (Irene Corbitt) visited the little children and she told us so many good things about them. We hope to make them a visit some time. Love to each of them.—*Earl and Ernest Pierce, Jr.*

Glad to have your letter this week. It is the only one we have to keep the corner alive and to bring sunshine to us. Don't forget to write each month.—*"Uncle Charley"*.

WORLD HAPPENINGS

COAL STRIKE SETTLED IN ENGLAND

After holding out for 88 days, the miners lost their strike in England, June 28, 1921. The Triple Alliance heralded as the strongest labor union in the world has been rendered helpless. Less than three years ago the railway men, the transport workers and miners with a membership of 2,000,000 approximately, formed a Triple Alliance so as to be able to put up a strong front to the government. However, one fact stood out in the recent settlement of June 28; that the Triple Alliance had failed to act in answer to the plea of the miners that they were fighting to put industry on a national basis and that the railways would have to face a similar fight with the government when the roads are given back to the owner in August. The miners gained one point—establishment of the profit sharing principle—but they lost the fight for a national pool and a national wage board; accepted a reduced pay.

WOMEN ACT IN JURY BOX

June 28, 1921, attorneys lost in their effort to bar women from the jury in the famous trial of Mrs. Eva Catherine Kaber, charged with plotting the assassination of her husband, Daniel F. Kaber, in their Lakewood home two years ago. A motion made by her attorneys to have a special venire of 42 prospective jurors annulled because there were five women among them, on the ground that constitutional right to sit on a jury had not been extended to women, was overruled by Judge Maurice Bernon, without argument from the state. As a result woman has made one more step toward equal rights with men.

SOCIALISTS WARNED BY DISABLED VETERANS

The socialists national convention being held in Detroit, Mich., was invaded shortly after noon June 29, by fifty delegates to the convention of the disabled American veterans of the world war. The socialists were warned by the loyal veterans that they would not stand for any disloyalty to the country and that they were again ready to defend the flag against sedition, disloyalty and treason. The leader of the veterans, Ralph Horr of

Seattle, told the radicals that any cases of such sedition and treason would be met with force and invited them outside "if they wanted to fight for their beliefs." The leader also told them that they had had occasion in Seattle to use machine guns and they would use them again to stamp out all disloyalty, sedition and treason.

The socialist, Cameron King, replied for the socialists. He said they appreciated the sacrifices that the veterans had made but as American citizens they claimed the right of free speech and that they were going to stand out for that right. The visit was made without disorder and after the talks were made the veterans quietly withdrew.

WILLIAM HOWARD TAFT, CHIEF JUSTICE

Former President Taft was nominated Chief Justice of the United States, June 30, 1921, by President Harding and his nomination confirmed by the Senate in executive session.

There was some opposition voiced as to his confirmation by Senators Borah, Idaho; Johnson, California; and Lafollette, Wisconsin, who were said to have criticized his record. The Democratic Senators are said to have strongly defended Mr. Taft and highly praised his record. The Southern Senators voted solidly for him with the exception of Mr. Watson of Georgia. The final vote being 60 to 4.

When Mr. Taft received the news he made the statement that it had been the ambition of his life to be Chief Justice of the United States but now that it was gratified he trembled to think whether he could worthily fill the position in a way useful to his country.

PEACE DECLARED WITH GERMANY

On April 6, 1917, the United States declared war on Germany. Although her Allies made peace with Germany months and months ago, the United States has maintained her state of war for these four long years. On June 30, the House passed a peace resolution which went to the Senate and then was signed by the President. This resolution was the end of our war with Germany and Austria.

Until this time the American soldiers on the Rhine were not allowed to visit in Germany. All of them have wanted to do so but were not allowed the privilege on account of the state of war existing between the two countries. Now it is expected that they will go without officers in pairs, dozens and hundreds to see Berlin and other important cities in Germany. And America, for the first time in over four long years is free of war and at peace with the world; so far as technicalities are concerned.

NOTICE

There will be a meeting of the Committee on Education of the North Carolina Conference at Reidsville, N. C. during the Sunday School and Christian Endeavor Convention July 12-14. All persons having business with the Committee are requested to present the same at this time.

N. G. NEWMAN, *Ch'man*

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

THE BULLETIN

Rev. W. C. Hook's address is changed to Box 348 Berkley Station, Norfolk, Va.

Rev. H. S. Hardeastle is spending the summer at Kamp Kill Kare, St. Albans Bay, Vermont, engaged in summer camp work with the boys.

Rev. Geo. D. Eastes, and his singer, Mr. Alfred Shumate, closed a two weeks' meeting at Providence church, Graham, N. C., last Sunday, with fair results.

We desire to thank those who have been kind enough to renew their subscriptions during the past week. We urge again that subscribers make a little sacrifice and renew their subscriptions promptly.

We call attention to pages 8 and 9 of this issue. Readers will note full information regarding boarding places, prices, etc., of the approaching Seaside Chautauqua and School of Methods.

Rev. W. L. Wells, Reidsville, N. C., authorizes us to say that he has offered his resignation to the Reidsville church, the same to take effect with the close of the present Conference year. He is open, we understand, to consider other charges.

We regret to announce the critical illness of Brother John R. Foster of Burlington. Brother Foster is one of the loyal, active and leading laymen of the denomination, and the prayers of the brotherhood will go up to a throne of grace for his recovery.

Mr. D. W. Sims, Superintendent North Carolina Sunday School Association, will be present at the Reidsville Convention. Those who have heard him know what to expect and those who have not heard him will be singing his praises after they have heard him.

We call special attention to the meeting of the Sunday school and Christian Endeavor Convention of the North Carolina Conference, Reidsville, N. C., July 12-14. The exact hour of convening is Tuesday evening, 8:00 o'clock. The Convention will be in session Wednesday and Thursday, closing in time Thursday afternoon for the delegates to get trains going East and West. Attend to the electing of your delegates at once, if you have not already done so, and send names to Rev. W. L. Wells, pastor, Reidsville, N. C.

CHURCH NEWS

PASTOR IS GIVEN A BIRTHDAY PARTY

Rev. J. F. Morgan, pastor of the First Christian church, Norfolk, was given a surprise birthday party Thursday evening June 16, by a large number of the members of his church and quite a few of his special friends and admirers. It was the pastor's 36th birthday. Just as the day was quietly passing, as all his other birthdays had done, he was surprised by the arrival of about 100 or more persons, who took charge of the parsonage, and presented their pastor first with a beautiful cake all covered with candles, and then with a purse of money amounting to more than \$50.00. The cake was baked by Mrs. B. F. Speight, and the purse was the gift of the preacher's many friends.

The happy company also brought along home-made cake and ice cream in such an abundance that all present were served, and several sick persons in the community remembered.

Mrs. M. E. Nichols, loved by all who know her, and who has been sick now for two years, added much to the occasion by her presence. She seemed to enjoy the evening so much, as it was the first time she had been able to visit her pastor on account of her illness.

Bro. Morgan, tried to thank the friends for the honor conferred upon him, but was so surprised that words failed him, for even though Mrs. Morgan had known for several days he had not the slightest idea of it, but the expression on his face let his friends know that he was delighted and that he was also deeply grateful, and was not unmindful of the friendly spirit that prompted their kind remembrance.

ONE OF THE PARTY.

ORANGEPORT, N. Y.

The work at Orangeport has been moving on in an encouraging manner during the last year. Our work began here June 6, 1920.

During the year our congregations have been good and our Sunday school

attendance has been steadily increasing. Easter Sunday was the first time our attendance reached over 100, but we have had more than 100 present several Sundays since that time. On June 5, our report showed 128 present and on June 12 we had 158. The excellent Children's Day program was no doubt helpful in securing this attendance. On Children's Day 1920 our report showed 97 present.

It was a pleasure to pastor and people to have Rev. W. H. Denison with us June 5. His presentation of the Forward Movement was enjoyed by us. This is the great movement before our Church today. Our Men's Class has organized a Men's Club recently and hopes to do more work and accomplish more by this means. We expect to hold monthly meetings and lay plans to enlarge our work. We have had only one meeting so far and that was well attended although this is a busy season with the farmers.

Our Woman's class is also arranging to hold monthly meetings.

Taken altogether our work here looks encouraging and we hope to see more accomplished during our second year.

R. H. PEEL.

Gasport, N. Y.

RICHMOND, VA.

The First Christian church, Richmond, Va., is still on the map and is a healthy child of the Southern Christian Convention. We have a band of workers, whose indomitable determination and perseverance will ultimately result in a vigorous growth and permanent success. Fourteen members have been added during the past quarter and new names are being continually added to the list of prospects.

Our Sunday school rendered a splendid Children's Day program, on June 12, which was enjoyed by all. Our church has decided to become a member of the Eastern Virginia Conference and will apply for admission at the next annual session of the body.

We have been fortunate during this month in having with us Mrs. F. E. Bullock, Field Secretary of the Sunday School Department of the American Christian Convention, and Miss Iola Hedgepeth, who is doing home

mission work for our Church in the mountains of Virginia. Both gave helpful and inspiring addresses on their lines of work and as a result our Sunday school is undertaking larger things and our people are planning to do something for Miss Hedgepeth's field.

Building a Christian church in Richmond, is a large, but essential undertaking for the Christian denomination. We request the prayers of the brotherhood in behalf of the movement.

W. T. WALTERS, *Pastor.*

LANETT, ALABAMA

One of the most successful revivals ever held at the Lanett church came to a close on Sunday, June 12. Rev. H. M. Gray did the preaching and the music was furnished by Mr. J. L. Stuart and his vocal class, and also several young men of the Lanett band, who assisted with their instruments. Brother Gray preached forceful and effective sermons, for which he received much praise.

The other ministers of Lanett, together with their respective congregations, cooperated heartily with Bro. Gray in making the revival a success. The seating capacity of the house was not sufficient to accommodate the crowds that attended. As a result of the meeting, nineteen members were received, seventeen of which were added to the Christian church. The incidental offering amounted to about \$60.00, and the free-will offering for Brother Gray was about \$240.00.

Interest in the work here is growing. The Sunday school is better this year than at any time since the writer has been connected with the church. The greatest hindrance to the cause is the need of a new building, which we hope to have when the business stress is relieved.

Pastor Gray is doing a great work here and is attracting the attention of the leading people of the community as well as uniting more closely the members of the church in the bounds of Christian fellowship.

L. G. MOBLEY.

MEBANE CHURCH

At my last appointment we received four additional members, three young men and one young lady. This little church, as I see it, is doing its best. First, it has a splendid Sunday school; second, it has a live prayer meeting; third, its financial record is fine—its members have paid its subscription to Men and Millions Movement for 1921 and two of its members have paid in full for the five years. They have also given to the Orphanage since last Conference, I think, about seventy dollars; fourth, they keep their pastor's salary paid up monthly; fifth, I think the spiritual condition of this little band is developing beautifully and sixth, nearly every member of this church attends every service. I look upon this as being encouraging.

We have a good Sunday school room but it has become too small. Hence we are now planning to enlarge the building; for it is a necessity. Any financial help that any big-hearted brother may see fit to give us, will be highly appreciated. You can send it to J. O. Fowler, Mebane, N. C. We are now planning for a series of meetings to begin Thursday before the fourth Sunday in July and for laen of room we have secured a tent. Rev. J. G. Truitt, late of Prineeton, N. J., is to aid us in this meeting. Pray for us that the Lord may give us great victory in saving many souls.

P. T. KLAPP, *Pastor*

I forgot to mention above that this little church met its challenge and sent to the Orphanage one dollar for each of its members.

NOTICE!

NOTICE!!

The Sunday School Association of the Eastern Virginia Conference will meet with the First church, Norfolk, Va., on July 27-28 instead of July 20-21 as per adjournment. This change was made because of the meeting of the Chautauqua at Ocean View July 18-24. All Sunday schools are asked to bear this change of date in mind, and we will expect a delegate or more from each school on July 27-28.

J. F. MORGAN, *Pastor*

DAMASCUS

The third Sunday at this place was a blessed day. It was Childrens' and Memorial Day. The exercises were of a high order. The recitations were so interesting that the large congregation was held for two hours without a break. After the children were through with their part, the pastor gave an account of the Orphanage, its present accommodation, its needs for equipment and its continued dependence upon the church for support. Then, a free will offering was taken which amounted to near twenty dollars. Then, Dr. Harward W. Odum of Chapel Hill, N. C., delivered a splendid memorial address which was listened to with intense interest. The Doctor is a delightful man.

Then flowers were placed upon the graves, after which a sumptuous dinner was served. After dinner the writer preached to a large audience. Thus, the day was spent. The program was arranged and the children trained by Sister Lula Crabtree and Superintendent C. Lindsey. To God be all the honor and praise for the good accomplished.

P. T. KLAPP, *Pastor*

ROSE HILL CHURCH REVIVAL

The evangelistic meeting at the Rose Hill Christian church began May 26 and continued through June 19. Rev. Geo. D. Eastes was the evangelist and Mr. Alfred Shumate was the soloist and musical director. These talented and efficient men constitute a splendid combination. Evangelist Eastes is a noble Christian gentleman and a great preacher. His messages are of a high type and they are presented in an earnest, logical and appealing manner. Mr. Shumate is a man of charming personality. His solos were superb. He led the congregational singing to the entire satisfaction of all who heard him. He has a wonderful solo voice and he is using it to a great advantage. No pastor can make a mistake by securing the services of these men.

The meeting was a signal success. It is very difficult to compute the results of any evangelistic campaign. But even the visible results justify the effort. During the meeting there were thirty-two professions, scores of

reconsecrations and twenty additions to the church. The number of additions does not seem large, but it is very gratifying when figured from a percentage basis. The additions compose fifty-three percent of the church membership at the beginning of the meeting.

The response of the church to the financial needs of the campaign was very encouraging. The expenses of the meeting amounted to \$503.50, and the thank offering for Evangelist Eastes was \$175.00. The total amount raised was \$678.50.

Perhaps our faith has not been fully rewarded and our highest hopes realized, but without doubt the meeting meant more to the church than any campaign the church has ever launched. It gave the church a prominence in the community that it has never enjoyed. In the days to come we expect to reap abundant harvests from the seed which were sown during these three weeks of intensive effort.

R. F. BROWN.

DAMASCUS—DANVILLE—MT. OLIVET

Damascus—I have been trying to serve the good people of Damascus (Gates Co., N. C.) since early in the spring. These are a very kind people to serve and should have a pastor, parsonage, and new church all in Sunbury, N. C. Brother O. D. Poythress will be with us in a revival here the week after the first Sunday in August.

Danville—Last Sunday (June 26) I began as pastor of the Third Avenue church, Danville, Va. This field presents an opportunity for real service. A man is needed to locate on the field. Brother Lightbourne has just closed a revival there and I suppose that Bro. McCauley, former pastor, will give an account of the meeting. The Sunday school is doing fine work. Six members were taken in the church last Sunday. The pastor's salary has been increased. If these people will unite their efforts there is no reason why much good will not be accomplished.

Mt. Olivet—Since early in the spring I have been making one trip a month to Mt. Olivet, Green Co., Virginia. On this trip I preached four

times. Large congregations greeted me each time. We plan our revival here the week after the fourth Sunday in July. We have organized a C. E. Society that is doing excellent work considering its age. I hope another year to be located closer my field of labor. I now travel 810 miles per month, and have a church in three different conferences. Most truly I do favor the "Pastorate plan".

B. J. EARP.

DUNSON CHRISTIAN CHURCH

Early in the spring a committee from the northern part of LaGrange, Ga., called on Rev. C. W. Hanson and informed him of a desire for a church. A meeting was held and on June 26, 1921 the Dunson Christian church was organized with 24 members. Brother C. W. Hanson will preach for the church until it can make other arrangements. H. L. Woodham was elected church clerk, and Brothers Tom Crowder, Clifford Alford, Jesse McRae and H. S. Carpenter were elected deacons. The sick committee consists of J. H. Fincher, Chas. Grice and Spears McDowell. We ask the prayers of the Brethren for the work in the town and country for we have a hard fight to make. We have received over one hundred members in both of the old churches this year and are expecting great things of our new church.

Rev. Spears McDowell came from the Baptist Church and is a consecrated young man.

W. M. CROWDER.

117 Ware St., LaGrange, Ga.

SEASIDE CHAUTAUQUA AND SCHOOL OF METHODS AT OCEAN VIEW

JULY 18-24, 1921

The Seaside Chautauqua has changed from Virginia Beach to Ocean View for good and sufficient reasons. It is more convenient from Norfolk, and less expense. The Committee on arrangements will do all that is possible to make it comfortable and profitable. We plead with the members of the Christian Church to plan for a vacation, and go to Ocean View July 18-24.

We have a strong program, and the best speakers and teachers to be had. We plead with all of the churches to

send your pastors. It will do the churches as much good as it will the preachers. Do not put off getting your money ready and send your pastor. Every Sunday school is asked to send delegates. Send some one and tell him to get help and bring it to the school. We are counting on the churches and Sunday schools to do all within their power to have representatives present for every session.

C. H. ROWLAND, *President*
Franklin, Va.

S. M. SMITH, *Secretary*,
Norfolk, Va.

SOLEMN VOWS

LUCAS-SCARBOROUGH

At the home of the bride's sister, in Richmond, Virginia, on May 30, 1921, Mr. Statos Lucas and Miss Ray Scarborough were united in matrimony by the writer. They have our best wishes.

W. T. WALTERS.

ELEY-COLLIER

At the Christian parsonage, Richmond, Va., on June 8, 1921, Mr. Oscar S. Eley and Miss Annie Catherine Collier, both of Deudron, Va., were married by the writer. The ceremony was witnessed by a few relatives and friends. The young couple took a trip to the Luray Caverns, Natural Bridge and other places of interest.

The groom is a son of Mr. and Mrs. C. E. Eley and the bride is the daughter of Mr. and Mrs. R. L. Collier.

We join with their friends in wishing them much happiness.

W. T. WALTERS.

POND-LAINE

Paul Joseph Pond and Mary Evelyn Laine were married in the Wakefield Christian church on the afternoon of May 24, 1921. The church had been decorated for the occasion. The ceremony was performed by the writer, who is the pastor of these young people in the presence of a goodly number of relatives and friends who had gathered to witness the ceremony.

Immediately after the ceremony the happy couple motored to Waverly where they took the train for a trip West.

For the present they reside in Deudron, Va., where the groom has charge of a barber shop and other business.

They have the best wishes of their many friends.

W. D. HARWARD.

CALLED HOME

SUMMERS

Mrs. Margaret Virginia Summers, widow of Joseph K. Summers, was born April 27, 1851, and departed this life May 8, 1921 at the age of 70 years and 11 days. Surviving her are three sons, three daughters, and four brothers, her husband having died in June, 1918. It was the writer's pleasure to receive Sister Summers and her husband into the Bethlehem Christian church a short time before his death. Both were faithful unto the end, and we believe died in the faith. Funeral services were conducted at Lacy Spring United Brethren church, May 10, 1921.

A. W. ANDES.

McCLANAHAN

Luther Thomas McClanahan oldest son of Isaac and Mattie McClanahan, was born April 21, 1896, and died May 18, 1921. His age was 25 years and 27 days. He is survived by his widowed mother, two brothers, one sister, a wife and two children. The family formerly lived in Powell's Fort where he united with Joppa Christian church. For several years they have lived in Washington, D. C., where his death occurred. The body was brought back to Powell's Fort, and funeral services were held at St. David's Lutheran church, May 22.

A. W. ANDES.

PHILIPS

Raymond Elwood, son of brother and sister Otis Philips, was born October 26, 1918, and died June 10, 1921, aged two years, seven months, and 14 days. Death occurred at Casstown, Ohio, where the family have been living for a year or two. The broken hearted parents accompanied the remains to their home community near Bethlehem and Concord churches, and the funeral services were held at Bethlehem, June 12, 1921, and the little body laid to rest in the adjoining cemetery. Funeral services were conducted by the writer.

A. W. ANDES.

COBB

Peter Cobb was born October 24, 1829, and died at the home of his daughter, Mrs. John Fryar, June 14, 1921, aged ninety-one years, seven months, and twenty-one days. He was a member of a family of nine children, five sons and four daughters, being a son of the late John and Rosa Wagoner Cobb.

In August 1854 he was married to Margaret Somers, daughter of the late Ludwick and Elizabeth Somers. To this union

were born six children, three boys and three girls, two sons and one daughter have preceded him to the spirit land.

Early in life Brother Cobb united with Friedens Lutheran church and lived the life of a consistent member until death. He served his country well in the Civil War, and true it can be said another good man has gone to his reward and will be greatly missed in home and church.

He is survived by one brother, W. G. Cobb; two sisters, Mesdames D. L. Boone and Peter Wagoner, his aged wife, one son, J. C. Cobb, and two daughters, Mesdames John Fryar and Alex Apple; eighteen grand children and eleven great grand children.

Funeral services were conducted from Friedens Lutheran church, June 16, by the writer, assisted by Rev. S. M. Rankin, in the presence of a great host of sorrowing friends.

Interment in the church cemetery.

C. E. GERRINGER.

CARTER

John Henry Carter, son of the late Geo. and Elizabeth Brown Carter, was born in the year 1859 and died June 16, 1921, being in his 62nd year. He is survived by his widow, one son, Turner Carter, and three daughters, Mrs. Will May, Mrs. Rank Loy, Mrs. Vernon Preston; one half-brother, Robert Pinkerton; two sisters, Miss Emma Carter, Mrs. Steph White; two half-sisters, Mrs. Will Myrick, Mrs. Isaac Michael, also nine grandchildren.

Brother Carter united with Hines Chapel a number of years ago, and died rejoicing in the Christian's hope. Funeral service was conducted from Hines Chapel by the writer at his request June 17, in the presence of a great number of sorrowing friends and the body laid to rest in the church cemetery.

C. E. GERRINGER.

DUKE

Carrie Luvenia, wife of Lovick Duke was born June 14, 1855 and died June 17, 1921 age thirty-six years, and two days. She is survived by her husband and one son and four daughters, one sister, Mrs. Lindsey Lineberry and two brothers, Mr. Joseph Rayls of Greensboro and Mr. Adolphus Rayls of McLeansville, N. C.

Mrs. Duke never united with any church though she made profession in early life. Funeral conducted from Hines Chapel, Saturday, June 18, 1921, by the writer and interment in the church cemetery.

C. E. GERRINGER.

GRISSOM

William Madison Grissom, son of the late Henderson and Elizabeth Grissom, was born May 24, 1842 and died June 26, 1921, aged 79 years, one month and two days. He was a member of a family of seven children, three boys and four girls, all of whom have preceded him in death.

Brother Grissom was twice married, the first time to Miss Abby Wyrick. To this union three children were born, two daughters and one son, all of whom have preceded him in death. The second time he was married to Miss Mary Elizabeth Morgan, November 1898. To this union no

children were born. He is survived only by his widow and four grandchildren. He was confined to his bed for a number of months though his suffering did not seem to be severe.

He was a faithful member of Hines Chapel for a number of years and the funeral was conducted by his pastor in the presence of an overflowing house, June 27, which told of the high respect in which he was held. Interment in church cemetery.

C. E. GERRINGER.

APPLE

Florence and Lorena Apple twin daughters of Will and Eva Apple were born June 26, 1921 and died June 27, 1921 at their home on Bessemer Avenue, Greensboro, N. C., and the funeral and burial services were conducted from Hines Chapel church June 28, by the writer and the little bodies laid to rest in the church cemetery beside of loved ones to await the coming of our Lord. May God bind up the broken hearts of these young parents and all who mourn.

C. E. GERRINGER.

SOUTHERN GIVES NAMES TO FAST FREIGHT TRAINS

Fast long-distance freight trains operated by the Southern Railway System are now known by names which enable shippers to identify them and the service they give more easily than when trains are designated by the numbers shown on the working time cards.

Following is a list of the named trains, showing the service afforded by each of them:

"Potomac Special",—New Orleans, Birmingham, Atlanta to Potomac Yards.

"Fruit Special",—Jacksonville, Columbia, Charlotte to Potomac Yards

"Stock Special",—Chattanooga, Knoxville, Asheville to Potomac Yards

"Long Leaf Special",—Selma, Aniston, Atlanta to Potomac Yards.

"Clyde Special",—Charleston, Columbia, Spartanburg to Atlanta and West.

"Wiregrass Special",—Atlanta, Macon to South Georgia and Florida points.

"Eastern Special",—Memphis, Chattanooga to Bristol and East via N & W through Hagerstown.

"Southwest Special",—From the East via Hagerstown and N & W to Bristol, Southern Railway to Memphis.

"Florida West Indian Special",—Cincinnati and Louisville to Jacksonville.

"Orange Special",—Jacksonville Cincinnati and Louisville.

"Live Stock Special",—Birmingham to Cincinnati.

"Packing House Special",—Meridian to Atlanta.

"Petroleum Special",—Shreveport via "Vicksburg Route" to Meridian and Southern Railway to Atlanta.

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Burlington, N. C.

THE CHRISTIAN SUN

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THE BOOK SHELF

Issued When Convenient by the Office Force.

Volume I

July 6, 1921

Number 5

EDITORIAL

THE NEED OF BOOKS

Is there really a need for books? Why are there so many books in print and why are there so many more being written and published every day? Isn't it true that when the need or usefulness of a thing ends, that thing will go out of existence itself? This is true in every phase of life as well; it is a law of Nature. We know why the fish in the Mammoth Cave have no eyes and we have every reason to believe that at one time they did have eyes. Then there is a need for books—what is that need, are we realizing it?

Books develop originality in an individual. Perhaps one might disagree with us there; but, does a person ever originate an idea without some outside stimuli? How was electricity discovered; was it not the shock from the kite that suggested the idea to Franklin? Is this not true in the case of all inventions; have they not been suggested by some outside stimuli?

Books are inspirational. Do you not feel stronger after reading a book that has your ideals, the kind of characters you like portrayed in it? In reading a book you place yourself in the hero's role; you bear his trials, his temptations and his victories are yours. You have, in a way, had the experience of the characters; you are broader, you have a stronger hold on yourself and when you do meet just such experiences as you have read of, you are the better able to handle them.

The greatest thing that books do for us, is that they take the selfishness from the heart of the individual. The best rule of life for the individual to follow is to so live that the individual life will mean the most to humanity. After all, what is a life that has not been of any service; that has disregarded the above rule and lived for the individual alone? Yet many a person is living that kind of a life today

because he does not really understand the other fellow. How can he understand the other fellow if he does not read? What better way is there to understand the other fellow than reading a book in which the thoughts of every kind of a character are portrayed?

Books, then, develop originality; books are inspirational and they teach us to live for others. These are only a few advantages to be gained from reading—do we not neglect our home, neglect our community and do we not neglect our God, if we fail to read?

BOOK REVIEW

"The Hero of Heroes," by Robert F. Fulton, is a story of the life of Christ. This is one of the very best books for young people. In fact, it is written for young people. Mothers and fathers should see that their children have the advantage of this book. It is very appropriate for a birthday gift.

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THE CHRISTIAN SUN

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VOLUME LXXIII

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Words

THE EDITOR

Words are symbols of meaning. Difference of opinion usually result from the difference in the interpretation of symbols, or words, and not so much from what we actually think. Believers of the Christ agree on fundamentals, but differ when it comes to understanding what a word signifies. Education—the same education—to the same individual will not produce uniformity of interpretation. If it did, then the adoption of a uniformity of *teaching* would give uniformity in *thinking*. It is the difference in understanding and the difference in our interpretation, that fan the flames of truth; and so out of the multitude of counselors we receive wisdom. Non-essentials should not divide men so long as they can agree upon the essentials or fundamentals. Many interpretations, many faiths, should unite men on necessary things because of the *test* of the truth. Words, then, are not what actually is, but what they signify.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

Work and The World's Work

ONE of the world's blessings is that the average man is busy. Crime rarely ever exists where the mind is busy with creditable and legitimate work. The ease and comfort that is so often manifested about a room where eriminal court is being held is that there are so many who are not accustomed to work. Criminals and their friends are usually an idle class.

But why are men so busy? There must be a reason. Few men would accept a position if they knew that it would take every minute of their time. They do not look at it in that light. They see in it time to be with their families; time for a vacation, time for their friends, and dotted all between, rest periods. These, however, are usually illusions of the mind. Here is the reason: It is not a man's position that keeps him so busy as it that part of the world's work that he must do without compensation in money. The world is an organization and all of us are interested in its welfare; in fact beings makeup the world in the larger meaning.

It is not the morning's mail that keeps a man in his office all day. It is the side issues that emanate from the information in that mail. One man writes for a wee bit of information. The *giving* of that information is a small item; the *getting* of it is where the call on time comes. The hours spent in receiving callers usually are more than the work hours, but those who call are a part of the work that is being done. Without them there would be no work, no position, no pay. Here is where a man is often misunderstood. The public understands that he fills a certain position, and to the average man, the position is small. To the man who is actually doing the work the situation is quite different. He can, as no and all of us are interested in its welfare; in fact human beings makeup the world in the larger meaning.

The pastor's work is not so hard if we take into consideration only his preaching and visiting. These are only a part of his labors. He must read, study, do research work, write, plan, take part in everything of the church, Sunday school, and be on hand at all times and under all circumstances. He must cultivate the happy mood to rejoice with the rejoicing and mourn with the dying, be at every beck and call of the congregation, keep open house for company, and in brief, be public servant. The right kind of a man does not object to all this. In fact, if he weighed the work properly before entering, he saw in the ministerial life all these things—*and more*. What a pastor desires is for the average layman to understand that the pastor's place is larger than the pulpit and broader than the social call. He desires

that we enter into his every-day life and thought, counsel with him, and in so doing get the meaning of his message from the pulpit.

These are only two instances. The housewife, the groceryman, the farmer, merchant, and in fact all classes, could come in and tell the same story of doing more than set forth on their program. But it takes us back to the fact that we are a unit in welfare, aspirations, and hope. It is the average man doing a little of the world's work without price that gives momentum to big things and lifts the burdens of the weak and the needy.

The question for every individual to ask himself, or herself, is this: **AM I DOING MY PART IN LIFE?** And we mean by this that part above position, beyond salary, and for the good of humanity. That is the test of a man's worth in life and a standard of his right to fill the position for which he draws his pay.

A Worth While Work

We have received three publications in brochure form from the Christian Publishing Association, Dayton, Ohio, written by that wizard of writers and prince of Church historians, Rev. J. F. Burnett, Secretary of the American Christian Convention. These booklets are as follows: "The Origin and Principles of the Christians"; "Rev. James O'Kelly—a Champion of Religious Liberty"; "Rev. Abner Jones—the Man who Believed and Served".

No better introduction can be given to these three publications than what is found in the "Foreword" of the first by Judge O. W. Whitelock, Secretary for Publishing:

This is one of a series of booklets prepared and issued under the direction of the Secretary for Department of Publishing of The American Christian Convention, that the members of our churches and Sunday schools may be well informed as to the history and distinctive principles of

THE CHRISTIAN CHURCH

which accepts and proclaims:

The Lord Jesus Christ as the head of the Church.

Christian our only name.

The Bible our rule of faith and practice.

Individual interpretation of the Scriptures, the right and duty of all.

Christian character the test of fellowship.

The union of all the followers of Christ, to the end that the world may believe.

Several of the booklets are from the pen of John Franklin Burnett, D. D., who has given many years of his life to research and investigation of the subjects he presents. Others are by men of outstanding ability who have given many years of service in the Christian Church. They will present the distinctive principles of the Christian Church as essentials in Christian life and the basis for church unity.

While the booklets have not been prepared especially for study books, yet the subject matter presented can be studied with profit by the individual, students, Christian Endeavor Societies, Sunday school classes, etc., particularly as a part of programs for stated week-day meetings. It is the hope of the Secretary for the Department of Publishing that they will be given by pastors to all new members as they are accepted into church. They are also intended for general distribution, by pastors and religious workers in our churches, to those who may be interested in the Church and principles of the Christians.

No. 1 is *The Origin and Principles of the Christians* with an account of the co-ordinating of the bodies of different sections.

No. 2 is a historical and biographical sketch of Rev. James O'Kelly, who courageously stood for individual liberty in religious thought and worship.

No. 3 sketches the life of Rev. Abner Jones, a pioneer in the thought that character and life are the true test of religious fellowship as over against dogma.

No. 4 is a sketch of the life of Rev. Barton W. Stone, a scholar and religious teacher who advocated that the Bible is the Book of life, and the only rule of faith and practice necessary for a Christian, as over against any formulated creed.

No. 5 combines sketches of Elias Smith, publisher; Horace Mann, educator; and the pioneer women workers of the Christian Church.

That all who use these booklets judiciously may be supplied, they will be sent free on request and payment of postage, 15c for one dozen, 40c for fifty, 75c for one hundred. Order them from The American Christian Convention, or The Christian Publishing Association. Both are in the Christian Publishing Association Building, Dayton, Ohio.

If the hopes and wishes of the Department of Publishing are even in a measure realized, the effort and expense of the publication of the series will be justified.

These booklets are neatly printed and bound and give appearance of stabilized literature. The price is, however, the most attractive feature. The books range from 36 to 60 pages, and yet may be had for the asking, plus the small sum of fifteen cents for one dozen, forty cents for fifty, or seventy-five cents for one hundred, this being for postage.

To our mind the issuing of this series of booklets is one of the most valuable contributions that the Church has made in recent years to its great history. Here is in readable, timely, and abbreviated form the life of the Church's founder; here is in definite form the history of how the Christians started and their principles; here

is that gripping story of Abner Jones, whose life was, and is, an inspiration to all who love and believe in service.

But the use of these publications will be the test of their real worth to the Church. We hope that every pastor in the whole denomination will send for a supply of these booklets, take the time in the pulpit to review them and get the people interested enough to give the whole series a careful reading.

No people can be great who do not know of their origin and are in position to defend that origin. No man can be an intelligent member of an organization who does not know the principles for which that order stands. If the Christian Church is to get back to fundamentals it must do it through history—its own history. And here is, it seems to us, the wide open door for the Church to review its formation and spread a necessary information at the feet of the present generation.

And a suggestion: Would it be out of order for pastors to discuss the contents of these booklets, giving ten minutes to each, in substitution for the usual sermon?

PEN STROKES

The length of a sermon is not a test of its worth.

* *

A good listener in the pew may add power to the preacher in the pulpit.

* *

In times of plenty there is a tendency to forget God. Our shadows may be for the beginning of our sunshine.

* *

To love a friend is easy. To love an enemy is hard. It takes real love to do so, and then it must be Christian love.

* *

Laughter and hate cannot live in the same house. A hearty laugh has been the means of upsetting many quarrels.

* *

What is service? *It is helping the other fellow.* How can you help the other fellow? *Watch for an opportunity and then accept it.*

* *

The test of a man's criticism depends upon his ability to offer something better than that which he has criticised. Destructive criticism is bad; constructive criticism is good.

There were thirty-six lynchings in the United States during the first six months of 1921. This is twenty-four more than the number, twelve, for the first six months of 1920, and seven more than the number, twenty-nine, for the first six months of 1919. Of those lynched two were white and thirty-four were Negroes. Two of the Negroes were women. The States in which lynchings occurred and the number in each State are as follows: Alabama, 1; Arkansas, 4; Florida, 4; Georgia, 9; Kentucky, 1; Louisiana, 2; Mississippi, 10; Missouri, 1; North Carolina, 2; South Carolina, 1; Tennessee, 1.



CONTRIBUTIONS



THE CHURCH'S SYSTEM OF EDUCATION

BY WILLIAM ALLEN HARPER, LL. D.



ROTESTANTISM is not that perfected Christianity to which all true Christians look with hopeful eyes. It is the best type of Christianity that has yet appeared, recognizing as it does the freedom of the indi-

vidual and the priesthood of each believer, insisting on the Brotherhood of man as the only defensible attitude of men and women who have a common Heavenly Father, and resulting in democracy in every realm of life whether it be political, domestic, industrial, social, educational, or religious, for God is no respecter of persons nor of classes. Yet in spite of its excellences these are defects, remediable of course, still defects that the honest Christian must face and willingly undertake to correct.

The separation of Church and State, necessary to the very life of Protestantism, has left us the problem of educating the people in religion and our failure to do so constitutes for us Protestantism's weakest spot. Religion cannot be taught in public schools by public school teachers nor at the expense of the public. Our boys and girls attend the public schools, the disseminators of secular democracy. Their minds become highly trained, but their hearts are for the most part untouched. Democracy in Government is dependent upon the Christian character of the citizenship composing its electorate. Education without Christian character will prove democracy's undoing, just as intellect without conscience led Germany to her ruin. Herein is our weakest spot, our failure to provide adequate facilities of religious education for our democracy. The boasted American freedom will become license, her much-vaunted democracy mobocracy unless we adjust ourselves successfully to the solution of this problem.

What are the facts?

THE FACTS

There are 43,000,000 persons under 25 years of age in the United States. Of these 27,000,000 are not in any way touched by the religious education agencies now at work and the 16,000,000 who are so touched receive only thirty minutes' instruction a week. These figures taken in connection with the further fact that more than fifty per cent of the entire population never go to church give a rather sombre picture of our religious situation. In Virginia, 860,080 young people twenty-five years of age and under are not in the Sunday school; in North Carolina, 885,540; in Georgia, 1,348,790; in Alabama 1,100,250; in Delaware, 39,150; in West Virginia, 472,542;

in District of Columbia, 75,920; in Maryland, 23,570; a total of 5,013,940 in the bounds of the Southern Christian Convention.

Only eleven of the 183 denominations in the country have more persons enrolled in their Sunday schools than are on their church rolls. The Free Methodist Church ranks highest, being 165.9 per cent and the Synodical Conference (Lutheran) lowest with only 14.2 per cent. The Christian Church has 77.3 per cent. Protestantism will be bound to increase the membership of its Sunday schools or slowly die, for the Sunday schools are the source of Church membership.

In higher education we find a similar situation. There are 419 Church Colleges and there are 400,000 college and university students. Thirty years ago the denominational colleges enrolled three-fifths of the college students. Today the situation is reversed. One university has an income of \$3,075,409 and 5,716 students. Fifty of the best denominational colleges have a combined income of \$2,927,814 and an enrollment of 13,357 students. The cost of instruction in a State University per student is \$436 annually; in a denominational college \$200. Of the graduates of denominational colleges 21.3 percent enter the ministry, the percent of our own College being 23.2 while barely one percent of the graduates of State Colleges enter the ministry.

These are the facts. What is the problem?

THE PROBLEM

It is three-fold—adequately educating in religion the 16,000,000 now enrolled in our Sunday schools; reaching for the Kingdom the 27,000,000 now untouched; and providing Christian leadership efficient and equal to the opportunity that challenges us to take America for Christ. Before we go further let us say that spiritual illiteracy is the forerunner of moral bankruptcy and national decay and that a Church which cannot save its own children certainly cannot save the world. We must solve the problem of religious education in American Protestantism or some other type of Christianity will arise to displace it. We can do it if we will. We can reach our young people for Christ and provide an adequate Christian leadership if we really undertake it with our characteristic determination and initiative. This would mean for the Christian Church in America to care for 430,000 persons in her Sunday schools and to provide annually fifty ministers and an equal number of lay workers giving themselves to whole time Christian service as a life calling. It will mean for our Southern Christian Convention to care for 107,500 persons in her Sunday schools and to produce a dozen preachers and an equal number of Christian lay workers each year. It will mean for the Eastern Virginia Conference to have in its Sunday schools 30,000 pupils and to provide three preachers and three Christian lay workers each year. The North Caro-

lina Conference should have in its Sunday schools 50,000 pupils and provide for 5 preachers and 5 lay workers each year. The Valley Virginia Conference should be 12,500 Sunday school pupils, 2 preachers and 2 lay-workers each year. The Ga. and Ala. Conference should have 5,000 Sunday school pupils and furnish each year one preacher and one lay worker. The Alabama Conference should have 10,000 Sunday school pupils and likewise supply one each of preachers and lay workers annually. In order to provide this leadership it will mean that our Southern Christian Convention will send to our College each year in college classes only 360 young people of whom the Eastern Virginia Conference should send 110; the North Carolina Conference 170; The Valley Virginia Central 40; The Alabama 25; and the Georgia and Alabama 15. This would leave us then 40 pupils to come from the outside, and yet not exceed our maximum capacity of 400 pupils a year. It is a great task, nay, rather it is a great challenging opportunity. Let us not think of the magnitude of the problem; let us think of its promise, the taking of America for Christ, and let us undertake it, no matter what it may cost.

What is the way out?

THE PROGRAM NEEDED

The Church is under necessity to construct a system of religious education paralleling the public school system and equally efficient, ministering to the whole life of the whole community. Let us look specifically at this tripartite remedy.

What will be included in this proposed system of religious education for our Church? It will include the cradle roll, the organized graded Sunday school, the home department, the Christian College, summer schools of Christian methods for teachers, the Daily Vacation Bible School, week day instruction in religion, Theological Seminaries with departments for training lay workers, Christian universities with graduate departments of religious education, and provision for teaching religion in the State and independent colleges and universities. All of this cannot come at once, but it must come eventually and it will.

It is not necessary that we discuss the first three elements of this system, since all recognize their need in the Church's program of religious education. The other seven items we shall examine briefly under five heads.

I. *Week-day Instruction in Religion*—Thirty minutes a week are devoted to religious instruction and twenty-five hours in the public school. For the year, spent in public school 750 hours, in Sunday school 26 hours. Will such a system produce spiritual prophets or materialists, worshippers of God or of Mammon?

The child spends each week in sleep 56 hours and has 85 hours of leisure. Here is the Church's opportunity. A part of this time must be utilized for week-day instruction in religion, either on a federated basis for the whole community or by the denominations acting independently. Our children must not be allowed to grow up spiritual illiterates. Democracy cannot subsist save on a basis of Christian character. Thirty minutes a week is not

ample for this purpose. Certainly it will cost money, but the Church that rides in automobiles cannot dare to withhold all that is necessary to provide for the spiritual welfare of its children. Week-day religious instruction is fundamental in Protestantism and essential for democracy.

II. *Daily Vacation Bible Schools*—In the long good old summer time when the public schools are closed and when the great army of American public school teachers are at home, what finer opportunity than this to teach religion could be desired? In city and small town and in the open country the Daily Vacation Bible School works well. The plan began in 1866 and has grown steadily ever since, until now more than a thousand such schools are in operation each summer. A typical day's program for such a school consists of an opening period of worship, music and calisthenics, Bible story or study and drill about thirty minutes, hand-work about an hour, play, closing exercises, home visitation and outings. The Daily Vacation Bible School does more to teach moral guidance than any other known agency. The alert Church will not neglect it.

III. *Teacher Training*.—The teacher is the fate of the educational system. Fine buildings, good equipment, ideal curriculum are desirable, but good teachers, capable teachers are necessary. Mark Hopkins on one end of a log and boy on the other constitute a college. The Church must provide for the training of its teachers. How? There are various ways, all of which are good. A teacher training class for the local church, community teacher training schools, whether for town, city, or county, summer schools in denominational colleges. We are not wedded to any scheme, but we are profoundly convinced that it must be accomplished in some way. We cannot hold the 16,000,000 we now have in our Sunday schools nor hope to reach the 27,000,000 untouched without a system of teacher training complete enough to give us trained teachers and supervisors. No matter what it may cost, we must do it.

IV. *Provision for Teaching Religion in State and Independent Colleges and Universities*.—I have said it before and I must say it again, there is no finer mission field in America today than the campuses of our State and independent Colleges and Universities. On these campuses are gathered together more than half the College and University students of the land. From these campuses will come more than half the leadership of the nation. Shall their outlook on life, their motive principle of living, be material or spiritual, pagan or Christian? These institutions cannot answer. They cannot teach religion. The Churches must answer and we must find some way to instill in these future lawyers, business men, captains of industry, doctors, engineers, public school teachers, artists, and producers of ideals the spirit of the Man of Galilee. We cannot leave them to themselves, else we shall prussianize our democracy. The Churches owe a solemn obligation to these helpless institutions, helpless in the larger work of character development of the Christian type. A nation that cannot train

its secular leadership in terms of Christian character can not long continue democratic. Somehow we must do it.

V. *Higher Education of the Christian Type.*—But the leadership of the Church, the Christian statesmen of the Kingdom, can come only from Christian Colleges, seminaries, and universities of the very highest type. We must instruct the students of the State and independent Colleges and Universities in religion that our secular leadership may be Christian, but all the history of the past is against the proposal to produce in these institutions leadership for the Kingdom's special work. It simply cannot be done. The only alternative is for the Church to strengthen her system of higher education as the price of an efficient and spiritual leadership whether of the pulpit or the pew.

I now it is a new thought to conceive of the denominational college as bearing a direct relationship to the Sunday school and as resting upon it for its support and patronage. Yet that is the situation. The public school system is crowned by the State normals, Colleges, and Universities. The public schools are made to feed their graduates to these state schools through a process of interlocking and inspection. The Church must understand that her educational system begins with the Sunday school Cradle Roll and ends with her Colleges, seminaries, and universities. The work of these various institutions must be viewed as the links of an endless chain inseparably linked together in the work of the Kingdom.

What is Elon College? It is the Christian Sunday schools of the South engaged in the work of higher education with the distinct motive to produce spiritual leadership for all departments of Church and community life. What are the Sunday schools of the Christian Church? They are the source of supply for Elon College. What must Elon undertake to do for these Sunday schools? Train leaders for pulpit and pew who will know the best methods of work and who will be motivated to undertake it in the spirit of Christian service. What should these Sunday schools do for Elon? Send their high school graduates to her for their life training. What will be the result? A generation of trained Christian workers who will hold the pupils we now have in our Sunday schools and add thereto the nearly 100,000 others we are responsible for in our Southern Church.

But to be more specific, Elon has a department of Bible and a department of Religious Education. We also plan to maintain a Summer School of Christian Methods. These will furnish the technical information for Christian leadership. The other departments of the College are under Christian men and women who present the truths of the secular world in the spirit of Christian reverence, producing as the result of their labors that beautiful spirit of Christian Brotherhood which is the glorious characteristic of our College. The pity of it is that relatively so few of our sons and daughters find their way to Elon. Now what we see the intimate relation of our Sunday schools and of our College, we shall look for better results and a more helpful cooperation.

We of the Southern Church have no Seminary and no University. These will come with the normal advancing development of our work. When they do come, our Seminary will offer courses for laymen as well as for ministers and our University will cherish as one of its outstanding graduate departments the School of Religious Education, in which professional and technical training of the highest type shall be given our leaders in the realms of Christian service.

THE WHOLE OF LIFE

Let us repeat now our definition of a statesmanlike program of religious education: "The Church is under necessity to construct a system of religious education paralleling the public school system and equally efficient, ministering to the whole life of the whole community." We have described the necessary system of instruction for this program and indicated how its efficiency is to be guaranteed. It remains now for us to call special attention to the final qualifying phrase, "ministering to the whole life of the whole community."

The Church program of religious education has not aimed to do this, not even for those of its present membership, to say nothing of those outside its membership. It has aimed to provide only for a very small portion of the life of the individual with practically no effort to help the community as such. That is perhaps why we cannot hold those we have and fail to reach at all the great majority of the people. Our first duty is to inventory the community to discover what problems we have to solve, and then to prepare to minister to them. The intellectual, social, recreational, home, industrial, health, and other phases of our daily life are divine too and to them the Church owes a ministry of spirit and uplift. Her program of service must include the whole of life. Her system of religious education locally must be comprehensive enough to meet that responsibility.

THE LOCAL CHURCH IN THE SYSTEM

What is the duty of the local church in this system of religious education?

To make its Sunday school the most efficient possible, beginning with its cradle roll, through all the organized departments, providing for week day religious instruction for the young, arranging for the maintenance of a Daily Vacation Bible School, providing for training teachers, launching its program to include a wholesome ministry to the whole of life.

It will constantly impress upon its pupils that their religious education will not be complete till they have passed through the various departments of the local school and into one of the regular working organizations of the church and have graduated from Elon College, the crown of the Sunday school's educational program. To insure this the officers will keep the College constantly informed as to those about to graduate from the local high school and will frequently give an Elon turn to the thought of the whole school. Each school will, of course, accept its quota of a student in Elon for each one

hundred of enrollment or part thereof. This is fundamental if we are to strengthen our Sunday schools or develop our college. For best results the local situation will call for all-time director of religious education.

It will also through its benevolent members provide funds for the local budget and for the maintenance of the Church's system of higher education, for the denominational Colleges of course and also for the the teaching of religion in Colleges and Universities which cannot teach it themselves.

FINALLY

Let no one stagger under the magnitude of this grand crusade for the religious education of our people. Let us take hold where we can and hopefully, confidently, prayerfully proceed to incorporate the whole of it in our program of service for the Kingdom of our Christ.

A MODEL CHURCH SCHOOL

THE content of this article is not a theory; it is the record of a church school that merits the name of "school". I refer to the Church School of the First Christian church (Disciples) of Norfolk, Virginia. They know nothing about this article, but after making a personal investigation of their plant and their excellent achievements I thought others might be interested in reading of what they are actually doing in the way of religious education.

1. *Physical Equipment.* Six years ago two churches got married and consolidated their interests in behalf of a bigger and better church. The first thing was a new building. What should it be? In order to obtain sufficient information regarding a modern plant the church paid the expenses of a representative committee who visited various churches reputed to have efficient Sunday school and church plants. The result was no "Akron" style of structure, no "hybrid" building having on one side of a petition the church auditorium and on the other a Sunday school auditorium which on special occasions can be thrown together to accommodate the pastor's inflated congregation. No! Having only so much money, they decided to put the whole sum into a church school plant which would serve temporarily as a preaching place also. Consequently they have a beautiful brick structure, three stories high, with a commodious auditorium and about forty class rooms. Each department and every class room is fitted up with modern equipment such as desks, blackboards, maps, etc. Every man, woman, and child, has an attractive room in which to spend the lesson period. The teacher is undisturbed by the "humming" of little voices in other classes. In addition to rooms for classes there are private offices for the Secretary, Superintendent, and Director of Religious Education. In short, it is a building constructed for efficiency and without it the school could not accomplish its larger purpose.

2. *Trained Teachers.* At least eight months out of every year teacher-training classes are in operation. Except for the summer months teachers' monthly conferences are held, at which time every department plans its

program and devises means for the promotion of the work during the coming month. A mass meeting and supper closes the afternoon program. It was my privilege to address about sixty officers and teachers at their meeting on a recent Sunday. I have seldom found a more enthusiastic group of young people over their work. Every department of the school has arranged to send at least one delegate to the Chesapeake Area Training Institute which meets at Lynchburg in July. It is a conference that is similar to our own Chautauqua and brings together some of the best experts of America. Of course those who go will return with new zeal and inspiration for the fall term.

The trend of the times makes the training of our teachers a vital issue. Without trained teachers it is impossible to launch a modern graded school and make it go. It is the one big issue that faces us far more than buildings. Without teachers who can "teach" (not lecture) any program is a failure. How sorely we need consecrated, devout, and intelligent teachers! May our own coming Chautauqua bring together a large group of people who are teaching and are preparing to teach.

3. *Graded Lessons.* Yes, every class is actually using closely graded material. The curriculum is child-centered, logically and psychologically adapted to the pupil's needs. The old "Quarterly" is replaced by real text-books and manuals of instruction. Also, the lower grades have a series of stories and memory selections closely correlated with the lesson. Hand-work and various expressional activities emphasize "learning by doing". The pupil is not a "little vessel" into which the teacher is supposed to pour information as water is poured into a barrel. The teacher devises novel situations which arouse the pupil's interest and call out responses which contribute to moral and spiritual growth. Of course this makes the teacher's task more difficult; that is why we must have expert teachers. Time was when the day school teacher was not required to take special training. But today only the trained teacher is desired. Only when we realize that the Sunday school is a real school and demands efficient leaders will we begin seriously to prepare our teachers.

4. *Library.* It was an agreeable surprise to me to find at least one hundred of the most up-to-date books in their Sunday school library. And what is better, they read them! Officers and teachers, fathers and mother-boys and girls, all find here a choice selection of interesting and helpful books. Necessary information along any line connected with their field is available for all.

5. *Time.* This school does not stop with just twenty-four hours of religious instruction per year. Their Vacation School has just opened and boys and girls are attending week-day classes.

6. *Finance.* Without doubt it does cost more to run their school. But it pays. If the statement is true, that our Sunday schools furnish seventy-five per cent of the church members, then it has a moral right to make large demands upon the financial budget. This educational project cost the church last year more than two thousand dollars. But the real wide-awake and aggressive church

school is no "brownie" affair. *The church that spends three times as much for its music as it does for its Sunday school has an unbalanced budget.* If the Sunday school is the church's largest asset it should engage the interest and the support of the church commensurate with its returns.

7. *Director of Religious Education.* To those who know Rev. C. M. Watson, the pastor, and Mrs. M. H. McArdle, the Director of Religious Education, it is not strange that this church leads in this field. It has been a pioneer work in Norfolk but the wisdom of those who undertook the task six years ago has been fully justified. The influence of their work has gone throughout Norfolk and other churches are seeking to enlarge their educational projects.

Mrs. McArdle is a real mother and understands the soul of the child. Her office is supplied with maps and charts and attendance records from every department of the school. She knows of the absent teacher of the absent pupil and seeks to keep as complete a record as any day school teacher. It is her business to organize the curriculum of the school, to assist in promotion, and to correlate every agency of the school in the interest of a well-balanced program of religious instruction. And she does it to perfection.

8. *Results.* Probably the reader has already looked ahead to see the results. After all, we are most interested in results, not theory. In 1914 the Sunday school enrollment was 177. Today it has 804 members. I have the statement of the Director that very few have passed the age of thirteen before uniting with the church. From first to last each teacher is his or her own evangelist to the class. The small class idea prevails and every teacher seeks personal contact with the pupils. Primary emphasis is placed upon spiritual growth as opposed to the "Billy Sunday" method of conquest. The child is not trained to be "converted" later in life. It is a process of spiritual growth, "First the blade, then the stalk, then the full corn in the ear." Definitely planned "Decision Days" reach the children for the church. At least six months before the "Decision Day" every teacher makes a survey of all the intervening lessons so as to organize her material to bring about the crowning result. Here is an enviable record. Of the forty pupils who entered the lower grades six years ago all have been brought into the church except two. Then read this statement from the Director: "Those who have had as much as three years of graded work are contributing members."

This church is growing at a rapid rate and will continue to thrive. Why? Because it is child-centered. The church that keeps its children will live. It should. The church that fails at this point will eventually come to want.

H. SHELTON SMITH.

We need once more that there shall be heard throughout the land, voiced everywhere, and in every issue of the hour where right is threatened by wrong, the immortal words of Patrick Henry—"As for me, give me liberty or give me death."—*Manufacturers Record.*

OUR VIRGINIA LETTER

WE all rejoice in the blessings with which God is endowing our Orphanage. Its rapid gain in its resources has been a delight to us all. There are few charitable works in this day of many and great enterprises for the good of the unfortunate, to which the people contribute for support more readily than they do for the protection and care of orphan children. Indeed the work is very beautiful and a great blessing to the needy, as well as to the Church. This is not only true of our Orphanage at Elon, but it is true of all well managed orphanages. The last report of the Ashby Down Orphanage at Bristol, England, the one which was founded and served for so many long and blessed years by the beloved George Muller, shows that it is still sharing largely in the blessings of God. During the past year it has received and expended more than in any year ever before but it also has an income greater than ever before, so that every need has been supplied. Many former donors have been called to their eternal home, but in their place God has raised up 1311 others, who, so far as we are aware, have never helped in this way before. The total income for the year was about \$230,000 and the total amount received since the beginning of the work, eighty-five years ago, is over \$10,000,000, and it has all come to the Institution without any appeal being made to man, woman or child, for help; to God's ear alone, daily, and oftentimes in a day, the needs are detailed, and the Mighty one has sent them help from all quarters of the world. The total number of orphans cared for during the year was 1395. The orphanage has a capacity for 2,000 children. Indeed, caring for the fatherless and motherless is one of the first works of the Church. Money invested in human life, after that manner, is the best money any of us ever had, if possible.

* * *

There is a small body of Christian people who are known as *Mennonites*. They are not generally well known, but they are undoubtedly more worthy of recognition, as people of God, than many others who are well known to the public. They are a very active people in the Lord's vineyard, as they are also a very liberal body of givers. They are giving for all church purposes at the rate of \$80.71 per capita. And while the giving of money is not always a proof of the genuine work of the Spirit, it is a strong presumptive indication of the devotion of such people to the work of the Lord. We rejoice that they are so liberal and trust that their worthy example may stimulate others to do greater things in the same line.

* * *

We often get our ideas mixed and then we go astray. What a pity that any of us should be so indefinite as to great truths! How often we hear people deery *doctrine*, as if it were a curse to the world, as well as to the Church. Paul did not look upon doctrine in that way. He believed in doctrine, surely not mere sectarian doctrines, but doctrines of grace, the very net work of the gospel. In I Timothy 4:13, he said: "Till I come give attendance to reading, to exhortation, to doctrine."

That looks as if Paul believed in doctrines, and if he believed in doctrines, it seems to me that we should all believe in it and give attention to it, as he commanded us to do. It is too bad that so many people can be driven to forsake a precious truth through fear of being sectarian. I have no sympathy for sectarianism, but I have great appreciation of doctrine, for the doctrines of the Bible are fairly saturated with truth—the truth of God which is able to make us free in the service of God. I do not care for sectarian doctrines, but the doctrines of salvation are a necessity in the saving of the lost and in the building up of the individual Christian life, as well as the building up of the Church of Christ. Do you not believe in the doctrines of *Conviction*, of *Repentance*, of *Faith*, of *Regeneration*, of *Justification by Faith*, of the *Forgiveness of Sins*, of the *Rewards of the Righteous*, and of the *Punishment of the Wicked*? I do. To me these are practically fundamentals of the Christian life. Let go of sectarian doctrines, as much as you like, but hold on to these doctrines of grace now and always. Of course there are other doctrines of like precious teaching.

J. PRESSLEY BARRETT.

Holland, Va.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

CHURCH FINANCE, HARD TIMES AND THE KINGDOM

If our patrons wait this year till a month before Conference to get up their Conference apportionments there will be a shortage such as we have seldom witnessed. People haven't ready money on demand now (save for luxuries and indulgence.) If the kingdom's money is to come, it must come by well laid plans, a carefully wrought out system, and prayerful procedure.

It is a matter to be deplored if any pastor has waited this long to get on foot some prayerful and careful plan for securing his conference apportionments with which to finance the interest of the Kingdom the coming year; but if any have, it were far better to begin to move than to wait till the last month or last week of the Conference year, and then press too hard the faithful few.

Nine times out of ten the Conference apportionments are reasonable, possible and within reach without hurt to any. The trouble usually is not with the size of the budget to be raised, but with the plan and method used in raising it. Financing the church should and can be made a blessing and not a burden, a benefit and not a bore, a real source of inspiration and not of perspiration. But it takes twelve months of the year, not one month only, to do the Lord's work in; and the worry and failure of the task usually come from trying to do in a month or in a week what the Lord intends shall be done in a year. It is usually a lean crop, and of mush-room growth, that a farmer tries to plant, plow and harvest all in one month. God gives a full season for all His work.

But I am wondering now if some of our churches which have such hard time raising their conference apportionments and pastor's salary will not undertake for next year a plan which so many have adopted to their help, pleasure and profit. I have yet to find anywhere a church which has adopted and uses according to a well determined plan, the duplex envelope system that has a hard time in securing its conference apportionments and paying its pastor's salary. There may be a church or churches but this writer has not known such. The wonder is that all churches do not adopt this, or some similar plan of finance, since it seems to be feasible, Biblical and universally successful. Meanwhile we should not let the kingdom's interests suffer because times are hard and money is scarce. If there ever was a time when zealous and prayerful effort was required to advance the kingdom's interest, that time is now.

ELM AVENUE CHRISTIAN CHURCH

Rev. E. H. Rainey as pastor of our Elm Avenue Christian church, Portsmouth, Va., issues a very neat card bearing on one side the *hours of worship* for Sundays and Wednesdays, Sunday school announcement, a *welcome invitation*, etc. and on the other are printed "Our Principles", with a scripture beneath each principle giving the authority therefor.

Brother Rainey has had a pleasant and profitable month with this our newest and youngest congregation, and seems to be laying a good foundation for permanent growth and development.

THE MEASURE OF OUR LOVE

The women of America spend far more for artificial flowers or for kid gloves than does the Church for missions and ten times as much for jewelry as for the conversion of the heathen. More money was puffed away in tobacco smoke last year than the Christians of the United States have given in a century to evangelize the rest of the world. The Church and the world alike spend money on the things which they care for most. In a year when \$18,000 was spent for the racing of a crew, \$150,000 in connection with a single football game, \$70,000 for a banquet, \$600,000 for a wedding, while the private wealth of Christians steadily increased, the mission work was left groaning under heavy debt.

God help us, that we may be delivered from the delusion of supposing we are expressing our love to Him when we give one-sixteenth of one percent for Him and spend all the rest upon ourselves!

And then we sing gloriously, "I Love Thy Kingdom, Lord". It is as if a man should go to the city and buy a \$5,000 automobile for himself, a \$75.00 overcoat, a \$10.00 pair of shoes, a \$15.00 hat, and for his wife a calico dress, and should go home singing ardently, "I love my darling wife."

—Tract by M. E. Church, South.

When you set your watch, don't be afraid to turn the hands backward. This does not harm any timepiece except those that strike.

WHAT THE LATE CHIEF JUSTICE WHITE SAID IN A
LETTER ABOUT PRESIDENT HARDING'S PART
IN COMPLYING WITH A NATION-OLD
CUSTOM.

NOT long before his death the late Chief Justice of the United States Supreme Court, the Hon. Edward D. White, wrote a letter touching upon the subject of the oath of office which he had just administered to the President of the United States. The United States has been fortunate in having Presidents who have for the most part firmly believed in the whole Bible as the Word of God, and surely all of them have honored the Bible and recognized the immense part it has played in the progress and prosperity of the American people. The present President and his predecessor are both men who paid positive tribute to God's Word. When he was President-elect, Mr. Harding led a service on shipboard—reading a favorite Psalm—during an ocean voyage to the Canal Zone, and President Wilson, during his term of office, wrote a tribute to the Bible for the flyleaf of the Army and Navy Testaments issued by the American Branch of the Scripture Gift Mission.

Our country throughout her history has given a national recognition to the Bible in that all the Presidents have taken the oath of office upon it. The question arose after the inauguration of President Harding as to whether the Scripture passages where the various Presidents "kissed" the Bible were chosen by the Presidents themselves, or merely selected at random. This was the question which *The Sunday School Times*, through the medium of a friend in Washington, asked of the late Chief Justice White. He answered very courteously to *The Times'* intermediary, Mr. W. H. H. Shelly, who holds a position in the office of the Solicitor of the Postoffice Department, and who is also Director of the Washington School of Bible Study and Evangelism, 1824 H Street, N. W. The letter, dated March 24th, follows:

"Answering the question put in your recent letter, I say that I do not know what course has been pursued by the President-elect in selecting the particular verses from the Bible for the purpose of taking the oath of office, as my only duty has been to administer the oath on the Bible handed me for that purpose.

"My understanding is, however, that in the case of President Harding the Bible used was the one upon which President Washington was sworn in in New York at the first Inauguration, and the verses were the ones also then selected.

"Perhaps it might be that the Clerk of the Supreme Court of the United States, Mr. J. D. Maher, might know more about the practices in the past than I do.

"Yours very respectfully,
(Signed) E. D. WHITE."

The matter was then taken up with the Clerk of the Supreme Court, Mr. James D. Maher, who wrote, on March 26th, to Mr. Shelly as follows:

"President Harding selected the particular verse in the Bible upon which he pressed his lips at the inaugural ceremony on the 4th of March last, but I understand that previous Presidents have not done likewise, the places kissed not being selected either by the President

or by the Clerk of this court, who held and opened the Bible at the ceremony. I enclose a list showing the verses other Presidents have kissed upon being inaugurated from General Grant's second term down to the present time:

"President Grant (second), Isaiah 2:2-3.

"President Hayes, Psalm 118:11-12-13.

"President Garfield, Proverbs 21:1.

"President Arthur, Psalm 31:1-2-3.

"President Cleveland, Psalm 112:4-10.

"President Harrison, Psalm 121:1-6.

"President Cleveland, Psalm 91:12-16.

"President McKinley (first), II Chronicles 1:10.

"President McKinley (second), Proverbs 16:20-21.

"President Roosevelt, James 1:22-25.

"President Taft, I Kings 3:9-10-11.

"President Wilson (first), Psalm 119:13-48.

President Wilson (second), Psalm 46.

"President Harding, Micah 6:8."

Under the title "The Bible and Our Presidents", the April New Era Magazine had this comment about the origin of this interesting and important national custom:

"Dr. Charles L. Thompson's book, 'The Religious Foundations of America' (Revell's), contains the following interesting and informative passage relating to the place given the Bible in the Presidential inaugural ceremonies, and the precedent set thereby, when Washington became President.

"It is remarkable that the place of the Bible in the life of the nation was fixed by precedent and public sentiment, and not by law. It was a day when infidelity was popular. But when Washington was ready to assume the office of President of the new republic, he asked for a Bible. Stepping out on the balcony of Federal Hall, Wall Street, New York, in full sight of the assembled multitude, he laid his right hand on the open Book while repeating the constitutional oath, and then reverently kissed the page. State Councillor Livingston turned down the corner of the page towards the words of Genesis 49:24—"His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."

"This custom has never been violated by a President-elect. The Bible is usually opened at random by the Clerk of the Supreme Court; a record is made of the passage kissed, and the Book presented to the President's wife.

"Cleveland used a little red Bible given to him when he was a boy by his mother. Roosevelt placed his lips to the words of James 1:22—"But be ye doers of the word, and not hearers only". The Bible was opened for President Wilson almost at the middle. He kissed the page at Psalm 119:46—"I will speak of thy testimonies before kings and will not be ashamed."'"—*Sunday School Times*.

Do things just happen to people, or, does the individual have something to do with it? Do you wait for something to turn up? No! you get out and make something turn up.

THE CHRISTIAN SUN

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C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPALS OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

WORLD HAPPENINGS

ENGLAND AND IRELAND DECLARE TRUCE

It is thought that the shedding of blood in Ireland may be very near an end. A truce has been declared between England and Ireland. It will take effect at noon on Monday July 11, 1921. Preparations are already under way to end the hostilities between the crown forces and those actively engaged in the Irish cause.

ASKED NOT TO PASS BONUS BILL

Secretary Mellon, with a warning that there is grave danger of an immediate deficit in government funds, asked Congress on July 6, 1921, to defer action on the soldiers' bonus bill. Mr. Mellon estimated that the bill would cost the country between a billion and a half and five and a quarter billion dollars. He said that this is not a time to impose several billion dollars of new liabilities on an already overburdened treasury.

PRESIDENT BREAKS A PRECEDENT

On July 7, 1921, President Harding broke a presidential precedent by motoring to the Capitol and taking lunch with some of his old associates in the Senate. Until the Wilson administration the Chief Executive remained away from the legislative end of the Capitol except when he was called there on official business. President Wilson originated the custom of calling on senators and representatives to discuss public affairs and President Harding just carried the custom a step farther in his informal visit to the Senate.

WOMAN COMMISSIONER OF PUBLIC WELFARE

Mrs. Clarence Johnson was elected commissioner of public welfare of North Carolina on July 6, 1921. Mrs. Johnson was elected to succeed Rowland F. Beasley. She

is woman of unusual ability and resourcefulness and has held a responsible position in the office of the commissioner of public welfare as director of child welfare for the past two years. Mrs. Johnson was elected over forty other candidates and was not elected because it was a woman's job. It is a man's job in responsibility and administration, but was called to it because of her ability to fill it.

THE BULLETIN

FINANCIAL EXHIBIT—MEN AND MILLIONS FORWARD MOVEMENT

Conference	Subscribed	Paid
Virginia Valley	\$18,625.85	\$2,813.06
Alabama	19,925.25	973.89
Georgia and Alabama	29,968.50	1,061.34
Eastern Virginia	285,333.25	28,803.57
North Carolina	185,047.85	13,739.04
Totals	\$538,900.70	\$47,390.90

ARMENIAN RELIEF

Previously reported	\$13.25
Mrs. Kate Thompson	5.00
Mrs. Kate Thompson	5.00
Total	\$23.25

CHINESE RELIEF FUND

Previously reported	\$567.90
Burlington Sunday school	15.98
Total	\$583.88

THE SUN extends congratulations to "Uncle Charley" of the Orphanage in winning the hand of Mrs. Effie Wicker, to whom he was married on June 22. Mrs. Wicker has been one of the most faithful and loyal helpers at the Orphanage. She has the work at heart, and while she may be transferring her duties, her work will continue in making a home for our beloved Superintendent and his children.

Miss Lucy Eldredge took charge of the work as Field Secretary of the Board of Religious Education on July 8, with headquarters at Burlington, N. C. THE SUN wishes for Miss Eldredge much and lasting success in her new field of endeavor.

Just ahead! The Sunday School Convention of the North Carolina Conference, and also the Seaside Chautauqua. The Convention meets at Reidsville this week and the Chautauqua will be in session next week.

Rev. Geo. D. Eastes was a caller at THE SUN office the other day. Brother Eastes has been unwell since the closing of his meeting in Graham.

THE OBSERVATORY

J. E. MASSEY

BORAH AMENDMENT ADOPTED

Adopting the Borah amendment for the limitation of armament with a plurality of 330 votes against 4, the House of Representatives has begun to definitely prove the way for international understanding, peace and good will. The amendment was carried in a wave of enthusiasm, which, according to the current press, was aroused by the President's appeal on disarmament.

The Borah amendment provides "that the President be authorized to invite the Governments of Great Britain and Japan to send representatives to a conference in order to discuss and come to an understanding or agreement by which the naval expenditures and building program of the three governments, including the United States, shall be annually reduced. Its purpose is to eliminate in a positive and definite way, competitive armament and dangerous rivalry between the world powers. Its fundamental principles are frankness and co-operation.

Fortunately the bill was passed before July 1, the time set for additional naval expenditures, which are generally believed to be unnecessary at this period. It is estimated that it saves the country \$403,000,000. A similar spirit for the curtailment of armament is being realized in England and Japan.

THE ANGLO-IRISH CONFERENCE

Another attempt on the part of Lloyd George to settle the Irish question seems to have been foiled, when Eamornan De Valera, so called president of the Irish Republic refused to meet him in a conference in London. The purpose of this proposed conference is to facilitate an open discussion of the demands of the Sinn Fein movement of Ireland so as to arrive at an understanding and settlement of the differences between the warring factions.

De Valera refuses to meet the British Premier in conference in London, because of its "implications". He believes that his going to London would be too great a concession on his part as "president of the Irish Republic"; but he would rather have the British and Ulster premiers meet him in Dublin. Commenting on De Valera's action, the *London Times* says:

"By refusing a request which committed him to nothing more compromising than a conversation with fellow Irishmen, he assumed a very heavy responsibility."

"Equally heavy", continues the paper, "is the responsibility taken by De Valera in his second telegram to the Ulster Premier, proposing a conference on "Irish soil only". This telegram strikes us as the work of a theoretical politician rather than that of a statesman."

IN JUSTICE TO MEXICO

Opening its columns for an authoritative statement from President Obregon of Mexico on the Mexican question the *New York World* is affecting an understanding and good will between the two countries which cannot be overestimated. President Obregon says that he will do all within his power to weld the disrupting factors of his country to cooperation with the United States to end ill feeling so long existent. One thing he demands of us—that is to give him the support of the United States in keeping down underhanded dictators of American oil investors in Mexico.

The Mexican president believes that there is nothing between the two countries which arouses the feeling of the illiterate and revolting Mexicans more than the American oil dictator who makes every possible effort to get control of Mexican land. He cannot understand how such an invader can benefit Mexico. The result is that these Mexicans are destined to give the American people continuous trouble unless the government checks the efforts of oil prospectors.

In this respect, says the *New York World*: "Forbearance should be preached by the United States, in justice to the Mexican Government and President Obregon. It can afford to be magnanimous toward a country that after years of exhaustive strife is struggling to its feet. Any policy looking toward coercion would not only make the Mexican people enemies of this country, but alienate the states of Central and South America. The road to a satisfactory understanding with Mexico was never clearer of obstacles."

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

SUNDAY SCHOOLS SHOULD MAKE MONTHLY OFFERINGS

One of the strong arms of support the Orphanage receives is the Sunday school monthly offerings. This is a source of support to which we can always look to pay our bills at the end of the month. It has been our custom since we have been in the work to pay every bill we have made during the month, at the end of the month. So far we have been able to do this. Every Sunday school in the Southern Christian Convention should make this monthly offering. It is an opportunity to help the helpless. It is your privilege to be of service to widows and orphans and minister to their needs. Pure religion is to visit the fatherless and widows and minister unto them. Will you make use of the opportunity? Twenty-five children have made application for admittance in the last three weeks and practically every case was worthy and ought to be admitted. The need is great. The cry is pitiful. We are ready and willing to make our task harder by taking more children, provided the people will furnish us with the funds to feed and clothe them. Yet, with the cry of so many widows and orphans pleading for help, we have one hundred and thirteen churches and Sunday schools in the Southern Convention that do not

give us a monthly contribution to help in this work for the Church and the Master's kingdom.

If your church is in the list of the non-givers, dear reader, will you make yourself a committee of one to see to it at your next service, that you get your Sunday school on the list by taking a special offering for the Christian Orphanage and mailing the amount to us?

I long to see the day, when every church in the entire denomination will give one Sunday's offerings in each month to the Orphanage and one to Missions.

When that comes and all the churches and Sunday schools do this, then our Church will be in a position to do a larger work and a work more worthwhile.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR JULY 13, 1921

Amount Brought Forward\$12,409.02
 Sunday School Monthly Offerings
 (North Carolina Conference)

Ether, \$0.50; Ramseur, 3.94; Ebenezer, 5.40; Oak Level, 3.50; Mt. Auburn, 9.08; New Providence, 4.88; Catawba Springs, 6.84; Durham, 13.68.

(Eastern Virginia Conference)

People's church, \$5.96; Rosemont 22.96; South Norfolk, 12.91; Centerville, 2.00; Isle of Wight, 2.50; Oakland, 12.58; Mt. Carmel, 2.10; Mt. Carmel Class 1.00; Union (Surry) 1.00; Franklin, 15.00; Portsmouth, 7.42; Third church, 32.49; Holy Neck, 24.00; Damascus, 7.25.

(Valley Virginia Conference)

Wellons Baraca Class, Richmond, \$2.00; Dry Ruu, 3.62; LaGrange, \$0.20; Spring Hill, 2.86; Rose Hill, 2.95. Total \$208.52.

Children's Home Fund

Mrs. Jones Gunn, \$1.00.

Furnishing Baby Home

Isle of Wight church, \$25.00.

Total for the week, \$234.52. Grand total, \$12,643.54.

CHIPS AND WHITTLES

ANNOUNCEMENTS

Revs. J. G. Truitt and P. T. Klapp will begin a revival meeting in Mebane, N. C., July 21. Brother Klapp is the pastor of our work there.

THE SUN'S Editor will be in attendance at the Seaside Chautauqua next week.

We learn from a copy of the *Daily News Record*, Harrisonburg, Va., under date of July 6, that Rev. J. Cleveland Barrett is to leave the Rockingham charge about August 15. Brother Barrett is on enter Defiance College, Defiance, Ohio, according to the news item, to complete his college work, and also to work for the Master's degree.

THE WEATHER

Experience has taught editors that it is not safe to discuss the weather, for it always happens that conditions greatly change before the paper reaches the public. Our predecessor, the Rev. J. O. Atkinson, D. D., can fully testify to this statement. We recall that once the Doctor was greatly moved by the presence of some early

spring weather and his pen dropped petals of becoming beauty about the weather. But lo and behold, when that issue of THE SUN went to press, the weather man changed slides, and instead of glorious sunshine, balmy breezes, and the almost presence of flowers, there was rain, sleet, and finally a mild snow storm, overturning Bro. Atkinson's woodhouse.

But the weather is at this hour and on this day (10:30 A. M., July 8) very hot and the fields and gardens in this section almost ruined for lack of rain. With the exception of a few small showers, we have not had any rain in about two months. The situation is getting to be bad.

HOW DO YOU SPELL IT?

Somebody proposes a new spelling of an old word—response-ability,—thus insisting that responsibility is simply the response of ability in the matter under consideration. That is good, and doubtless there is just one trouble with that spelling—it leaves out the "i" in the middle of the word, and "responsibility" with the "i" left out does not count for much. Be sure to get the "i" in.—*Watchman-Examiner*.

DON'T COUNT THE BITES

You do not count your bites when you go fishing; you count what you string. We read so often in the reports of preachers, of great revivals, with many at the altar, but few to join the Church. It is the fish you string who help the Church and whom the Church helps. It is hardly true that you can have a hundred conversions and twenty-five receptions. You must be counting the "nibbles."—*Methodist Protestant*.

A CRYSTAL IN GRANITE

A crystal is sometimes formed in the embrace of granite. To liberate it from its rough inclosure and to bring its beautiful facets to the light, nature may submerge the boulder in deep waters, shatter it by tempests, abrade it with stones, and sink it in the mud and rubbish of the sea. Likewise a redeemed soul may be immersed in the cares and toils and enticements and usefulness of action in a world of sin. Providence may so direct. By sheer resistance to evil the soul becomes fair, and its polished countenance shows the image of Him who made it and trained it.—*St. Louis Christian Advocate*.

MAKING IMPROVEMENTS

If a man should employ a carpenter to make improvements on his home, he would be considered very foolish if he did not tell the carpenter in just what respect he wanted changes made. The making of a change for the better always implies a knowledge of the things that are not right. Too many of us are striving to "go on to perfection" without knowing the exact points wherein we are weak. It ought to be possible for us, by careful examination, to discover even the little things that need to be changed in our lives in order that we steadily become better; and having discovered them, it ought to be possible for us to change them, one at a time at least.—*New Orleans Christian Advocate*.

CHURCH NEWS

VALLEY LETTER

I have held revival meetings this spring and summer at Palmyra, Wood's Chapel, and Concord. The meeting at Palmyra resulted in three conversions, and one addition to the church. There was another conversion and addition to the church there at my last appointment. At Woods' Chapel eleven people accepted Christ and united with the church. At Concord there were four conversions and six additions to the church. Two united with the church at Timber Ridge by letter third Sunday in April.

The third Sunday in June was our annual Memorial Day at Timber Ridge. A very large congregation gathered for the occasion, and to strew flowers on the graves of their departed loved ones, and otherwise pay their tributes of respect to them. We had preaching both morning and afternoon, with dinner in abundance on the ground. After the afternoon service I baptized eight young people by immersion in the beautiful Capon River. These memorial occasions at Timber Ridge are great home-coming occasions. Former residents of the community come for many miles to attend, and enjoy meeting again with friends and relatives, as well as to honor the dear departed dead.

As announced in a former Valley Letter we are building a new church at Dry Run. The work has been going along in a very encouraging way from the very start. Some of our people there are intensely loyal, and have done a noble part in helping. It has really been an inspiration to see how energetically they have stuck to the job. The building is now under roof, and every thing is paid in full to date. Most of the work and money have come from the local membership, and they are not wealthy either. Now they need and would appreciate some help from the outside. They have done nobly and will continue to do their best until the finishing touches are put on, and the last cent of indebtedness paid, but they need some help. Are there not people in other sections

of our beloved brotherhood who will help them build this much needed house of worship? Yes, thank you, I though you would be one. The writer will receive it, or better still, send it direct to W. F. Ritenour,, Seven Fountains, Va. We want to keep the work going until completed, and if friends will help we can do so. And when that church is completed at Dry Run it will be a happy day for the people there who have sacrificed so nobly to build it, and we hope many others can share in the joy.

Our Conference will be held this year at Mayland, August 18-20. Those coming by rail will be met at Broadway, Va., on the Washington-Harrisonburg branch of the Southern. Will our churches please see that their delegates and the report are started in time to be there at the opening session on Thursday morning at ten o'clock? We are expecting some prominent visiting brethren to be with us. The program will be announced later.

A. W. ANDES,

Harrisonburg, Va.

SIGNS OF PROGRESS

When prices soared high a few years ago, the farmers received the benefit of same one or two years, and the members of the Mt. Carmel Christian church and Sunday school were inspired, at the same time, to do greater and better things. After a most strenuous effort by several young men and a few others, nearly four thousand dollars had been pledged toward the building of Sunday school rooms. The Men and Millions Forward Movement came on about the same time, and after a still greater effort, their quota was pledged. Then the bottom fell out of the prices the farmers received. With such conditions, as every one now readily understands, the idea of building those rooms almost became visionary and not real. But, glad to say, the religion of those people was such as not to halt with that part of the Lord's work, and now the rooms are there and are being used with the greatest sense of joy and pride.

The Sunday school now has the use of eight additional rooms, four of them 10X16; two of them 10X13 and two

9X10 feet. All of these are ceiled over head and from floor to bottom of windows, and plastered where not ceiled. One or two large windows are in each room. Folding chairs are used to seat the people.

It was a great pleasure, as pastor, to see the broad smiles and cheerful faces as the people marched, for their first time, into their new rooms the third Sunday in June. And when they reassembled in the church auditorium everything looked like happiness and success. Suffice it to say, none were happier than I.

There are also several signs of progress in the Windsor church. The Sunday school is very much alive. With one of the most energetic young men of our church as superintendent the work has gone forward rapidly. All of the officers and teachers have taken a greater interest in their part, and there is a larger attendance and more enthusiasm and activity on the part of the whole school. Generally there are from 90 to 100 present, sometimes over that, and once it numbered 112. Those who know the smallness of the town realize how well this shows up. We are leading the town in Sunday school attendance and church membership and such has not been the case in so many years. We are growing.

The church received thirteen new members fourth Sunday in June, after some personal consultation during the previous week. This made a total of forty-two received into the church within fourteen months, which is about 60 per cent increase in church membership. The pastor is a great believer in prayer meeting and Christian union. Last summer he started a union prayer meeting of the three denominations of the town. This great asset of the church did not continue many months. Where Christian union cannot be worked, the Christian Church must take up the work and press on. So this spring he announced prayer meeting at the Christian church Wednesday night; everybody invited. And since then, he has been driving twelve miles to this church and having real, inspirational prayer meetings every Wednesday night. The people are becoming more interested all the while.

Jesus, the Great Preacher, in His great sermon said, "Wherefore by their fruits ye shall know them", and I trust and pray our whole church will continue to show signs of progress by their fruits.

E. T. COTTEN.

Suffolk, Va.

SOLEMN VOWS

HINGERTY-BRITT

The marriage of Miss Marian Britt, only daughter of Mr. and Mrs. Geo. J. Britt of Windsor, Va., to Mr. Bertram Rice Hingerty, formerly of Windsor, but now of Norfolk, Va., took place at 8:30 o'clock Saturday morning June 25, 1921 at the home of the bride's parents, the writer officiating.

The marriage was a quiet, but beautiful one. Only members of the two families were present. The impressive ring ceremony was used. Mrs. J. M. Roberts rendered the wedding marches.

The bride wore a handsome blue suit of trietine, with accessories to match and carried pink and white sweet peas. She will be greatly missed in the Windsor Christian church, as she is one of its most faithful and zealous members. She was a member of the choir, and also a teacher in the Sunday school.

The groom is an ex-serviceman of sterling Christian character, and is worthy of the prize he has won.

Immediately after the ceremony Mr. and Mrs. Hingerty left over the N. & W. for a trip North, followed by the best wishes of a host of friends.

At the conclusion of their wedding trip they will make their home in Norfolk, Va.

J. M. ROBERTS.

JOHNSTON-WICKER

A wedding of much interest to many people within the circulation of THE SUN occurred on the evening of June 28, 1921, when Miss Annie Laurie Wicker of Elon College became the bride of Lemuel Roy Johnston of Burlington.

The wedding took place in the College Chapel which had been beautifully decorated with potted flowers and

ferns. The altar was of white with decorations of green. An improvised arch of miniature lights, produced a lovely scene where the bride and groom gave the vows of marriage.

At seven o'clock the organist, Miss Hennie Malone of Burlington, and pianist, Miss Jennie Willis Atkinson of Elon College, beautifully rendered Schubert's Serenade, after which Mrs. W. N. Huff of Gibsonville sweetly sang "At Dawning" and "Because". The entrance of the bridal party commenced when the tones of "Lohengrin's Wedding March" were rendered by the pianist and organist.

Immediately after the ceremony Mr. and Mrs. Johnston motored to Greensboro, where they took the train for the Western part of the State. After visiting many points of interest, they will spend the remainder of the summer at Peabody College, Nashville, Tenn.

The bride is a graduate of Elon College, Class of 1916. The groom is a graduate of the State University, Class of 1914. Mr. and Mrs. Johnston will return to the State in September to make their home in High Point, where Mr. Johnston will teach.

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PLEASANT AND FIT TO LIVE

"There is no place on the earth today fit and pleasant to live where the Christian religion has not taken hold of the thoughts of men", said a great university president recently. Christianity alone can make the earth, or any part of it, a fit place for human beings to dwell. Christianity is a world-betterment program.

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)
Business Regulations

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Marriages and obituary notices not exceeding 150 words printed free if received within 60 days from date of event, all over this at the rate of 1/2 cent a word.

Original poetry and rhyme not accepted for publication.

SOME INTERESTING FACTS ABOUT AFRICA

Nearly one-fourth of the land area of the globe is in Africa. Africa is large enough to include the United States, the British Isles, Germany, France, Norway, Sweden, Italy, Argentina, China, India and several Belgiums and Spains.

The population of Africa is about equal to that of North America. Every ninth person in the world lives in Africa.

The black race doubles once in forty years. The white race doubles once in eighty years.

Africa's coast line is equal to the distance around the world. There are 40,000 miles of navigable rivers and lakes—equal to thirteen times the distance from New York to San Francisco.

Africa has now 25,000 miles of railroad, but needs forty times this mileage to have the same proportion as America.

All of Africa, with the exception of Liberia and Abyssinia, is under the control of European governments.

Africa supplies more copper than Europe and America combined; has five times as much iron as North America; one-half the world's gold; two-thirds of its ivory; nine-tenths of its diamonds; and over half of the rubber and cocoa.

The slave trade is nominally driven out of Africa, but contract forced labor, especially in Portuguese territory, is practically slavery.

Ninety per cent of the Africans are reached by European and American commerce, but only ten per cent are touched by the Gospel.—Missionary Review.

Say! *Young Man, Young Woman*

There will be wars until a trained Christian leadership comes to the place of authority in the council chambers of the world. Your highest duty now is to give yourself to preparation for the works of peace with the same true-hearted devotion that enshrined Uncle Sam's sons and daughters in grateful memory for their sacrifices in the days of bloodshed and slaughter.

ENLIST in COLLEGE --TODAY!

Next—"Equip yourself for a place of leadership in America's future.

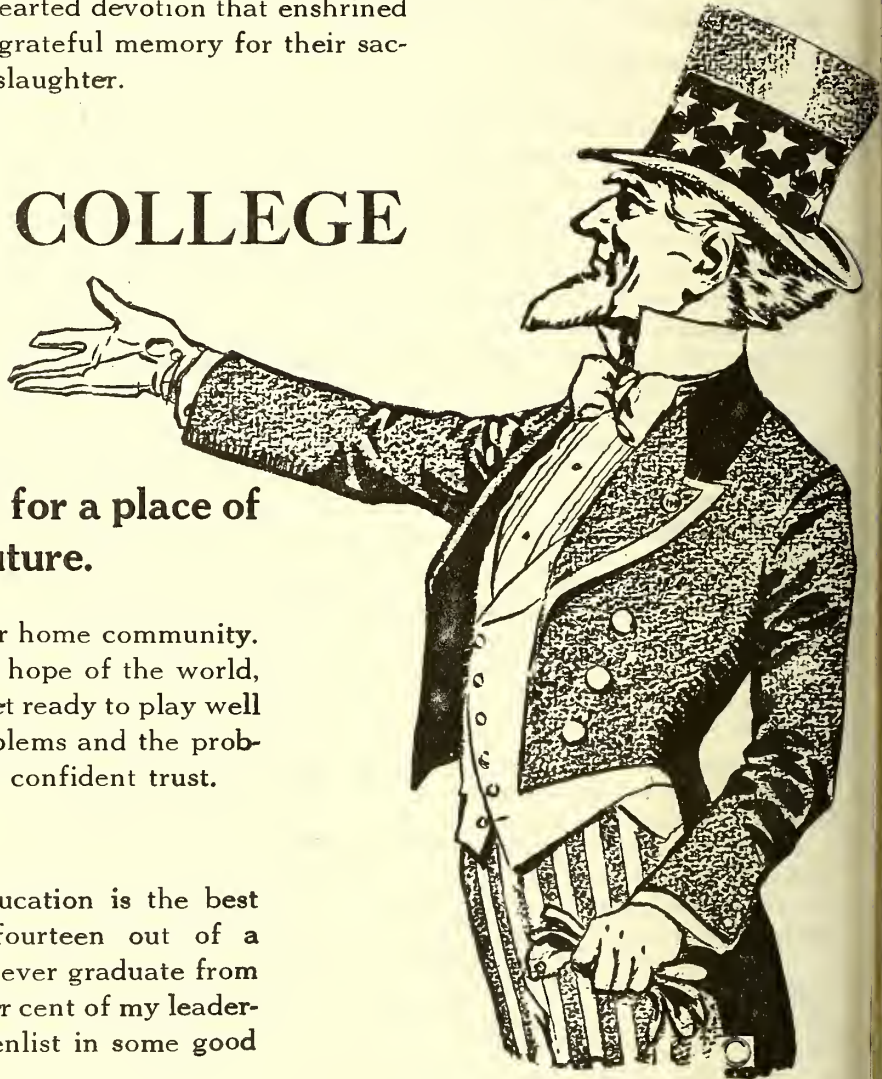
"Stop thinking in terms of your home community. Recognize that America is now the hope of the world, the center of human progress, and get ready to play well your part in the solution of her problems and the problems of a world looking to her with confident trust.

"Even so, I look to you.

"Remember that a college education is the best paying investment known. Only fourteen out of a thousand of my sons and daughters ever graduate from college, but they supply fifty-nine per cent of my leadership. I need you. I want you to enlist in some good college this fall.

"ELON COLLEGE gave me six hundred and one of her sons for the war, and offered me her facilities in the S. A. T. C. for the training of officers. There the atmosphere is hallowed by the good-fellowship of the Christian home, there the rates are reasonable, and there Christian leadership has been produced."

For Full Particulars, Address Pres. W. A. Harper, Elon College, N. C.



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Negatives

The Editor

BEING positive is far better than being negative. "Thou shalt not" is no panacea for the ills and ails of humanity. A man's ability to do something consists more in what he *can do* than in what he does *not do*. Telling the child that a certain thing should not be done is the negative process of teaching. Telling the child what to do is the positive method. The first gives the child to understand that life is a series of "can'ts", while the second teaches that there is something to do and a work for everyone. Present the positive and pursue in such a way as to eliminate the negative. Getting rid of a habit is not so important as a substitution of a good habit for the bad.

THE New Testament does not do away with the negatives of the Old Testament. The New fulfills and glorifies the Old. Religion is not a system of negatives, but a life of positives. Christ was the positive teacher and used at all times the positive method. Bringing fear to the soul of man is of less importance than bringing joy. Happiness is much better than fear. Happiness seeks to help some one; fear distrusts humanity and isolates the individual from his fellowman.

THE emphasis of damnation has its place, but to preach it constantly, it seems to us, is to develop a people who see and feel only the horrors of life. Jesus meant no such for His people, and certainly not for His preachers.

SOUNDING the positive note is not condoling sin. Goodness is to overcome the world, and that which overcomes exerts itself. Our Christ taught that sin and its opposite can not dwell in the same heart, but His emphasis was always on the *exercise* of the good, for He knew the love for good, if properly cultivated, would destroy the desire for the evil.

GETTING a man saved is only the beginning. The acceptance of Christ is to accept a place on His program, and that program is to fill the world with goodness, greatness, peace, and love. The world has too many shelf-worn Christians, Christians packed away by the church for the future use and reference.

AND this: The man who is not wanting something to do is the exception, and must not be taken into consideration. The average man wants to help some one, and the appeal of the church for recruits can be of the greatest effect by pointing out something to be done by those who are asked to accept Christ.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

THE CHURCH BUILDING OF THE FUTURE

As we travel among the churches we observe many things in connection with church buildings. Comparisons are easy and possibly this has helped more than any other thing to put us to thinking about the church building of the future.

We have in mind as we write these lines, not less than a half dozen church buildings that were erected in recent years—buildings that we considered at that time handsome, commodious, and seemed to meet every physical need. Today these buildings are far from adequate and the church and Sunday school are unable to house themselves comfortably, conveniently and economically.

The trouble with practically every church building that is erected is the scarcity of funds. The congregation in limited in its building by the amount of money rather than the present or the future needs. Following such a process, and being circumscribed by such a program, the whole system tends toward a woeful waste and hopeless toil.

The church building for the future should not be a plan designed by the average carpenter, no, not even the expert carpenter, but the building should be planned by an architect—a church architect. Not only should the building be planned by a church architect, but the committee should see that the architect's knowledge embraces a study of church problems and conditions.

The church of the future should embrace more than an auditorium for preaching and a few adequate Sunday school rooms. It should embrace rest rooms, rooms for the babies, modern ventilation system, recreation centers a lawn, trees and every natural touch of environment to make it a home-like place.

The house of God should not only be a well planned, well built and attractive, but a sufficient amount of money should be invested to make it a house of beauty. No wonder that so few congregations are reverent when we take into consideration the dilapidated buildings in which they worship. Congregations enter without much thought of what they are entering for. General talk on almost every conceivable subject is carried on in the church yard, and even in the very house itself until the service begins. A beautiful temple in which to enter is not all that is necessary to change these conditions, but it will help greatly. We should build temples in which to worship, rather than mere houses in which to find shelter from sun, rain and storm.

Let us build permanently, build beautifully, build for the future. There is nothing to be gained by inadequate planning and building. It is a mistake.

THE SUMMER CHURCH ATTENDANCE PROBLEM

Can the problem of poor attendance in the city church be solved? That is the question put to us the other day in a ministerial council. We frankly admitted then that such a problem cannot be solved and still contend for our original position.

The attendance in the summer for the country church usually grows larger, while the situation is the opposite in the city church. The reason is very evident: The city dweller takes the summer season for his country outing, the visiting of relatives in the country and the attending of the church of his boyhood. This is not the only reason for the falling off of worshippers in the city church during the hot summer days. There are many, and they are too well known to be repeated here.

We had only two things to say in commenting on the question asked us. Our advice was at that time and is now for ministers not to fret with their congregations on account of poor attendance, and then add to this, short sermons. People do not like to go to church to be scolded, neither do they like to listen to a long sermon on a hot day. These two things are absolutely no evidence that a man is not a Christian or does not have enough religion. The scolding process never wins, whether it be in pulpit or in pew, and as to the length of the sermon, it is the amount the people retain and not the amount they hear.

DISARMAMENT

The talk of disarmament continues and the outlook now is that the subject is soon to cover a very serious consideration. At this writing the outlook for a disarmament conference is hopeful and the nation prays that something worth while will be the outcome.

It is a hopeful sign for any good thing when you can get the people to talk about a thing, agree upon it, and then believe in the same thing. Never in the history of the nations has there been so much talk on disarmament and it is much hoped that this talk will be crystallized into something of a positive force for the alleviation of mankind from the terrible scourage and sore of war.

“There is a tide in the affairs of nations
Which, taken at the flood, leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat,
And we must take the current when it serves
Or lose our ventures.”

THE DOUBLE STANDARD

The *North Carolina Christian Advocate* points out that the double standard of morals is passing. The *Advocate* says: “As long as women occupied a position of inferiority, man could require of her a double standard of social conduct that he himself did not live up to. But with the political and economic emancipation of woman, there will eventually come a relaxation of the power of man to compel her to bear the whole burden of social purity.”

“WHAT CHURCH IS THAT?”

Did you ever hear such a question? Did anyone ever ask it of you? Were you ever traveling along a strange road, pass a church, and want to know its local name and denominational connection? Of course you have—all of us have had such an experience.

The cross roads store is marked—owner's name and what line carried. Postoffices are marked, railway stations, manufacturing plants, hotels, theatres, and so on. But the little church is silent. She tells no stranger who she is, what she is, when built, when and how often services held, or who is her pastor. She does not talk. Strange, isn't it?

Many city churches are marked, but few, if any, rural churches are marked. Would it be worth while? The tourist would possibly take pride in knowing that “the church by the side of the road” is of his denomination. One church might be the means of carrying the name and work of its denomination thousands of miles.

Now, we do not mean a flashy sign, a regular billboard, but a simple marker in the form of a shield, say, or something of that kind.

Is it worth while? Study about it the next church you pass and do not know its name.

A CORRECTION THAT SHOULD BE MADE

The other day we sat in company with one of the head professors of Swarthmore College, Swarthmore, Pa. In exchanging our Church affiliations the Swarthmore professor thought that he was paying a tribute to our Church by saying that recently a man of the Christian Church had been called to the presidency of his institution. We remarked to him that we had always understood that Swarthmore was controlled by the Friends Church, whereupon he remarked that it was. But the Board of Trustees being unable to find a man of the Quaker faith to meet the requirements, he said that a man of the Christian Church was chosen.

A splendid compliment, wasn't it? It came to us in the presence of men who knew but little about the Christian Church. We repeat that it was a fine compliment. Knowing of the man who had been chosen as the president of the college, we had to be true and inform our guest that the man named was not of our connection but rather of the Disciples of Christ. It is only fair that we should do this.

Is it not a correction that should be made—a correction of being able to distinguish between the two bodies which call themselves Christians?

But the incident mentioned is only an example. It happens nearly every day. What shall we do about it?

Let us remember that today is a day of leadership in every field. To be leaders we must *train, train, train*.

The miracle worker—radium—is valued at \$3,260,000 per ounce and there are only three ounces in the world.

THE CHURCH'S BEST LITERATURE

The Church's best literature is her weekly publications and not her leaflet literature. This statement has been well defended many times. In a recent issue of an exchange we find the very interesting information that many pastors were called upon to discuss the difference in value of the leaflet literature and the weekly paper of the denomination. The decision was overwhelmingly in favor of the regular periodical.

ALONG THE WINDING TRAIL

Along the winding trail the Editor has been traveling during the past several days, visiting the sick, meeting committees, and doing general benevolent work, are among the things in detail of outside duties.

One Day

was spent in Reidsville, N. C., looking in on the Sunday School and Christian Endeavor Convention of the North Carolina Conference. There we met friends and faces of other days and readers of THE SUN that we had not been privileged to meet before. The day's outing had an added joy due to the presence of Dr. G. O. Lankford, the Editor's agreeable and able pastor. An extended account of the Convention will appear in the next issue of this paper.

Another Day

was spent at the University of North Carolina in conference, by invitation, with President Chase of that institution. The engagement and conference grew out of some remarks made by the writer while speaking before the Appropriations Committee of the General Assembly of North Carolina last winter, President Chase being present. Our speaking before the Committee confined itself to pointing out a cooperative relation between the Church College and State University. The conference was also attended by three other parties interested in seeing the Bible taught in our State institutions. In a later editorial we hope to discuss a plan that is now being worked out looking forward to the teaching of the English Bible in the University of North Carolina.

Last Sunday

was spent with the good people at Bethlehem church, Alamance County. The pastor, Rev. J. W. Holt, has been unwell for some weeks and was unable to hold services. The occasion was the beginning of the yearly revival. An unusually large crowd gathered, the seating capacity of the house being inadequate. We preached at 11:30 and 2:30 P. M., to audiences that gave splendid attention. Dr. G. O. Lankford is to continue the meeting during the week.

During the Last

three months we have been serving as best we could practically every Sunday, and on several of these good days speaking more than once. As we go among the churches, talk with the people, and understand their hearts, the more we see the great and abundant opportunity of the country pastor. He has, it seems to us, in his hands the moulding of future leaders of the Church and statesmen for his country.



CONTRIBUTIONS



OUR VIRGINIA LETTER

GETTING Christians churched" is the heading of a brief paragraph in a recent issue of a Church paper. The phrase had such a hollow sound to it that I wondered who could have had such an idea. We may get the people churched but that does not necessarily mean that we have brought them under the saving power of Jesus Christ. Oh, no. We dare to say we have gotten a good many people churched but that does not mean that these people are really in state of grace, which means their salvation. A man or a woman who has been churched, I should say has merely been brought into the membership of the church maybe, but remaining as far from the kingdom of God as ever. Beloved brethren, we need to get men and women saved through faith in Jesus Christ, not merely "churched". Let us quit these empty sounds—words and phrases—which have nothing in them but sound. When you get a man churched, but not saved, you have done him a great wrong and you have also hindered the spread of the Gospel—you cannot reach these people with the gospel for their salvation. Approach them on the matter of personal salvation, and they evade the issue by declaring that they belong to the church. Now if belonging to the church meant what it ought to mean, then the situation would be quite different, but churching people does not mean what it ought to mean. We have let the bars down, and we have left them down, till so many unsaved people have come into the church that it is no longer a question of church membership—it is truly a question of salvation, and not of membership. Oh, do let us reform and make the aim of the church to win people to Jesus Christ for real salvation very plain.

* * *

Did some one ask if we are not judging, when we say that churching the people is by no means saving them from sin and unto God? I am glad to answer. The mere act of taking a man or a woman, a boy or a girl, into the membership of a church, has practically nothing to do with the new birth, and without the new birth, there is no salvation, as I understand it. If a person joins the church, and yet keeps straight ahead in life, just as he was going before he joined the church, where has he gained? What has he gained? I think he has gained nothing, but that person has lost very much. To be a merely nominal Christian is a poor business at best—there is no good in it, so far as my best judgment can decide the question. I wish we all, ministers and laymen, could and would keep our minds set upon making known, as best we can, the fundamentals in the Christian life and experience. Every time a poor soul is deceived, no matter how it was done, whether through his own lack of understanding, or through the lack of proper comprehension of the divine plan of salvation, or through the failure of the minister to expound the great doctrines of

grace with clearness and force, the loss of that soul is a most serious matter, and especially to the person or persons who have been the cause of such failure, as some of us ministers may be when we fail to do our part in making the way plain to the men who are groping their way in the darkness of sin. Let us beware lest some precious soul be misled and be lost through our failure to make the way plain. Above everything else the minister should study to make himself understood, that the message may be clear and plain to every hearer. Some of us ministers do not seemingly labor as diligently to make the message we bring to the people so clear and plain that none shall have just cause for not understanding. On one occasion, some years ago, we had occasion to ask a lawyer his opinion on a business matter. He gave that opinion in writing, and though it involved a difficult question, yet he gave his answer in about six lines and it was so clear that there really seemed no way of misunderstanding it. The truth is, the lawyer has to make his case clear or he loses, and while some of us may not think so, that is the way with us ministers—if we do not make the matter we present clear and plain, we not only lose, but the poor sinner to whom we are presenting the most important matter in the world, will lose his soul, not so much because he could not understand the truth presented (if it had been plainly and clearly presented) as because the minister who was giving the message did not make the truth so clear that there was no chance to misunderstand. Who was it that did such work? Are you sure it was not you?

J. PRESSLEY BARRETT.

Holland, Va.

SUFFOLK LETTER

CHURCH attendance is largely a matter of habit; and the same may be said of contributions. In fact habit is the controlling factor in human life. When Darius made his decree that any person who shall ask a petition of any god or man for thirty days save of the king, shall be cast into the den of lions, Daniel went into his house and his windows being open in his chambers toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before God, "as he did aforetime." His habit of praying *three times a day* was so fixed that the decree of Darius could not change it. That kind of religious habit is the most valuable asset in religious life. Daniel was not defying the king's decree; he was simply obeying the religious habit of his daily life. When Jesus came to Nazareth, He went into the synagogue on the Sabbath day, "as His custom was". Jesus had the habit of going to the place of worship on the Sabbath. These two examples are worth consideration by church members. One other thing may be said in safety about habit and that is, that the greatest human pleasure is in the field of habit. In

fact there is very little human pleasure outside of the field of habit. This is the foundation of patriotism, the love of home, and of friendship. The habit of living at *one* place, the associations of daily life, going and coming, develops a pleasure that a lifetime elsewhere cannot break. These two elements of habit, strength and pleasure, may be reached by members of the church by regular attendance and regular prayers. Irregular attendance upon regular church services does not produce strength of faith nor pleasure in worship. The cause of Christ is maintained by "the faithful few"; but it could be made a great power by "the faithful *many*."

There are two things church members should cultivate; regular attendance and systematic contributions. It is not so much a matter of personal value and sun given, as it is the habit of going and giving; and both can be cultivated until the habit cannot be broken, and until the pleasure is unspeakable. The same kind of attendance at the shop, store, or office as is practiced by some church members, would destroy business. Is the business of the King less important? Does business prosper by the force of habit? Does that habit become a pleasure? Is there any real satisfaction in daily work? Does it ever occur to you that your irregular attendance and your irregular giving cause your lack of interest and your lack of value? What would your watch be worth, if it kept correct time part of the time and would not even run the majority of the time? The Kingdom of God can never succeed on an irregular schedule and the workers out of place most of the time. The King's business not only requires *haste*, but it requires *system*.

Most people regard church membership too lightly. It is the greatest membership known to man. It is as sacred as marriage. It is the highest obligation one can assume; and it is for life. There is no provision for resignation. There is no chance for a better position. Unhappy membership, like unhappy marriage, can be corrected only by more faithful service. One might wonder whether many members of the church do not depend on simple membership landing them in heaven. Will lodge membership secure sick benefits if dues are not paid? There is a present obligation for future rewards. "Serve the Lord with gladness" is possible only to those who keep their vows and work in the vineyard. The desertion of the Sabbath by church members not only violates the fourth commandment, but breaks the habit of church attendance and church liberality.

W. W. STALEY.

SUNDAY SCHOOL AND ELON COLLEGE

ON behalf of the Mission Board of the Southern Christian Convention we wish to endorse most heartily the idea of President W. A. Harper in seeking to link together, for cooperation, and cement together in Christian service, Elon College and our various Sunday schools in a thorough going system of religious education. The whole denomination should come to regard our College and our Sunday schools as one in an adequate system of religious education for our youth, and devoted to the same great and worthy task, namely,

that of preparing our sons and daughters for Christian service. To quote President Staley of the Southern Convention, the college is expected to be loyal to the Convention, and all the institutions of the Convention are expected to be loyal to the college.

Our Sunday schools and our College are related in a very significant and a very dependable manner. The Church looks to the Sunday school to discover, to enlist and to inspire its Christian workers and leaders; and it looks to the College to train and equip them for faithful and efficient service. The work of discovering and beginning is no less important than that of training and equipping. In this combined task, the labor and loyalty of the Sunday school should be linked up with the Christian service and efficiency of the Church college. It will be for us a most fortunate and happy day when every Sunday school teacher of the Southern Christian Convention shall feel that he is a part of the teaching force of Elon College in a very large and a very real measure; and when every teacher in Elon College shall feel that he or she is a part, and a very vital part, of the teaching force of the Christian Church. With Elon as the head, and our Sunday schools as the heart of our educational system in the Southern Christian Convention we should have a healthy, wholesome, growing body for service in that name which we are proud to wear, Christian. Our Mission Board subscribes to this fine idea so ably advocated by President Harper and trusts the bonds between Sunday schools and Elon College will be so strengthened as to cement the whole into a mighty force and factor for the highest type of Christian education. Each and all of our Sunday schools should point with pride, loyalty and devotion to Elon College as the Church college in which the work is to be carried on to further development and efficiency, which has been so well begun in the local church (Sunday) school.

J. E. WEST, *Chairman*.

J. O. ATKINSON, *Secretary*.

Mission Board, S. C. C.

CONCERNING THE CHURCH OF TOMORROW

It is a sincere pleasure to endorse the idea of a closer relationship between the Sunday schools of our churches and our beloved Elon College. If the pastors and teachers in the various Sunday schools will rally to this call I see no reason why any church should fail in securing the quota asked for.

Ruskin has written the first, last and closest trial question to life—"What do we like? ". The entire object of education is to make people not merely *do* the right thing but *enjoy* the right thing. What we like determines what we are.

The public school teacher is often told that it is her responsibility to develop the right standards of living in the community where she teaches, if this is true, how much greater is the responsibility of the leaders in a church or Sunday school.

The boys and girls of today will be the men and women of tomorrow. If left uneducated what about our church of tomorrow?

In Butler's discussion of education he says: "The child is entitled to his scientific inheritance, his literary inheritance, his constitutional inheritance, his aesthetic inheritance, and his religious inheritance. Without them he cannot become a truly educated or cultivated man."


The teacher's responsibility as I see it is to convince the young men and young women of our Sunday school that without the cultivation of these influences there is no complete living.

Let us awake from a sleep of seeming indifference and not shirk our great responsibility to the youth of our churches.

MRS. J. W. PATTON.

THE QUALIFICATIONS AND WORK OF DEACONS*

By Rev. William W. Staley, D. D., Suffolk Va.

HE office of Deacon grew out of a church trouble—the murmur of Greek-speaking members against the native Hebrew-speaking members, because their widows were neglected in the daily ministrations. Poverty was great in that day, and it was greater among those who identified themselves with the Christian faith. This division among the members grew into hard feelings, and the apostles called a meeting of the believers and proposed the selection of seven men to assist in the work of distribution of the public charity. They suggested that "seven men of honest report full of the Holy Ghost, and wisdom", be appointed over this business. The oldest ecclesiastical office, next to that of the apostles, is that of Deacon. The apostles were chosen by Jesus Himself; but the Deacons were chosen by the congregation. Both are engaged in the Lord's work, but there is a distinction in their *call* and their *office*. So far as we know this innovation corrected the trouble, prevented a rupture in the church, and satisfied the whole body of the believers.

I. The qualifications of deacons, as expressed in the choice of Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas, were very high. They were full of faith and the Holy Ghost. Paul's expressed qualifications of deacons, in his letter to Timothy, enlarged somewhat upon the original in the Acts. Deacons, he said, must be honorable, not doubletongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. Honorable among men; not doubletongued, not *thinking* one thing and *saying* another; not saying one thing to *one* person, and another thing to *another* person; not given to much wine, that is temperate; not greedy of filthy lucre, that is not greedy of profit, lest he might misuse church funds; holding the mystery of the faith in a *pure conscience*. That word *conscience* is a great word in the moral sense. It is composed of *con* together, and *scire* to know. It is knowing with God that is, God and self coming together in the settlement of a moral question. Man cannot know the right alone; but when God, by His Word or by His Spirit, joins the individual in his decision, it is right for

the individual. Education, intellectual culture of itself, cannot settle a moral or spiritual question. A *pure* conscience is knowledge that has been reached by the united effort of God and man. Such a conscience decides and acts wisely. When the human family and God know together, wisdom will control and righteousness will abound among men. The qualifications of a good deacon will embrace—

1. Honorable standing with ministers.
2. Honorable standing with the congregation.
3. Honorable standing with the public.
4. Honorable standing with God—that is, full of faith, the Holy Ghost, and wisdom.

II. The *work* of deacons. Paul associates deacons with bishops in Phillippians 1:1. The work of deacons is plainly that as assisting ministers in the Lord's work—in the Holy Communion and the charities of the church. It is difficult to specify in detail the *work* of *deacons*, for the reason that it involves the Bible and ecclesiastical history. The origin of the deaconship suggests that necessity may discover new service to care for the interests of the Kingdom; but it is certainly clear from Acts 6:6, that they were to be appointed over the *business* of looking after the poor in the congregation; "and the poor ye have always with you." Widows seem to have been the chief objects of the charity of that day; and James says: "pure religion and undefiled is to visit the fatherless and widows and keep unspotted from the world." Helpless men would be equivalent to widows, and hence charity undertakes to relieve all necessity. The deacons represent such charity and hence their work enlarges with new conditions of misfortune.

When the deacons-elect had been ordained by the apostles, and entered upon their work, "the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." A united church means a church multiplied in its power over the world. The church must be united before it can redeem the world. Jesus prayed "that they all may be *one* that the *world* may believe." "Deacon Stephen was the first martyr to the gospel, and his reputation was equal to any of the apostles, and he died saying: "Lord Jesus receive my spirit." The first life given up for the gospel was the life of a deacon, and not the life of a bishop. Serving tables may include all the temporal affairs of the church with a spiritual significance.

This office was established to improve the preaching of the gospel; "we will give ourselves continually to prayer, and the ministry of the world." "The apostles were, by this new office, to have more time for prayer and preparation for preaching. Congregations and deacons are responsible for much of the poor preaching of the present day. If deacons would perform the work of their office, and help the spiritual conditions of the congregation, and surround the minister with a spiritual pressure that would compel prayer and preparation, it would multiply the membership and win the leaders of men to the Savior and the church.

*Delivered on the occasion of the ordination of Deacons at the Holland, Virginia Christian church, June 19, 1921.

STUDENT SUPPORT FOR ELON COLLEGE

ON February of the present year the Board of Education of the Southern Christian Convention printed a poster, entitled "The Church's System of Education". This poster was sent out to the Sunday schools of the Convention with the request that the same be placed in all our schools. The purpose of the poster was to call attention to the fact that the College must look to our Sunday schools for students, just as the Church must expect her trained leaders from the College. With this end in view, this poster suggests the idea of a quota of students from each Sunday school on the basis of one student for the College next year for each one hundred persons enrolled in the Sunday school, or fraction thereof.

As an alumnus of the College and as a pastor in the Convention, I am interested in seeing Elon receive that student support to which she is entitled, to the end that she may in turn serve the Church in the largest possible way. It seems to me that a splendid service may be done by our pastors, Sunday school superintendents and teachers, and by our people in general during these days when so many of our young men and women are thinking as to where they will attend college next year. Elon is *the* school for our young people. Elon needs them and they need Elon. Will your Sunday school be represented there next year? Or will the young man or young lady in your community who should be there, attend some other school and probably be lost to the Church?

Now is the time for action. A month from now may be too late. Even one week's delay in this matter may mean an opportunity lost. A timely word of counsel and encouragement may turn the face of some young person Elon-ward, and so save a life for service to the Christian Church.

G. O. LANKFORD.

Burlington, N. C.

A PICTURE OF THE CHAPLAIN SUNDAY EVENINGS AS A SPECTATOR SEES HIM

THE following is taken from a monthly Bulletin June 1921, issued by the office of the General Receiver of Customs, Port-au-Prince, Republic of Haiti. After speaking at length on the subject of "Red Blooded Religion" in which was discussed the old theology of hell fire and damnation, and its demerits, the editor (an American) says:

"The resurrection of this familiar and mournful picture would be inexcusable if it were done for no other reason than to harrow up the feelings of such of our readers who may have suffered such tortures during their childhood years, but happily we can say that it is brought forward for a better reason, that of serving as a foil to another and brighter picture of another religious service recently attended by the writer, at which, as concerns preaching of the aforementioned kind, it was like the old farmer's verdict of a giraffe when first he beheld a specimen of the breed. His decision concerning it was, as will be remembered, "there aint no sich animaile."

We went to the Barracks auditorium one Sunday evening not very long since, mainly, it must be confessed, for the unholy purpose of witnessing Charlie throw a pumpkin pie, or something, at his mother-in-law, or somebody, and on account of our dollar watch being a half hour fast, we had the accidental good fortune to arrive in time to hear another and better kind of a Chaplain expound the doctrines of Jesus Christ and His plan of salvation in a few words and in such a way as to make Christ seem a friend and not a despot seeking vengeance. He didn't get up behind an altar that stood on end and shout that we were all going to hell. He didn't groan and talk about 'blu-u-d'. He just got up with a smile and asked if everybody could hear him, and nobody could for a minute because of the boys who were outside getting one last drag from the "pill" (cigarette) making a rush for the seats. They evidently had heard the Chaplain preach before and didn't propose to lose a word. We're not going to try to report the Chaplain's sermon—go and hear him yourself and when you come away more'n likely you'll know several corking good stories you didn't know before and you'll probably have it firmly fixed in your mind that there is a Father who is ever watchful of us, His creatures, ever ready with His love and mercy to forgive and help His children who call upon Him in time of need. You'll probably feel happier for having gone, and perhaps if you have been inclined to regard God heretofore as a vengeful God you may not after the preachin' feel so much like the children who had been entertained by Little Orphant Amie's 'Hobgoblins'll git ye if ye don't watch out.'

"When the Chaplain got through his talk, he didn't groan and close the Book with a "just so" gesture, nor part his coat tails and park himself on a horse hair covered implement of torture, no, he said to the picture operator, 'Shoot when you're ready Gridley,' or words to that effect and walked away while the boys clapped their hands and wanted more. Scandalous of the boys to be light hearted enough at divine services to clap their hands, wasn't it?

"The Psalmist sang: 'Thou hast turned for me my mourning into dancing. Thou hast put off my sack cloth and girded me with gladness.' There is nothing about true religion that a real man need apologize for or feel ashamed of nor that need make him go about with a face so long that it would cost him fifty cents to get it shaved and a cheap job at that. When Jesus was on earth teaching and preaching, He believed in and taught and practiced Red Blooded Religion. He didn't let it be understood that everybody who didn't try to live, act and looked like a boiled owl, or an Egyptian Mummy were going to hell. He told the people that He had come to save the world, not to judge it. He took little children on His knee and they were not afraid and He blessed them. When the scoffers brought before Him a sinful woman and recounted to him her sins he invited the sinless one among them to cast the first stone, and when they had faded away he forgave the woman and sent her away spiritually cleansed. He never said a word to any of them about going to hell. When He attended with His

mother and His disciples a merry-making following a wedding, and when the guests wanted wine with which to toast the bride's health, perhaps, and the wine was lacking, did Jesus say 'Out upon ye all for a drunken lot, wine, forsooth, away with it.' He did not! On the contrary He produced the wine.

"The old hell-fire and damnation brand of religion which depended upon catching 'em by searing 'em to death is an old relic belonging to the days of witch-burning and scold-ducking. It isn't the same brand of goods that was given out to the multitudes by the Master or that is now being dispensed by His servant the Chaplain. Go to the barracks some Sunday evening and when you come away you wont say 'I've been to the pictures' very likely, but I've been to the church services.' "

The Chaplain is very happy to be referred to in the above manner for it constrains him to feel that his objective is being accomplished. With ninety men attending regular divine services in the morning and three hundred exuberant, jubilant and expectant young men, of the age from eighteen to twenty-five, before him in the evening, to say the least, it is an inspiring opportunity.

The Chaplain implores the Church at home, the entire brotherhood, to pray for him that he may rightly preach Christ, divinely carry His spirit and influence these men to be clean, manly and upright. He implores you also to pray that amidst a world of "unmorality", degradation and sin, he may never lose sight of Jesus and weaken in his hold on the living truths of man and God.

H. E. ROUNTREE.

Port-au-Prince, Haiti., June 29, 1921.

WHAT DOES THIS SIGNIFY?

Rev. J. Vincent Knight, pastor of our Raleigh ehurch has caused to be printed and posted in the hymn books and used each Sunday, the principles of the Christian Church in the form of a responsive reading, the leader reading the principle, the congregation reading the verses of Scripture from which the Principle is derived.

Rev. R. F. Brown, pastor of Rose Hill church, Columbus, Ga., has recently preached a series of five sermons on the five Cardinal Principles of the Christian Church.

Rev. W. T. Walters, D. D., Richmond, Va., prints a monthly church Bulletin on the page of which are printed the "Principles of the Christian Church". The Christian Publishing Association at considerable cost has caused to be printed a booklet of about sixty pages on, "The Origin and Principles of the Christians" and these are for free distribution to those who request them.

Rev C. B. Riddle, editor of THE CHRISTIAN SUN, wrote an editorial some weeks ago on "Harking Back to Fundamentals", in which our editor told us that we needed as a Church to assert again, and make prominent as in days of yore, the Principles on which we stand and which we present to the world. It is doubtful if any recent editorial has caused so much commendation. From the above incidents, and scores of others that might be mentioned one wonders if we of the Christian Church do not feel a real need of making known to the world, and to our own members in particular, the principles on which we stand, and that which we advocate as a Church.

J. O. ATKINSON.

HARKING BACK TO FUNDAMENTALS

The Christian Publishing Association, Dayton, Ohio, has done a most timely thing, and made a most valuable contribution to the whole Christian Church, in causing to be published a series of booklets bearing on our Church history, position and polity, which booklets are for free distribution to churches and pastors needing and requesting them.

Dr. J. F. Burnett, Secretary of the A. C. C., than whom no man living, I presume, has a better acquaintance with our history and position, has been engaged to prepare the booklets and those thus far published certainly measure up to a very high standard of excellence and efficiency. So far three have come from the press and are being distributed, viz—"The Origin and Principles of the Christians"; "The Life of Rev. James O'Kelly", and "The Life of Rev. Abner Jones". This writer does not know how many thousand of each the C. P. A. has had published, but he does know that at least five thousand of each should be in the homes of CHRISTIAN SUN readers, and in the libraries of the ministers and laymen of the Southern Christian Convention.

If any reader of this does not know how our Origin and Principles came to be, read Dr. Burnett's booklet and the facts will all appear. If any reader does not know who Rev. James O'Kelly was and what he stood for, read Burnett's "Life of Kelly"; and if there is any doubt of question as to who Rev. Abner Jones was, and what he taught and achieved, read Burnett's booklet. Every request for the booklet should be accompanied with postage, 2 cents each, 15 cents the dozen, 75 cents the hundred. They cover more than 50 pages each, and the above barely covers postage.

It is very evident that these publications have cost much money, and none should order who do not intend to read or place them to great advantage. The Christian Publishing Association is certainly to be commended for this most thoughtful, timely and valuable contribution to our church life and history.

Every member that is received into the church should be given a copy of the "Origin and Principles". The C. P. A. has by a great generosity made this possible.

J. O. ATKINSON.

HOUSEKEEPER AND NURSE NEEDED

We will need a housekeeper who has had experience in managing boarding houses and understands dietetics. Salary will be made satisfactory.

We will need a trained nurse also, to be resident nurse in the College dormitories. Salary will be satisfactorily arranged.

These ladies should be from thirty to fifty years of age and without families to live with them.

We prefer to use members of the Christian Church in these positions.

W. A. HARPER.

Elon College, N. C.

THE OBSERVATORY

J. E. MASSEY

DOWN WITH ILLITERACY!

If Americanization is to become a fact among the whole of our foreign-born population and illiteracy is to be conquered in the United States, everybody must be educated in the English language. This was the theme of J. M. Gwinn, superintendent of schools at New Orleans when he addressed a recent session of the National Education Association at Des Moines, Iowa. He urged that illiterates and foreigners of whatever age must not be exempted from school attendance. Without stricter educational laws to this effect he sees our standards of American life imperiled.

In view of the great number of immigrant-citizens who insist in holding to their native languages, and who try to inculcate foreign rather than American ideas in their children, Dr. Gwinn said that it was essential to have continuous education of all peoples, foreign and native up to eighteen years.

"Ways and means must be established for a survey showing those present in the community who are illiterates and foreign and not trained for citizenship," he said. "The city schools and the whole industrial, commercial and civic life of the community must cooperate to secure these objectives.

"The qualities of a good citizen must be made clear to all who have to do with making ideals, teachers, clergymen, men in public life, etc., should be required to measure up to the standards of good American citizens."

When one realizes that 77 out of every 1,000 American people are illiterates and unable to either read or write the English language, Dr. Gwinn's ideas become strikingly practical and need enforcement at the present time. In centers of immigrant population like New York City, Philadelphia and Boston, and in many of the remote mountain districts of the South, there is an urgent need of this before Americanism undergoes a change to ideals of citizenship unworthy of the United States.

CONVICING WAR CRIMINALS

That it is difficult to convict German war criminals of the Kaiser's leadership has been proven lately at the German Supreme Court at Leipzig. According to the order of the Allied Governments, the Court has charge of trying those of country who committed atrocious and inhuman crimes during the late war, but in the estimation of the *New York Times*, the proceedings of the judicial assembly has been "thoroughly expected and German." A most striking example of this difficulty concerns a German General Karl Stenger, commander of the Eighteenth Baden Infantry Brigade, and Major Crusius, an officer of it, both of whom were charged by the French Government with having ordered the troops under their command to take no prisoners, to kill wounded men.

It was proven by German testimony that under orders from their superior officers, many wounded Frenchmen had been murdered on the battlefield by German soldiers. Major Crusius testified that General Stenger had given an order to "shoot prisoners on the battlefield", an order which the Major passed on to his command by word of mouth. General Neubauer testified on oath in the case that "it was quite possible he would not be able to tell the truth."

Says the *New York Times* again: "In a court of any other country than Germany, Stenger couldn't have escaped conviction. The testimony against him was emulative and convincing. So he was set free, received with plaudits on leaving the courtroom, while the representatives of the French Government were hissed, and the underling Crusius sentenced to two years, and forbidden to wear the German uniform, the uniform of official murder. . . . The court really convicted itself."

RESULTS OF TEACHING SAFETY TO SCHOOL CHILDREN

Once you get the school child's mind directed as to the danger of certain accidents common to him, his safety will be doubly secured is the opinion of Dr. E. George Payne, principal of Harris Teacher's College, St. Louis, and chairman of the School Hazards Committee of the National Safety Council. He has made a careful and detailed study of accidents among children in the various schools of that city; and he gives curves illustrating the sharp decline in coroners' inquests and in automobile accidents since the introduction of safety instruction in 1919. Statistics for separate schools show, he believes, that attitude of mind on the part of the children has a much greater effect on the proportion of accidents, which vary greatly from school to school, than has location or environment. This attitude, of course, can be favorably or unfavorably affected by training.

TALK OF "ALLIANCES"

Once we looked to the stars of a great international bond—a League of Nations; now we talk of alliances. Our former idealism which buoyed the peoples of the world during the great war has fallen the victim of a pseudo-pragmatic spirit which is mostly a formula of international government practiced in the days before the war, run on a plan of national competition. It seems that the American people are either not advanced or ripe enough to act in terms of our ideal nature. Thus it is that the world can rightly call us duel-natured, once preaching a league of nations, now practicing alliances of nations. Can it be that our former ideals were not right, that competition is to hold us to old standards of government. Or, can it be that our ideals of government are far off, and our rightful existence of state many years to come?

"The open shop stands for human liberty; the closed shop is a menace endangering our country and all liberty."—*Manufacturers Record*.

THE EDUCATIONAL FIELD

ELON COLLEGE, ELON COLLEGE, N. C.

By B. T. Groome

One of the most active and educational institutions in North Carolina, or any other state for that matter, is Elon College located at Elon College, N. C. Not only is this college always active in its college life; but within the past few years, or since its present head, Dr. W. A. Harper has opened with his "greater Elon" purpose, the institution has forged to the front with a rapidity of action and a determination of purpose that has caused the real sensation in college circles of the state.

There is no gainsaying that fact that within the last 10 years, Elon College has come from an institution but little known in the public eye, to be one of the ranking institutions in North Carolina and one that has earned for itself by dint of hard work and solid achievement, a place high up in the list.

A careful look at the catalogue of Elon College will show that while the students have a lot of time for play, they are also doing high grade work. Dr. Harper seems to have the happy faculty of being able to mingle both so that the mixture will prove both palatable and nutritious. He is getting results from the attempt as is witnessed by his ever growing student body and the fact that Elon College is a bigger spot on the map each year.

There is a magnificent student spirit manifested at this institution, both among the men and young women who attend the institution. To be able to satisfy both the students and their parents is a hard task; but it appears that Elon College has worked out the problem.

Dr. Harper does not keep the fact to himself that Elon College is a good place to go to school. In a most successful and at the same time, in a fair way, he has put the advantages of his institution before the public eye through the various avenues open to him. It is a well, thoroughly and honestly advertised college. Dr. Harper has become one of the college presidents of the state, if to run a college most successfully allows one to be put in that class.

An able faculty has been gathered at Elon College and the courses offered are thorough. No college anywhere does more conscientious work than is done at Elon. In every branch of student activity this institution is represented, religious, athletic, literary, etc.

Regarding the Christian attitude of the college the catalogue says this:

"While Elon was founded to give thorough instruction under the strictest moral and Christian influences, this is not to be taken as meaning that there is no touch of sectarianism here. During our history we have had students from every denomination in the southern states, including Catholics and Hebrews, and they have all lived together in fellowship and harmony. In the fac-

ulty are found representatives of six evangelical denominations, and while the Christian Church fostered Elon and provides the endowment and material equipment of the institution, this does not mean that there is not the utmost freedom accorded each one to worship God according to the dictates of his own conscience, but there is insistence that each student worship in the way which he understands the Bible to teach.—*Charlotte Observer*, July 10, 1921.



"THE FAITH THAT MAKES FAITHFUL"

By William Channing Gannett and Jenkin Lloyd Jones

This little book deals with eight subjects:

1. "Drudgery". We mourn our lot—call our work drudgery. Yet, it is through drudgery we gain culture in things, it is the man who has had the one aim in life who has succeeded.

2. "Faithfulness". Be faithful to all convictions—through laughter and scorn. It is not so much that you fail but that you try. "She hath done what she could"—this is the fullness of the Christian excellence; it is the ultimate standard of religion.

3. "I Had A Friend". He comes as a Counsellor, as a Strengthener, to be hands and feet for us in our absence. But, above all, he comes as our Rebuker, to explain our failures and shame our lowness, to be a constant challenge for something higher. When such a friend dies we can truly say, "I had a Friend."

4. "Tenderness". What most people think is tenderness in themselves is not tenderness—it is merely selfishness. True tenderness is that which can destroy limb in order to save pain; when necessary, it can increase torture to save life or reduce pain. The truly tender soul will gladly endure itself the agony it would not inflict upon another.

5. "A Cup of Cold Water". "Whosoever shall give one of these little ones a cup of cold water shall in no wise lose his reward." The deeds of kindness we can do each day are little cups of cold water and we are serving God when we administer them.... "Inasmuch as you have done it unto the least of these, ye have done it unto me."

6. "The Seamless Robe." There is unity in everything that deals with Nature and God. Religion is a seamless robe—all paths lead to heaven that are founded on unity.

7. "Wrestling and Blessing." Our most besetting sin may be our greatest blessing. Our weakest spot may bring out our strongest point. By wrestling with sin we overcome it and are stronger from the struggle.

8. "The Divine Benediction." Duty is the pathway to divine benediction and leads to—"Peace which passeth all understanding." The Stratford Company, Boston, \$1.25, net.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

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C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPALS OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

WORLD HAPPENINGS

SOUTHERN POWER GRANTED INCREASE IN RATES

After taking ninety days to reach a conclusion entirely satisfactory to itself, the corporation commission of North Carolina handed down its opinion July 12, 1921, in regard to the forty per cent increase asked for by the Southern Power Company. The commission ordered a twenty per cent increase beginning August 1, 1921.

WANT THIS NATION TO CANCEL WAR DEBT

It was made known at Washington, July 14, 1921, that Premier Lloyd George, of Great Britain, in a letter to President Wilson, in August, 1920, referred to suggestions that the interallied debts be reciprocally cancelled. He asked Mr. Wilson's advice as to the best method on which the whole problem would be considered by this government.

JAPAN WILL ENTER CONFERENCE ON PROVISIO

It was returned on July 14, 1921, that Japan would be ready to enter the disarmament conference on a proviso. That proviso is to leave out the discussion of far eastern questions. It is the belief of the American government that a solution of the far eastern questions is a necessary accompaniment to any disarmament program.

This is the first indication of a hitch in the plan to remove the causes for heavy armaments. The American officials are optimistic over the problem, however, and believe that a way will be found for a satisfactory discussion of the eastern questions with Japan as a member of the conference.

THE BULLETIN

The Editor of THE SUN is to preach in the Graham Christian church next Sunday at 11 A. M.

We invite those interested in mission study work to read our editorial in "The Book Shelf" on page 16.

The annual revival at Union (Alamance) will begin the fourth Sunday in July. Rev. Geo. D. Eastes will do the preaching. Services 11:00 A. M. and 2:00 P. M.

The first catalogue of the University of North Carolina was a single sheet about 18x24 inches, and was printed on one side only. The whole faculty, courses given, and full information concerning the University were all given on one sheet. D. Heartt, Hillsboro, N. C. (then Hillsborough) was the printer, according to the imprint. Heartt printed the first issue of THE CHRISTIAN SUN—the whole of the first volume also. The State University was opened in 1795 and THE SUN was started in January 1844. Heartt must have been an old man at the time he prepared the first form of THE CHRISTIAN SUN.

AN INVITATION

Mr. and Mrs. W. Luther Cates request the honor of your presence at the marriage of their daughter, Mabel Petty, to Mr. Dallas Cicero Neese, on the morning of Tuesday, July nineteenth, one thousand nine hundred and twenty-one, at nine o'clock, First Christian church, Burlington, North Carolina

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Private Munson, who saved the "Lost Battalion" was buried July 16, 1921, with more than military honors.

Train for Democracy and you train for Christianity—each stands for service to humanity.

The highest, because it is the most difficult, duty of a citizen is to fight valiantly for his convictions when he is in a minority.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

ON MAKING A WILL

Sometime ago a lady died in another State and in her last will and testament she willed all her property to the Orphanage after the death of her husband. While the estate amounted to only a few thousand dollars, and it may take the greater part of it to support her husband till his death, yet it showed an interest in the work here and a kindly feeling for orphan children.

I often wonder, as I read in the papers where friends of other denominations make provision in their wills for a part of their estate to go to the Orphanage of their choice, when they are through with it, how many of the Christian denomination have thought of this important matter and have placed a clause in their last will and testament making provision for at least a part of their estate to go to the Christian Orphanage. It would be a great blessing to this institution if our people will remember us when they write that important paper.

After nearly two months of continued hot and dry weather and the gardens almost dried up, some fine showers have visited our community. While we have not had a good season, everything looks refreshed and we are hoping and praying that the showers may continue and that we will soon have a good season.

DON'T FORGET THAT WE WANT TO OPEN THE "BABY HOME" AUGUST FIRST. IF YOU WANT TO FURNISH A BED IN THE BUILDING MAIL US A CHECK FOR \$25.00 AND WE WILL BE VERY GRATEFUL TO YOU.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR JULY 20, 1921

Amount Brought Forward\$12,643.54

Sunday School Monthly Offerings

(North Carolina Conference)

Pleasant Ridge (G), \$3.71; New Elam, 2.34; Hines Chapel, 1.75; Wentworth, 5.51; Union Grove, 6.00; Plymouth, 2.90; Six Forks, 3.06; New Lebanon, 1.00; New Lebanon Baraca Class, 1.00; Sanford, 7.05; Shallow Ford, 2.59.

(Eastern Virginia Conference)

Hobson, \$1.60; New Lebanon, 4.00; Wakefield, (for June), 4.18; Berea (Nans), 10.00; Johnson's Grove, 1.06.

(Valley Virginia Conference)

Timber Ridge, \$1.17; Newport, .60; Linville, 1.00; Leaksville, 2.46.

(Georgia and Alabama Conference)

Richland, Ga., \$0.90. Total, \$63.88.

Western Churches

First church, Huntington, Ind., \$19.25.

Special Offerings

Jr. Philathea Class, Suffolk, Va., on support of little girl \$2.50; W. H. Thomas on support of children, 40.00. Total \$42.50.

Children's Home Fund

Mrs. Susie Holland, \$10.00; Mrs. J. W. Fulton, 2.00. Total \$12.00

Total for the week, \$137.63. Grand total, \$12,781.17.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

OUR MOUNTAIN WORK

SUN readers will be interested to know that land has been purchased on which to erect our school near Fancy Gap, Carroll County, Va., and that plans have been drawn and adopted for the building which is to be erected at once.

The house will have two rooms in which to teach during the coming year, which two rooms will cover half the space of the building. The other half will be all in one room the coming year, and will be used on Sundays only for Sunday school and church services. As the work grows it is contemplated to divide this large room into two of equal size with the two to be completed now; thus making a four-room school building. It has been decided by the Executive Commission of the Mission Board to have two teachers the coming year, Miss Iola Hedgepeth as principal, and one assistant to be secured. Miss Hedgepeth, who is leading in the work, declares that the next move must be for a preacher and that the Board should at the earliest possible date now secure a preacher and locate him at or near the school. Miss Hedgepeth has so conducted herself and her school the past year that the time seems ripe for the work of evangelization. There is not a church, and other than ours, not a school in the district. We should have a church and a preacher there now, and as soon as the Board has the money in hand or in sight this most needful thing will be done.

Miss Hedgepeth is now in Carroll county soliciting logs, lumber and labor for the school building, believing that the people there, if properly solicited will furnish the rough lumber and haul the material to the building site as their contribution to a work they are learning to love.

NEED A GREAT PROGRAM

The Church ought to keep constantly before its people some great program. By this means the attention of all the people may be focused upon a needed work, their interest enlisted, and their efforts united. It is the only way by which large numbers can possibly reach their best. We need to learn the lesson of team work in the Church. An army moves together, all its units moving toward the same objective and bent upon the same purpose. A contractor knows how vital it is to his business that every workman shall be employed and that each shall work in harmony with every other workman. Through the Centenary Movement the Church reached its largest service in the mission fields. Through the united revival campaign we had our largest increase in membership. Through the Christian Education Movement we will go far beyond any thing we have ever done for education. Our leaders should see to it that the Church as a whole is always engaged in some great enterprise.—*Central Methodist.*

Rev. J. E. McCauley changes his address from News Ferry, Va., to Halifax, Va., c/o R. D. Thompson.

A Word To The Young People Of The Christian Church

July 15, 1921.

My fortunate Friend:

Yes, I mean fortunate. It is great to be living in this splendid hour, but it is fortunate to be young in such a time and bliss itself to be in the highway of life-preparation.

You are a high school graduate now. In 1910 you entered the first grade with, say nine hundred and ninety-nine others, and just eleven years later your number has dwindled to one hundred and eleven, and but thirty-eight of you will enter college this September, and but fourteen will graduate from College in the class of 1925. One and four-tenths per cent of our people graduate from college, but they fill fifty-nine per cent of the places of leadership and service in our life. True greatness is measured by service. There is nothing comparable to a college education in qualifying high souled youth for service to brother and to God. Do not turn aside from the highway of life-preparation, in which you have now reached a cross-roads, but keep straight ahead till the goal is attained in your graduation.

I am not alone in urging such action upon you. The business men of our nation join me, and they never speak favorably of any course of action from mere sentiment. They look at life from the practical standpoint. Roger W. Babson, the famous statistician, says: "The need of the hour is not more factories or materials, not more railroads or steamships, not more armies or navies, but rather more education based on the plain teachings of Jesus. . . . Religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership."

Charles M. Schwab, the greatest steel maker of history, says: "Today industrial conditions favor the college man."

George M. Reynolds, one of the world's greatest bankers, says: "I would like to impress on boys *GO TO COLLEGE.*"

This list could be almost endlessly prolonged. It is safe to say that our great leaders in industry agree with George W. Perkins that straight thinking is necessary to life-success and that the surest way to that ability is a college education.

In conclusion let me quote for you the testimony of a great world leader as to what besides bringing you success, your college education ought to enable you to do:

"To be at home in all lands and all ages; to count Nature a familiar acquaintance and Art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of one's own; to make friends among the men of one's own age who are to be leaders in all walks of life; to lose oneself in general enthusiasms and co-operate with others for common ends; to learn manners from students who are gentlemen; and so form character under professors who are Christians—These are the returns of a college for the best four years of one's life."

To such a fellowship of the spirit my fortunate friend, I extend you a most cordial invitation. Accept it without reservation. Accept it today.

Sincerely,

W. A. HARPER, *President.*

Elon College, N. C.

CHURCH NEWS

CHILDREN'S DAY AT PLEASANT GROVE, VIRGINIA

Children's Day was held at Pleasant Grove, Virginia, Saturday, July 2. The occasion afforded a delightful time for all those who were present. We had a large crowd, considering the fact that two other churches had Children's Day the same time.

The morning service consisted of a program rendered by the children; which was well done and enjoyed by all present. After the exercise by the children, a short talk was given by the pastor. Among the special features of the program was the music and excellent recitations by the little girls.

At the close of the morning service dinner was served. It was a sumptuous feed and all had a real picnic in keeping with the occasion. The afternoon was given entirely over to the children for play or any thing else that added to the enjoyment of the occasion.

The program was under the supervision of Miss Mabel Farmer, assisted by Miss Florine Farmer. The church, school and parents are grateful to them and all others who rendered service and cooperation to make the day a success; and the occasion a joyous one.

JOSEPH E. McCAULEY,
Pastor

PLEASANT HILL

The services at Pleasant Hill on the first Sunday in July were especially good. Children's Day exercises were held at 10:00 A. M. The attendance was large and an excellent program was rendered. The children acquitted themselves well. It was a joyous and profitable occasion. Every one seemed much pleased with the exercises.

At 11:30 the pastor preached to a large and attentive congregation. At the recess hour a bountiful dinner was served on the ground.

In the afternoon the Pleasant Hill Temperance Society held forth. Dr. W. A. Harper, President of Elon College, the speaker of the afternoon, delivered an interesting and intensive address on Christian Temperance. He

discussed the subject from the viewpoint of elimination, incorporation and utilization. Eliminate the wrong; (an unbeliever) presented his objections to Christianity in a very strong and clever way, but he was answered with point and force. The occasion was full of interest. We are planning to undertake a series of meetings with Rev. A. Victor Lightbourne, as evangelist, beginning September 18. We ask for the prayers of our readers—that a blessed work may be accomplished in the salvation of souls and in the building up of the Church.

P. H. FLEMING.

HOLLAND, VIRGINIA

These hot summer days are making us all feel the depression, but still we are pressing on as best we can. On the third Sunday in June in the afternoon, we had a special service for the ordination of deacons, viz.: A. T. Duke, R. E. Hedgepeth and J. P. Dalton. We had with us Dr. W. W. Staley and Rev. W. M. Jay, who took active parts in the services, Bro. Jay speaking on *The Scriptural Idea of the Deacon* and Dr. Staley spoke on *The Qualifications and Work of the Deacons*. The occasion was full of interest and both speakers made fine impressions, and I am persuaded that the people had much clearer ideas of the work of the deacons than they had before. Indeed that was largely the aim of the service on the occasion, to inform the people of the meaning of the office and work of the deacon in the church. So few people really have any definite idea of the deaconry. Bro. Jay's speech was extemporaneously given. Dr. Staley had his address written and it was secured for THE CHRISTIAN SUN which I hope will appear in this issue. Look it up and give it a careful reading, and then thank Dr. Staley for helping you to a fuller and larger understanding of the qualifications and the duties of the deacon.

The ladies of the Holland Christian church gave a special missionary service recently in which much interest was taken. The exercises consisted of music, recitations and dialogues in which the missionary idea was largely to the front. A silver offering was taken and quite a good sum was given. The occasion was in the interest of the

work of the Woman's Board. In one of the dialogues a heathen Japanese presented his objections to Christianity in a very strong and clever way, but he was answered with point and force. The occasion was full of interest. We are planning to undertake a series of meetings with Rev. A. Victor Lightbourne, as evangelist, beginning September 18. We ask for the prayers of our readers—that a blessed work may be accomplished in the salvation of souls and in the building up of the Church.

Deacon I. A. Luke, the superintendent of our Sunday school, is busy these days, getting ready for the interdenominational County Sunday School Convention of which body he is president. It is to meet on Wednesday, August 31, at Providence church, not far from Suffolk, Va. It is expected that the occasion will be one of unusual interest, and it is hoped that every school in the county will be represented. To gain this end Bro. Luke is working as the days come and go.

The Holland church has given its present pastor and his wife a trip to the Ocean View Chautauqua, July 18-24, with expenses paid by the church. In addition to this favor they have voted the pastor the month of August as a vacation, all of which he gratefully accepts and hopes to get much good out of it for future usefulness, more vigor for both the body and the mind.

At the request of the church I shall remain with them till October 1. I had planned to leave September 1, but October 1, will complete my year. They feel that they would need a pastor specially through September, as that is the month appointed for a protracted meeting. After October 1, I hope to be ready for work elsewhere, if in the good providence of God, there may be work for me to do. The church has appointed a committee to secure and engage a new pastor to begin work as near November 1, as may be at all convenient. We wish they may secure the right man for this field. Deacon I. A. Luke is chairman of the committee. His address is Holland, Va.

At our last communion meeting the fourth Sunday in June the church

presented a morocco bound copy of the New Testament and Psalms to Deacon Eli Daughtrey, as a slight token of their appreciation of long and faithful service as a deacon. He was ordained to the diaconry of the church at Hebron, Isle of Wight County, which later became the Holland Christian church, more than forty years ago, and through all of these years he has maintained a fine record of loyal service. He is now in his eighty-fourth year. When the church was moved from Isle of Wight to Nausemond county, he followed it to its new location and still stands one of its most loyal members and a faithful deacon. Of course, age is making it more difficult for him to be regular in attendance, but his loyalty never swerves to the right or to the left, but onward. God bless the dear old veteran.

J. PRESSLEY BARRETT.

EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION

The fifty-second annual session of the Eastern Virginia Christian Sunday School Convention meets with the Tidewater Sunday School Association July 27-28, sessions having been postponed one week by the Executive Committee. The sessions of the convention will be held in the First Christian church, Norfolk. Delegates will please send their names to J. H. Blanchard, 113 W. 14th St., if they wish entertainment, not later than July 25. The committee will have several of the young men's classes at the various trains Wednesday morning, July 27., to direct delegates to the church.

Fellow delegates, please be prompt to send in your names, please be prompt and punctual at the session and lets make this the best session yet for the glory of God and the cause of religious training.

J. H. BLANCHARD.

Sec'y. Treas. Tidewater S. S. Asso.
113 W. 14th St.

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Eye, Ear, Nose, Throat

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and 2:00 to 5:00 p. m.

Phones: Residence 153; Office 85J

BURLINGTON, NORTH CAROLINA

CALLED HOME

BUTT

Thomas Webb Butt died at his home, Norfolk, Va., June 6, 1921, and was buried at 3:30 o'clock on the afternoon of June 8. Funeral services were conducted at the residence by Rev. J. Pressley Barrett, D. D. Holland, Va., assisted by Rev. R. R. Phelps, rector of St. Paul's Episcopal church, Berkley.

The attendance at the funeral was large and the floral tributes were numerous and beautiful, thus attesting the high esteem in which the deceased was held. Active and honorary pallbearers were: A. S. Jones, W. N. Williamson, Frank P. Williamson, Frank L. Portlock, H. C. Manry, J. J. Parkerson, John Sears, W. J. Heard, J. J. Ottley, Geo. G. Martin, Judge C. W. Coleman, S. L. Slover, D. W. Lindsey, Parke L. Poindester, Nathaniel Beaman, S. W. Lyons, Jr., John W. Jones, James G. Martin, John S. Etheridge, Fred Halstead, James F. Tatem, A. B. Carney and S. W. Wilson.

A FRIEND.

FINCHER

Mrs. Annie Fincher, a loving Christian mother departed this life June 25, 1921, aged 60 years and four days. She leaves to mourn their loss, three children: Mrs. Maud Rainey, T. C. and J. L. Hamilton; also six step-children; O. T. Fincher, A. L. Fincher, J. H. Fincher, J. D. Fincher, Mrs. Mollie Rainey, Mrs. Ola Osborne, and a host of friends. She was a faithful member of North Highland Christian church, and will be greatly missed.

On Tuesday night prior to her death Saturday morning, Sister Fincher testified in prayer service of her great love to God and her neighbors and her readiness to meet her God. Funeral services were conducted by her pastor. May the Lord's blessing rest on the bereaved ones and comfort them in their dark hours. The remains were laid to rest at Gerard Cemetery.

A. H. SHEPPARD.

BUTLER

Mrs. Mattie E. Butler, wife of Benj. F. Butler, was born November 6, 1861, married to Mr. Butler December 4, 1879, and died July 2, 1921. She was twice married; first to Junius Joyner. By this marriage she was the mother of a daughter who died in childhood. By the second marriage she was the mother of four children, two of whom died in infancy. Lola Ethel married J. T. Landing and died without offspring. Lancelot, the son, died at the age of 18 years. This leaves Mr. Butler, who is a brother of Rev. H. H. Butler, alone in his home near Mt. Carmel church where the funeral services of his dear companion were held on July 4 by Revs. W. W. Staley, E. T. Cotten and I. W. Johnson.

Mrs. Butler was a faithful member of Mt. Carmel, had been sorely afflicted for five or six years, and passed out of a suffering body into the "Home of the Soul". The sympathy of the community was expressed by attendance and beautiful flowers.

W. W. STALEY.

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)
Business Regulations

The label on paper or wrapper shows when your subscription will expire. Please renew at least two or three weeks before that time.

Give both your old and new postoffice when asking that your address be changed.

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GOD CARES, DO WE?

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service.

Therefore, ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work.

Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood.

I warn you that it will go hard with you when the Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.—A. J. Gordon.

THE BOOK SHELF

Issued When Convenient by the Office Force.

Volume I

July 20, 1921

Number 6

EDITORIAL

ABOUT MISSION STUDY BOOKS—

A PERSONAL WORD

For some time the Publishing Agent has been endeavoring to supply the various mission study groups with books, and as demands have grown, stock has been increased. Until this year we have filled orders for the regular mission study books only when orders were received because of the uncertainty of the number wanted. Taking into consideration "rush orders" and complaints from Societies that books could be secured promptly, we decided to be governed by the number of books sold last year and supplied to that number. This we did but find ourselves with many books on hand and no orders. Not only this, but several Societies for reasons unknown to us have returned the books, and we have no choice save to give credit. In many instances, we suppose on account of money shortage, only two or three books are being used—the "passing around" method being in vogue.

We figure that the Publishing Agent's Office has never made a dollar on mission study books. The commission on books is usually liberal, but an exception comes when you handle a book on missions. For instance the book on "Bible and Missions" yields a profit of four cents a copy to this office. This is not *net*, and so when postage has been paid on the bill, time and cost of wrapping added, there is a loss.

Our idea of the Publishing Agent's Office is to serve the Church in the way of encouraging more and better reading, and to make money a secondary consideration. Others, however, have a different idea about it and we are obliged to operate at a gain if possible and to cut every possible loss. The handling of mission study books is one item that will have to be elimi-

nated, unless some better arrangement can be had that we have for marketing them.

We would suggest that all Societies have a book supply committee whose business it would be to arrange in advance the number of copies of the mission study book wanted and to place an order for them before the regular study period approaches. We seek the cooperation of the Church in this matter and shall be glad to entertain any suggestion. In the meantime if there are those who desire a copy of either "The Church and the Community" or "Bible and Missions" we will gladly send it from our overstock.

We list four of the mission books below that might be of aid in most any kind of church work:

- The Bible and Missions
- Missionary Education in the Church School.
- Fifty Missionary Heroes.
- The Bright Side and The Other Side.

These books could be used to a great advantage by a Sunday school teacher. They could be made a source of interest to a young men's Bible class, as a special study. As we have said, we are overstocked with these books and can make a very special price on them. Write us if you are interested.

LATEST BOOKS

We are listing below some of the very latest books of the day. We do not have these books in stock now but can get them within two or three days for you.

Latest Fiction

- Bill's Mistake. By Robert Gale Barson
- A story of the California Red Woods.
- In the Claws of the Dragon. By Geo. Soulie de Morant.

It will assist us if customers will mention the number of this issue when ordering

A story of Chinese life and manners.

The Dark Geraldine. By John Furgerson.

A novel of adventure.

A Bridal Trip. By Gilbert Guest.

A story of the West.

Shallow Soil. By Knut Hamsun.

A novel of life in Christiania toward the close of the last century.

Original Sinners. By H. W. Nevison.

Eight short stories.

Old Fighting Days. By E. R. Pumshon

A story of fight and adventure in the days of the threatened Napoleonic invasion of England.

Latest on Science and Sciology

Clouds. By George Aubourne Clarke.

A descriptive, illustrated guide book to the observation and classification of clouds.

Agriculture and Irrigation. By Kinsley D. Doyle.

A statistical and descriptive study of what has been done, agriculturally, in continental and tropical climates.

From Marz to Lenin. By Morris Hill-quiet.

A study, historically, of the present-day problems of the Socialistic movement.

The Federal Administration and the Alien. By Frances Keller.

A supplement to the author's work on "Immigration and the Future." Education and World Citizenship. By James Clerk Maxwell Garnett.

An essay in the science of education. The Labor Movement. By Frank Tannenbaum.

An analysis of the labor movement and a forecast of its outcome.

Tarzan The Terrible. By Edgar Rice Burroughs.

This is the latest Tarzan book—the most amazing and thrilling of them all—a real treat for Tarzan fans.

If there is any book you want and you do not know where to find it, write us and let us help you get it.

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

BURLINGTON, N. C., JULY 27, 1921

NUMBER 30

Cheerfulness

THE EDITOR

CHEERFULNESS is the touchstone of life that sends the note of "good will" along the line. The faculty of it is much to be desired and its effect is always telling. Cheerfulness wins in business, adds to the social life, and is a big counterpart to the religious life. It is light to darkness and sweetness to the bitter end of life; it is an oasis in the desert and the healing balm for many an ill. To practice it is to cultivate that feature of life that will always win its way in the face of the storms of life and the dark valleys of despair.

We salute the person who is cheerful. We look to him for the optimistic views of life and drink of his tonic on every occasion. His smiles drive away our clouds and roll back the gloom of time. Three cheers for the cheerful man! His place is great and his number should be legion.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIAL



"Front Porch" Musings and Meditations

(A Personal Pronoun Editorial)



RESIDENT Harding made famous the expression—"front porch"—by largely conducting his campaign for the Presidency of the United States from his front porch at his Marion, Ohio, home. It is quite natural to think of the incident in carrying on my editorial scribbling these days on my front porch, having been nervously incapacitated some days ago so that I cannot remain long hours in the office or study. I am finding the change worth while.

This Editorial

is a forced affair, I confess, and is the answer to that ever and constant call for "more copy" that no editor ever gets away from long at any time. This forced writing reminds me of the story that Dr. Staley tells on himself. A fellow clergyman was passing the Suffolk church one Sunday night and heard the Doctor addressing his audience in unusual loud tones. Dr. Staley was later taken to task by his fellow minister about the loud preaching. Dr. Staley's explanation was that he was lost in his subject, and was making up by noise. The rambling in this editorial is the make up for thought.

You are not

under any obligation to read this article, or any part of it, and here is a good place for you to stop, unless you prefer to go along and listen to some good jokes and other things.

Talking about Jokes

reminds me of a good one in which those two princes, Drs. J. W. Wellons and D. A. Long are the chief characters. Long went to Pope's Chapel several years ago to hold a revival. Previous work had made it almost impossible for him to make special preparation. The first service was at hand and a text had to be secured. He turned to the pulpit Bible and there found an outline of a sermon left there many years before by Dr. Wellons, once pastor of the church. This relieved the situation, for Dr. Long used the outline. Not only one outline was found, but several; and the story goes that the whole group was adopted by Dr. Long and used during the meeting. Now add this to the story: After each sermon a certain aged member of the congregation would compliment Dr. Long and remark, "That was a fine sermon; I have heard Brother Wellons preach from that same text"

Ministerial Supply

this year is going to be more difficult than in former years, is the verdict of most ministers I have talked to in recent weeks. Several pulpits now being filled will

soon be vacated on account of their occupants going away to the seminary. Elon produced only two men for the ministry from its recent graduating class—and these were already serving churches. The 1922 class of the College has three men scheduled to graduate who will enter ministerial labors. The demand for more men is *far* in excess of the supply. The demand is growing in three ways: Older ministers ceasing to preach, pastorates dividing, and new churches being added. The pastorate plan will always be hindered until we can increase the supply of men for the pulpits.

Talking About Ministers

reminds me that the time is drawing nigh for the Conference Calendar to appear in THE SUN, and then in a few weeks these bodies will begin to meet. But convening does not concern me so much as the need of churches to begin *now* to raise their apportionments. I fear that the church which puts off this important thing until late in the summer or fall will have a difficult time in being able to come up to Conference 100%.

I Have Wanted to

write something about (or against) the prize fight held some days ago in Jersey City, but the words I would like to use are not at my command. The papers reported that the flower of the land was there, but *The Lutheran* remarks that the press did not say what kind of flower. We presume of the wild species. Ninety-two thousand people attended. The gate receipts are estimated at \$1,650,000. The winner received \$300,000.00; the loser \$200,000.00, and the promoter \$600,000.00, while the Federal Government collected \$320,000.00 in taxes. These figures surpass all prize fight receipts in history. Seats cost from \$5.50 to \$50.00 each. There is much shame to all this, but

The Greatest Shame

of all is that the "flower of the land" should turn out in such numbers to watch a slacker fight. Leaving out all other issues, where is our patriotism of four years ago? Does this not bring us *ad nauseam*? The slacker won, too. He won in the visible knock-out, but the man who turns his back in a moral battle is already defeated in the eyes of "other flowers of the land". Shame upon the State of New Jersey for allowing the beastly combat! Shame upon our civilization. God have mercy!

How Long

impressions will last only the great Recorder of time can tell. It was a little more than five years ago—April 26-30, 1916 to be exact—that I attended the National Missionary Congress held in Washington. The addresses of that Congress came out in a 350 page book. But I had the great thoughts in heart and mind. Today I took the volume from the book case and was reviewing some of the things said by such men as John R. Mott, Robert E. Speer, and others of like character and capacity. Then I endeavored to take stock of my own writings, preaching, and teaching since that time, and found that the hearing of these great addresses shaped my thinking in many ways, which augurs that personal

contact with men has more to do with impressions than any other means. This is true of teacher, preacher, and business man. No preacher can afford to isolate himself from the great leaders of his day.

"Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time."

But Speaking About Men

brings to mind a man in the Christian Church whose life has gone out to live in more pulpits than any man among us. Elon has educated nearly all the preachers of the Southern Christian Convention, either directly or indirectly—mostly directly. What man among us in the pulpit that is not preaching directly the interpretations of Elon's Dean of teachers? What man among us has been more faithful, exercised more patience, and borne more hardships in Elon's history than that prince of souls whose name it is needless for me to write, save for the stranger or future historian who may read this page? You cannot separate this man, about whom I am thinking and writing, and Elon College. The name of one includes the other. Modest, gentle and refined! A teacher of teachers: a devotee of the Christian Church; a scholar of the first magnitude, and a man who lives what he teaches. Elon's unnumbered host of students from the first opening day—September 1890—to this good day, greet you, Dr. J. U. Newman.

Nearly Everything

is now being touched by the present financial depression. Business of every kind, churches, schools, orphanages, colleges, and all institutions of their kind are hard hit in many ways. North Carolina has had nineteen bank failures and 500 suicides during the past eight months; Florida has had 314 suicides during the first four months of this year. The situation is deplorable and the outlook is not hopeful. The farmer who brought wood to my back yard today told me that many farmers would not make back their seed wheat, and that no rain had fallen on his farm since May.

Poor Crops

low prices, bad seasons, weak money market, all seem to come together. It takes a big heart, a loyal spirit and abiding faith to stand it. All are touched by these conditions and it should not be humiliating to any individual not to be able to meet his obligations. This is not to put a premium upon the man who cannot meet his debts, but to point out that he is in the same class with nearly all men; that his task is common, and that he must suffer and bear with all. There is nothing to be gained, as I see it, to commit suicide or to give up. *Work, wait, be patient, faithful, painstaking and honest*, are my six points of advice.

A Crisis

is not always the hour of defeat. It is often the hour of triumph—and it should be. God loves a crisis. Israel faced a crisis at the Red Sea, Israel faced a crisis at

Rephidim. It was here that the host expected to find water, but to their distress the streams were dry. How they had hoped! It was the most fertile part of the peninsular, well watered, but no water at a great time of need. Water, however, was miraculously provided. History progresses from crisis to crisis. In health and happiness there is the better day. Let us always look forward to it.

Three Days Ago

I started on these jottings and have been adding to them between rest periods, reading a little, studying, and a little sleeping. When a preacher-editor tries to write he thinks of some sermon thoughts he has worked out, and when he tries to do a little sermon building his mind turns to editorial notes. Here are two thoughts from a sermon of mine that I will pass along, for they are not original nor copyrighted: The heavenly arithmetic runs exactly contrary to the earthly arithmetic. If you desire to use the heavenly arithmetic in *adding* you must consent to *subtract*, and no man increaseth except that he scattereth, and if you would *multiply* you must *divide*. The second thought is that earthly and heavenly physics do not agree. In our earth-view of things we say that the pull is from the top to the bottom, but in heavenly physics the law works the other way, and if you would put the religion of our Christ into a people, begin at the bottom. The placing of any situation in the hands of a few at the top never insures success. "The common people heard Him gladly."

Nothing Has Been

said in THE SUN in recent months concerning an adequate support for pastors. Much has been written about the subject when money was plentiful. I have not changed my mind about the matter and can see very clearly where many churches are suffering because they have not been willing to pay a pastor a sufficient salary to support him and his family. I here refer to the local church, but the Church at large has suffered much because of this weakness. Our College has suffered, and is suffering, from just this sort of thing. I am mindful of what those who oppose my views say about this salary proposition, but I have noticed that it is theory that cannot be developed. The minister and teacher should be free from financial troubles; and unless they are, the result will tell in their work and the public must suffer.

Looking After

the interest of THE SUN is no drudgery to me. It is one unending task, and a work that few can appreciate and understand all its duties, without experience. I am just as eager to see this issue finished as I was the first one committed to my care. My space is now taken, and to each reader, here is a greeting.

And Finally—

this reminiscent, rambling, and disjointed editorial is sent forth with that same hope that each issue of THE SUN bears from me—that hope that homes may be happier, the cause of Christ strengthened, and His will done here among men as it is being done in heaven.

C. B. R.



CONTRIBUTIONS



Sunday School and C. E. Convention of North Carolina Christian Conference

BY REV. J. O. ATKINSON, D. D.

THIS Convention met in third annual session at Reidsville, July 12, at 8 P. M. and after an exceedingly pleasant and profitable session adjourned at 12:30 P. M. July 14, to meet in fourth annual session at Liberty church, Vance County, North Carolina, one year hence.

President C. H. Stephenson was on hand and at the appointed moment the gravel fell, the house was called to order and from the beginning to the closing moment, the "Convention train ran on schedule time." President Stephenson is a "minute-man" and not only begins and closes on time but manages his program as to call every item on time and to create interest and enthusiasm all along the route. After a musical program conducted by President Stephenson and the Raleigh orchestra, the devotional exercises and the address of welcome were in charge of Rev. W. L. Wells, pastor. The response by Rev. J. Vincent Knight of Raleigh finished the complimentary part of the opening and at 8:50 the Convention went into business session. After twenty minutes devoted to routine an address was given by J. O. Atkinson on "Why This Convention?" Following this homes were assigned, announcements made, a few moments of delightful fellowship were enjoyed and the meeting adjourned at ten o'clock.

The Convention was in session at 9 A. M. on the second day, and in the absence of Rev. H. Scholz, who has been the faithful and efficient Secretary for many years, and whose absence all regretted, the devotional service was conducted by Rev. J. V. Knight. The devotions were followed by a very practical and helpful period of "Questions and Answers" by Brother Knight in which many of the members of the Convention took a part. The President's annual address treated of Sunday school work. It dealt practically and most powerfully with the "Why" and "How" of the Sunday school, that is to say why have a Sunday school and what to do if you have one. Among the many helpful and able messages that President Stephenson has brought the Convention during his terms of office, it is no discredit to any former effort to say this surpassed in practical worth and real power any former message. The Convention was deeply moved and voted that the same be put in pamphlet form, if found possible, by the Board of Religious Education, and a copy placed in the hands of every Superintendent of the Convention. At eleven o'clock Rev. F. C. Lester delivered a very timely and helpful address on "Endeavorers—Endeavoring". All of our churches not having Endeavor Societies should have heard this address. Brother Lester is one of our

faithful pastors whose heart is in Christian Endeavor work. Miss Margaret Alston of Henderson, N. C., read a helpful paper on "Loyalty". After some discussion of Christian Endeavor, the morning hour closed.

The Wednesday afternoon session was opened with devotional exercises conducted by Rev. H. Russell Clem of Springfield, Ohio. Brother Clem in a few striking sentences called attention of the Convention to the fact that our churches and schools are using martial music rather than music that helps worship and devotion. This is a thought well worthy of the consideration of all as the songs we sing have much to do with the thought and attitude of the time. After a business session, departmental reports were made on Cradle Roll, Primary, Intermediate, Adult and Home Departments. Prof. L. L. Vaughn of the A. & E. College, Raleigh, conducted a very suggestive period of "Questions and Answers" on problems directly facing Sunday school workers. These "Questions and Answer" periods with printed questions handed out to all members of the Convention and asked and answered either by the leaders of someone called upon brought out many of the problems that Superintendents and teachers and workers have to face and were found exceedingly helpful throughout the Convention. Three such periods during the Convention were conducted with wonderful profit to all. Rev. C. B. Riddle, editor of THE CHRISTIAN SUN spoke to the point in giving to the Convention "Seven Essentials of a Teacher" and Rev. G. O. Lankford, D. D., inspired the Convention with an exceedingly practical and able address "The Responsibility of the Church—Teaching". After a business session, Dr. N. G. Newman, Elon College, N. C., at 4:40 P. M., delivered an able address on "Be That Ye May Do". The adjournment was at 5 o'clock.

The grand climax of the Convention was reached at the fourth service of the Convention Wednesday evening when the spacious auditorium of our Reidsville church was practically filled with delegates and interested visitors. The excellent program began with a musical program of thirty minutes in which the Raleigh orchestra led and delighted the Convention. There were also several instrumental and vocal solos. Many were heard to say that the life of the Convention was the Raleigh orchestra and one who attends this Convention regrets that all our Conventions have not an orchestra to inject life and vivacity into the sessions. The first speaker of the evening was Miss Lucy M. Eldredge, our Field Secretary of Religious Education, who is just beginning her work in this capacity and who spoke to the Convention on "The Work As I See It". In this address Miss Eldredge gave to the Convention something of the platform on which she appears as our Field Worker, the program that she expects in some measure worked out and the great desire of her heart for the Sunday schools and


Christian Endeavor Societies of the Southern Christian Convention. She lays down a splendid program of activity and sets the standard high and we who know her have the faith to believe that she will see in a few months much of her excellent program in actual execution. Her address was a great delight to all present. Brother J. Byrd Ellington, the faithful treasurer of the Convention, spoke briefly on "Individual Activity" in which it was shown that every individual has his part in carrying forward every good work. J. O. Atkinson delivered an address on "The Sunday School Bearing Witness" in which it was shown that there are four ways along which the Sunday school can in reality bear witness; (1) By making a survey of the moral and spiritual conditions of the community; (2) By putting on in the Sunday school a missionary program from time to time which has to do with the moral and spiritual conditions at home, in the state, in the nation and unto the uttermost parts; (3) By teaching and inculcating in the minds of youth the method of Christian stewardship, and (4) By establishing a missionary library or supplying the schools with missionary books and journals. The remainder of the evening was devoted to the Christian Orphanage and was in charge of Superintendent and Mrs. Chas. D. Johnston. Mrs. Johnston with three of her class singers gave to the audience a sample of the work that is being done at the Orphanage and Brother Johnston in an exceedingly helpful manner laid before the Convention the present status and the methods of the Orphanage, calling his address "A New Day for the Orphanage". Bro. Johnston convinced his hearers that a new day had really dawned in our Orphanage life, and following his address an offering was taken amounting to \$126.47, in cash and subscriptions.

The fifth and closing session Thursday was filled with much business routine, many reports and addresses. The devotional period was conducted by Rev. F. C. Lester, Rev. Stanley C. Harrell of Durham read a report on "Music"; Dr. N. G. Newman on "Co-operation"; Prof. L. L. Vaughn on "Literature"; Mr. P. T. Hines sent in a report, which was read on "Organization and Expansion"; Dr. J. O. Atkinson read the report on "Missions". Miss Bessie I. Holt, Secretary on "Our Board of Religious Education", and Miss Susie Riddick on "Finance". Mr. D. W. Sims, Secretary of the North Carolina Sunday School Association, delivered an address on "Some Essentials of a Progressive Sunday School." Rev. Stanley C. Harrell on "Teachers and Sunday School Teachers" and President W. A. Harper on "An Adequate Program of Religious Education". These three addresses, coming at the close of the Convention, all gave food for thought and brought the delegates to a realization of the great task as well as the many problems of the Sunday school and Endeavor workers. The Convention endorsed the action of the Board of Religious Education in putting an all-time Field Secretary in the field and congratulated the Board on securing the services of Miss Eldredge, and appropriated to the Board all Convention funds, except \$25.00, after current expenses of

the Convention were paid and also ratified the action of the Convention in adopting an adequate program of religious education.

Mr. C. H. Stephenson is to serve the Convention the coming year as President, Miss Bessie I. Holt, as Recording Secretary, Miss Lucy M. Eldredge as General Secretary and Mr. J. Byrd Ellington, as Treasurer. The people of Reidsville were most cordial in their hospitality and the stay of the delegates and visitors was made most happy.

SUFFOLK LETTER

HE Woman's Home and Foreign Missionary Society of the Suffolk Christian church has over *two hundred* members and is doing a fine work. As the Men and Millions campaign placed the emphasis of importance on MEN, it may be said that the largest asset in this society is the WOMEN as compared with their liberal contributions to the cause of missions. Recently the President, Mrs. John King, conceived the idea of a joint meeting of her society, the Girl's Missionary Society, and the Men's Christian-Business Association, a society in the church composed entirely of men and recently organized. For this joint meeting she invited L. Prettow Holland, a young attorney and son of Col. E. E. Holland, to deliver an address. It was a great meeting for a local church.

Soon after the close of the world war, young Holland visited China under very favorable circumstances. He had a university friend in China who welcomed him and gave him the advantage of his knowledge of China by reason of his residence in that great and ancient nation. His address was, therefore, on China as a mission field.

Mr. Holland is a member of the church, a willing speaker on religious topics, and a chip from the old block of Congressman Holland oratory. His address was, therefore, informing, inspiring, at times eloquent and gave the personal touch of one who had entered China's great temples, great cities, and acquainted himself with her great religions. The ancient peoples struggling after what the whole race has *felt*—the need of God—had developed great ideas and reverence, and constructed a system, called Confucianism, that enabled their *thought* while it failed to reveal to their hearts the true God. Christianity can give them what they sought for thousands of years. The conversion of China would mean the conversion of the world. Mr. Holland's address was listened to by these three societies with rapt attention, grateful appreciation, and spiritual profit.

This bit of local activity in one church is not given so much for its denominational importance, as it is to suggest the value of lay-service. Almost any local church can find young men and young women who can render good public service in the way of address. Mr. Holland is a young lawyer who is willing to give time and care in preparation for public addresses in the interest of the Kingdom. There is latent lay-talent scattered all over our Zion that could be brought into active service by invitation. A church that has emphasized lay-rights from its foundation has been slow to develop its laymen and this

is the only way to develop a great church. Great rulers never develop a great national life; autocracy does not compare with democracy in the development of a great *people*. America has put a new spirit into the nations. Revolutions may be necessary to plant the seeds of a greater spirit and larger life among the nations; but it will come by the slow process of the activity of the peoples. When the Christian Endeavor Society proclaimed its slogan of "A Saloonless Nation by 1920", the wet world laughed, and the dry world sighed; but it came. And now that that same organization of *young people*, with eighteen million members has proclaimed a "Warless World by 1923", the military advocates will laugh, and the peace advocates will sigh; but history will tell us the results. We look to the young workers for the salvation of the world.

W. W. STALEY.

ELON LETTER

In April 1921 D. Peter Ainslie of Baltimore sent me an address he had delivered in Union Seminary, New York City, urging the abolition of denominational colleges. He asked me to write him my opinion. I sent my answer as this week's **Elon Letter**.

"Dr. Peter Ainslie,
Baltimore, Md.

Dear Dr. Ainslie:—

"I have read with appreciation and interest your excellent, challenging discussion of "Has The Denominational School a Place in Present Day Education?" You are right in your position that the denominational college is a stronghold of denominational life. The very reason however that impels you to oppose the denominational college is in the mind of its supporters the chief necessity for it. I have had some experience in soliciting funds for such a school and I know that the great majority of givers to education are influenced by their desire to see their own conception of Christian truth propagated. What you regard as a weakness, the plain men and women of the churches regard as the highest virtue. The issue is clearly drawn. They want the thing you oppose, and for the very reason you oppose it.

"What you really object to is denominationalism, or to be perfectly frank, sectarianism. You have discovered too that the great majority of the denominational colleges are not sectarian in their teaching any more. What you really plead for is the "inter-denominationalizing" of Christian education. Can this really come while we have denominations, except in rare instances? Ought we not rather to strike hard at the very heart of the trouble? The denominational college is merely a symptom of denominationalism, as is the church proper. The quack physician treats symptoms. The real physician diagnoses the case and applies his remedy to the underlying cause. Our disease is denominationalism. The Master Himself has prescribed the cure. We read it in John 17:21. We cannot cure the ills of the denominational college while the festering sore, the cancerous growth of denominationalism afflicts the body of Christ. And when denominationalism has been cured in the reunion of Christ's disciples, even as He prayed, then the

denominational college will have become the Christian college, for which there will ever be need under a civil government requiring the absolute separation of Church and State.

"We have seen the vindication of the claims of Christian education in the moral and spiritual collapse of the German educational system. Somewhere in our institutional life must be located an agency that quickens the heart of emerging manhood and womanhood with the highest idealism, an idealism that will fruit in altruistic service. We have confidence, based on experience, to believe that the Christian college is able to be that agency. If so be, we dare not eliminate it from our program of saving influences for the life-equipment of youth. As earnestly as I deprecate denominational education, I am persuaded even it is preferable to the education based on mere scholarship and patriotism to the exclusion of God from the curriculum. If this be narrowness, make the most of it. I would rather be narrow than so broad as to lose sight of the greatest personage conceivable. Ignorance, utter illiteracy, would be preferable to learning so orientated. But happily we are not forced to accept either alternative of this dilemma. We can reject sectarianism and atheism both in the organization of the truly ideal educational system. We can reject them for that noblest conception of all—Christian education.

"How? By putting forth every effort possible to cure the evils of denominationalism. The prescription will be progressively applied, because the patient is in no mood to take the medicine except in broken doses. What I mean is that groups of denominations very closely akin in origin and aim and method should begin to unite, with the goal of ultimate union for all denominations kept constantly in the consciousness and Iso before the conscience. As these related bodies merge, their colleges would also unite. Through this process we may hopefully expect to heal our disunion in less time than we have expended in its multiform development.

"What we must achieve is Christian union. When it has come, Christian education will also have come. Were we to abolish denominational colleges overnight, they would immediately spring up again from the same cause that has produced them. They are the product of denominationalism, not its cause. The coming of true Christian education, what you so aptly in your discussion call complete education, waits on the answering of Christ's prayer for the oneness of His followers. We dare not destroy the good there is in denominational colleges till we have made sure the best awaits us in a united Christendom functioning educationally in truly Christian colleges, yielding their complete equipment for life and its obligations."

W. A. HARPER.

SELF

I remember hearing someone say, not so long ago, that if Christ had done one thing in His life for a selfish purpose He would not have been the Messiah. I feel very impressively that God is ready to use men (or the man), who will fully surrender, in a special way. I am

more and more convinced that if we are to bear fruit in His name, we must let him do the leading. Christ said to the disciples (or to the fishermen) when He called them "follow me and I will make you fishers of men."

The days that are ahead are going to be testing times for the Gospel of Jesus Christ. Someone will have to hold it up in a special way, if it is to be carried to the people in its truth and simplicity.

Of late, even as never before, my earnest desire and prayer to God is that self, in my own life, may be completely destroyed and that God might have His way. I am tired and sick of self for I know it, at all times, fails in the service of God. So I resign and ask Him to take charge and let me follow. I ask each reader of these few words to ask himself or herself, "have I surrendered self entirely, fully and completely?"

ELISHA BRADSHAW.

A NEW DAY FOR ELON

Dr. W. A. Harper is on the field, and on the job, if he thinks "The Church's System of Education" is the policy to pursue, then I am for endorsing the whole "budget of effort."

Dr. Harper, while servant of all, is surely our Commanding Officer with reference to the success of Elon College. We are in the fight to win. If our Commanding Officer calls for a man from each Sunday school, then we should send that man post haste to Elon, or stand a court martial trial for non-performance of duty.

The Southern Christian Convention is behind Dr. Harper. He in turn is behind us pushing and in front of us trying to lead us.

Here we go! Four hundred for Elon this September. Every state, every Conference, every church, send a student. May the new day help every home to send a student—then we will have our 400.

B. F. BLACK.

SHOULD BE ACCEPTED

I heartily endorse the system of education planned lined by the Board of Education of the Southern Christian Convention and believe that the plans should be accepted by every church in the Southern Christian Convention.

T. J. HOLLAND.

RESOLUTIONS

First: That the Board of Religious Education hereby endorses the Church's System of Education as outlined by the Board of Education of the Southern Christian Convention.

BESSIE I. HOLT, *Secretary*.

Second: That we commend the plan of the Elon College authorities in seeking the cooperation of the Sunday school in the enrollment of new students and giving each school credit for results obtained.

BESSIE I. HOLT, *Secretary*.

The above resolutions have been adopted by a correspondence vote of the Board.

W. T. WALTERS, *Chairman*

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

MISSIONGRAMS—NUMBER THREE

Wilson P. Minton

Rev. C. P. Garman landed at Victoria, B. C. from the steamship Empress of Russia, July 11. He comes for his regular furlough and has joined his family who have been at Saranac Lake, N. Y., for the past year. After a good rest Bro. Garman hopes to be able to take some school work in further preparation for his work in Tokyo. Upon landing he wired that he had bought land for the new mission home just before starting. We have had no further particulars but this news means that we are now in possession of land for both the mission home and the night school and kindergarten buildings at Naka Shibuya. In view of the extreme difficulty to secure land anywhere in Japan we are rejoicing that our mission has been so successful. Brother Garman has worked especially hard in trying to bring this about, and he will work equally as hard when the buildings are put up. The Garmans plan to return to their work after the usual year's furlough.

Reports from our mission force in Japan are to the effect that the recent annual meeting of the mission was the most progressive and the most constructive ever held. This seems to be the unanimous verdict of those present. Far-reaching plans were launched that ought to materially strengthen our work there.

The Japanese churches show a fine year's work accomplished. A commendable increase in local church support is shown, which is always a good sign of greater activity in the oriental church. We rejoice with our Japanese brethren in what they have been able to do.

Our new missionaries are rapidly taking up the work and we are already beginning to depend upon them for a good share of real missionary service. After September first the McKnights will be located at Sendai. This change has come a year sooner than was at first intended, but it was found that Brother McKnight would have to secure private instruction in Language next year owing to the fact that the other members of his class had in one way or another dropped out. He can secure the private instruction as well at Sendai and at the same time will be acquainting himself with his future field of labor. He is also acting as treasurer of the mission for the time being and he is doing the work in excellent style. With Mrs. McKnight in charge of the Sendai home and Brother McKnight at his task, we predict great things in the Sendai district under their consecrated leadership.

The Woodworths will return to Tokyo in the fall where they will of course plunge into the work they formerly engaged in before going to Sendai. They are so well known and loved in Tokyo and especially in the Azabu district that we shall soon be getting reports of their many activities there in the school and in the church.

As Mrs. Woodworth so nicely puts it "Miss Stacey has emerged." She is now a full fledged missionary and her work is growing by leaps. She hopes in the fall to be located in a little house within reach of both Shibuya and Oji where she will have a big hand in the conduct of the kindergarten work in those important fields. She just recently visited the kindergarten at Moka and in a fine way she is linking herself up with the work among women and children. She expects to have a young Japanese woman associated with her and knowing of their mutual friendship we make the safe guess that they will have many happy and useful experiences together.

The annual convention of the missions working in Porto Rico was recently held. We have not yet had report from there but expect to hear as soon as our workers, several of whom attended, return to their fields of labor.

In spite of Miss Williams' weak physical condition, she has been going right ahead with her work at Salinas. She has been receiving loyal support from our missionary societies in this country for which she is very grateful. Pray for her constantly.

We have added a new worker to our native force in Porto Rico, Rev. Ojeda who will have charge of the work at Santa Isabel where Brother Martin has been working so effectively. We understand that he is well qualified for the work both theoretically and from practical experience and we wish him great success in his new field.

Brother and Sister Martin have been resting quietly for a few weeks in and near Darlington, Ind. Mrs. Martin improves slowly. She needs our continued prayers for her complete recovery. Brother Martin has been doing some effective work, speaking at churches in the Western Indiana Conference but he should not be called upon too heavily as yet until he has had more rest.

DON'T FOGET TO MAIL YOUR CHECK FOR \$25.00 FOR ONE BED IN THE "BABY HOME". THINK OF THE HAPPINESS AND THE JOY YOU WILL BRING TO THE PRECIOUS LITTLE CHILD THAT SLEEPS IN THE BED YOU FURNISH.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR JULY 27, 1921
Amount Brought Forward \$12,781.17

Children's Offerings
 Dorothy Moore, \$0.25; Virginia Johnson, .10.
Sunday School Monthly Offerings
 (North Carolina Conference)
 Shallow Well, \$2.17; Eure's (Offering taken at Children's Day Exercise), 5.00; Burlington, 44.65; Pleasant Grove (Va.) for May and June, 4.00; Long's Chapel, .77; Chapel Hill 2.00; Bethel, 3.30; Graham, 2.26; Berea 3.12; Piney Plains 6.40; Parks Cross Roads 2.25; Bethlehem 2.61; Damascus 16.55; Mt. Auburn, 19.00.

(Eastern Virginia Conference)
 Newport News (for May and June), \$10.73; Suffolk, 25.00; Wyndron, 3.39; First church, Portsmouth, 3.00; St. Paul's church Wyoming, 5.00.

(Valley Virginia Conference)
 New Hope, \$1.74; Antioch (for June and July), 5.74; Wood's Chapel, 1.00.

(Georgia and Alabama Conference)
 Wadley, Ala. \$2.13. Total \$171.81.

Furnishing New Building
 Mrs. J. A. Scott, Harrisonburg, Va. (one bed) \$25.00; Woman's Missionary Society, People's church, Dover, Del., 25.00. Total, \$50.00.

Children's Home Fund
 Mrs. S. C. Farmer, News Ferry, Va., \$1.00; Class No. 2, Dendron S. S., Va., 5.50; Edna Smith, Raleigh, N. C., 1.00; Members the Acorn Bible Class of Waverly S. S. \$1.00 each as follows: F. J. Brittle, D. W. Hartz, B. E. Livesay, M. D. Livesay, J. B. Little, B. E. White, Garland Gray, H. A. Ford, G. R. Faison, E. A. Raines, R. E. Holdsmith, Jas. L. Poster. Total for class, \$12.00. Total \$19.50.

Special Offerings
 Lawrence S. Holt, \$300.00; Subscriptions made at the N. C. & C. E. Convention, Reidsville, N. C. as follows: Dr. J. O. Atkinson, \$5.00; Mr. J. H. Walker, 5.00; Palm St. Baraca Class, 5.00; Cash offering, 15.47; Total subscribed, 30.47; J. H. Jones (on support of children) 30.00. Total \$360.47.
 Total for the week, \$602.13. Grand total, \$13,383.30.

CHILDREN'S LETTERS

Dear Uncle Charley: I am sending my dues for July. I had a big time last night. I went to Ocean View and marched with my Sunday school class. We had lots of children and I think our church had as many as any church. Don't you think that is fine? Love to you and the children.—*Virginia Johnson, Portsmouth, Va.*

I wish I could have gone with your Sunday school to Ocean View. I enjoy the water.—"*Uncle Charley*".

Dear Uncle Charley: I have been waiting a long time to write you haven't I? Enclosed find 25 cents for this and last month's offering. How are all of the orphans? I hope they are well. I have two of my cousins visiting me now and I am expecting three more next week. We will have quite a number of girls and boys to play with then, won't we? With much love.—*Dorothy Moore, Chuckatuck, Va.*

I know you enjoy having your little consins visit you. I feel sure you will have a good time.—"*Uncle Charley*".

THE CHRISTIAN ORPHANAGE
Elon College, N. C.

SUPERINTENDENT'S LETTER

Saturday, July 16, was a very happy day for the children at the Orphanage. The Sunday school from Union Ridge, Alamance County, held its picnic on the Orphanage grounds and invited the Orphanage family to dinner with the children. The day was clear and pleasant and everybody had a good time. Rev. P. H. Fleming, their pastor, came over and enjoyed the day with us. It is always a treat to the children to have Sunday schools hold their picnics here.

We have plenty of shade; plenty of ice water (on picnic days); plenty of house room in case of rain; nice grounds for the children to play on. We will try to make you happy while here.

THE OBSERVATORY

J. E. MASSEY

RARITAN VERSUS VERSAILLES

With the increasing doubt and lack of confidence in the late treaty of peace between this country and Germany, signed by the President at Raritan (N. J.) July 2, once more the pulse of public opinion points to reconsideration of the Treaty of Versailles. "The fact is," according to a diplomatic correspondent of the *New York Times*, "that the latter Treaty is the solitary avenue of approach to the solution of our international problems. Like truth crushed to earth this fact rises again and again."

"Strife and not peace" is the meaning of the peace resolution signed at Raritan, voiced by the editors of such journals as the *New York World*, the *Springfield Republican*, and *Louisville Courier-Journal*. The *Republican* says: "The recent pact is the strongest method of making peace, especially by a victorious power, known in history."

The good points of the new resolution have been pointed out as "paving a way for more German trade", permitting the withdrawal of 15,000 American troops in the army of occupation on the Rhine. Says the *New York Herald*, "It makes possible the complete resumption of friendly relations by the appointment of consuls, and issuance of passports, to be followed by exchange of ambassadors when a decision has been reached as to the signing of formal peace treaties." Though it may be a "makeshift" in the estimation of two of its Republican defenders, at least it clears away a "certain amount of wartime debris".

On the other hand it is more forcefully argued by Democrats and Republicans alike (excepting the irreconciliables) that predictions that the Peace Resolution will spur German trade will come to nothing. Declares *The News Record*, New York's oldest trade journal, "the declaration of peace alters only the political situation, not the economic or financial". We make a separate peace with Germany, yet before Germany can put it in force, she will have to obtain the permission from the Allies, who have grounded their past and present actions in European affairs in the Treaty of Versailles. This treaty, though it was turned down by the Senate after much elaboration, will be the one we shall ultimately sign, is the opinion of leading political thinkers throughout the country. Any other treaty, according to the *Brooklyn Eagle*, "is a troublemaker and betrayer of principle".

IN GETTING DISARMAMENT UNDERWAY

Now that Japan has consented to send delegates to a conference proposed to be held in the United States in the near future, the paramount problem is to keep things

going in the right direction—of disarmament without unnecessary side-stepping. Irrelevant matters should be discarded at once.

Says the *New York World*: "Japan's way of approving President Harding's proposal for the conference need not cause overmuch perturbation. On the contrary the silence of Japan as to the suggestion that the discussion include Pacific and Far Eastern problems may serve as a salutary reminder to President Harding and every one else that the primary purpose of the proposed conference is the limitation of armaments and that other subjects should be discussed only as they prove necessary or inevitable in the pursuit of the paramount object."

Begin with the point and stick to the point should be practiced by every nation to assemble in the conference. They would be less likely to have that feeling if the nations represented had each cordially agreed to discuss anything and everything under the sun that could be dragged in as remotely related to disarmament.

The World again says: "Get the conference started as a disarmament conference. Then once the discussion is under way, neither Japan nor any other participant will find it expedient to disappoint the hopes of its people by blocking or sidetracking the main purpose."

FRENCH ECONOMIC REVIVAL SEEN

In view of the importance of French exports to America, the tariff deliberations of the government are a matter of material interest to France. A higher American tariff will tend to decrease trade with the United States. M. Deor, French Minister of Commerce, in an interview a few days ago with a correspondent of the *New York Times* called attention to the fact that France was establishing an open market for wheat and petroleum, which are American exports, and reviewed the state of French trade with the United States.

"Although the period of unrest which followed the war is not yet closed," he said, "and the resumption of commercial exchanges is not fully established, we can, nevertheless, notice indications of an economic revival."

An expert of the Ministry gave the following details: "Our exports to America have particularly increased lately, and for a great variety of products. If we compare for instance, the total French exports of America for the first four months of 1920 and 1921 we shall see that this total, which in 1919 was only 141,699,000 francs, reached 587,838,000 francs in 1920 and 564,383,000 francs in 1921. Exports in silk and floss have increased almost ten fold from 1920 to 1921. An important rise in the amount of cotton goods has also taken place. Many exports unheard of during the past two years are adding to an increasing exchange between the two countries."

Since July 19, 1921, Japan has manifested more interest in the disarmament conference and her negotiations with this country have apparently assumed a more active phase. Both the state department at Washington and the Japanese embassy have about completed their surveys of the situation preliminary for the next step in the negotiations.

THE HOUR OF WORSHIP

THE CHRISTIAN CLIMAX

In a recent sermon which has reached our desk, the minister calls attention to familiar words in the fortieth chapter of Isaiah, declaring that those who wait on the Lord shall renew their strength, mounting up with wings as eagles, running and not weary, walking and not faint. He lays stress on the order—soaring, running, walking. Is it an anti-climax? In most thought, yes. For the Christian faith, no. For "the true Christian finds his climax in the commonplace."

Of course, life is for the most part commonplace. Its dramatic moments are rare, and if they continued they would in turn become commonplace. Probably even presidents think of a first reception with a certain zest of anticipation; certainly they think of the last one with relief as closing a wearisome order. Some people have a strange affinity for the dramatic and are always having striking things happen to them. But an analysis of what actually occurred often reveals that its most dramatic features are in the telling. Even for the most enthusiastic and adventurous, life is principally a repetition of the commonplace. If, therefore, Christianity at its best is a life, it may expect to find its climax in the condition that life finds most common.

This is not, however, the way in which everybody thinks of Christianity. For some, it is essentially a series of explosive experiences, a kind of leaping from mountaintop to mountaintop. Time in the valleys is felt to be lost time. Hours of isolation or of communion, intense experiences of the divine presence, dedications that open the heavens and reveal God near and loving, conferences that bring together people of a similar and devout mind—these are the real experiences of the Christian life which make its humdrum endurable. Indeed, in the thought of such believers, if life were all it ought to be, there would be no break in these high experiences. In public meetings and in private confessions, doleful acknowledgement is made of failure to maintain this rare relationship. The popular song speaks of "living on the mountain" and "living by the fountain" as a permanent experience.

All the while it is noticeable that most of life has to be given to commonplaces even when religion is conceived in these exceptional terms. The everyday task has to be done in order to have time and opportunity to get to the exceptional occasions. It is not uncommon to have witness borne in the high-level conferences that one has worked all winter in order to be able to spend these weeks or days with the brethren. The defect of the estimate is not in its esteem of these high experiences but in its exclusion of all Christian reality from the lowly ones. It is highly Christian to be on the mountaintop of the summer conference, but it is also deeply Christian

to be in the office and classroom and factory getting ready for that experience or putting to practice what was learned from it.

Perhaps the matter can be brought to focus by asking whether a Christian has his exceptional experiences for their own sake or for the sake of the humdrum order which will follow them. Attention has often been called to the fact that in the Christian scheme the day of rest comes at the opening of the week rather than at its close, with the implication that it looks forward, whereas the older Sabbath looks backward. The Christian has his Sabbath because he is to have six days of wear and tear when he will need the strength accumulated in his repose. His week is not for his Sabbath; instead, his Sabbath is for his week. Peter would have had booths on the mountain for a further stay, but the mountain exists for the plain, not the plain for the mountain. The dazzling glory dies away, but the enduring grace irradiates the plain. The climax is in the commonplace, not in the exceptional.

At the very heart of the Christian faith this proves true. There is only one redeeming cross—the cross of Christ Himself. But when the power of the saved life comes to man he is at once called to take up his own cross daily and follow. The daily cross is the result of the unique cross. Biographers cannot reproduce the ordinary, daily grind. They are compelled to record the brilliant spots of endurance. They slip in quiet expressions which tell their readers that "the following year was uneventful, merely filled with the regular round of work", or "here he settled down for some months at his regular work," as though the story must hasten on to some further dramatic occurrence. But everybody who knows life realizes that the demand of these uneventful years is serious and straining.

The great events are soaring upon wings as eagles; they are running without weariness. But most of the days of life and just plain walking without fainting. The sight of the Calvary cross sends men away thrilled, but the vision realizes itself in the daily cross which is the badge of the follower.—*The Continent*.

HOUSEKEEPER AND NURSE NEEDED

We will need a housekeeper who has had experience in managing boarding houses and understands dietetics. Salary will be made satisfactory.

We will need a trained nurse also, to be resident nurse in the College dormitories. Salary will be satisfactorily arranged.

These ladies should be from thirty to fifty years of age and without families to live with them.

We prefer to use members of the Christian Church in these positions.

W. A. HARPER.

Elton College, N. C.

WORLD HAPPENINGS

MASONIC MONUMENT AT VERDUN

On July 18, 1921, it was learned that a Masonic monument would be erected at Verdun and that an American sculptor, Cecil Howard, had been chosen over all the sculptors of France to design the great monument.

SOUTH'S BUSINESS MEN TO MEET IN GREENSBORO

On July 19, 1921, Mr. E. P. Wharton, of Greensboro, N. C., president of the North Carolina division of the Southern Tariff Association and President of the Greensboro National Bank, called a congress of representatives of Southern industries to meet in Greensboro, N. C., August 15-16.

DEMOCRACY AND CHRISTIANITY

Just before the recent war the people of America began to talk Democracy and we entered the war "To make the world safe for Democracy". All through the war that was our cry.

Democracy and Christianity. Is there a difference between the two? When we train for Christianity it is our purpose to teach the individual to so act that his conduct will mean the most to humanity, that is, we train for service to be rendered to our fellowman.

That is the part of a democratic nation, then, if it is the part of a democratic nation, it is the part of a Christian nation.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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THE BULLETIN

Rev. T. J. Green, who assisted in a meeting at Long's Chapel last week, called at THE SUN office on Thursday. We regret our absence, and our failure to see him.

Dr. D. A. Long preached for our Graham congregation last Sunday, filling the appointment of THE SUN'S Editor, who was unable to fill the engagement.

"Uncle" Wellons, who has been feeble for some days, is now better. He continues his reading, abiding interest in everything pertaining to his denomination, and rejoices in the love and friendship of his wide circle of friends.

Rev. J. W. Holt, who has been confined to his room for some time, is now able to be about again. He reports a fine meeting at Bethlehem. The meeting started on Sunday, July 17 and closed Thursday night, following.

AN APPRECIATED LETTER

Dear Brother Riddle:

I must say that outside the Book itself, I do not think I ever saw as much Gospel, the kind most needed today, in so little space as your front page editorial of this week entitled "Negatives".

God bless you and yours.

Fraternally,

B. J. HOWARD.

Chapel Hill, N. C., July 23, 1921

Editorial Note: It is for the sake of the subject that we admit the above note of praise.—C. B. R.

STEWARDSHIP SECTION

CHRISTIAN STEWARDSHIP

(I Cor. 9:17.)

By Rev. J. Hammond Dutton

(Pastor United Brethren Ch., Dayton, O.)

Proper giving is a matter of affection, not of conscience. It is of grace rather than of law. From the heart rather than of the hand must come the stewardship that pleases the Father and makes the exercise a means of grace, growth and godliness. "God so loved that he gave." God's children must also love that they give.

The stewardship idea has grown. Once it referred only to money. Now it embraces all with which God has entrusted us—life, truth and possessions. To render to him a good account of the use we have made of the life, the gospel and the possessions which he has committed to us, is stewardship. Love is the fulfilling of the law. Whatever God's requirements are, he has a just right to his claims. If God asks all, who could deny him that which is his own? He gave all, He owns all. "Ye are not your own." If it seems hard that God demands an accurate accounting and return, it is only that our greed has warped our conception of God. God does require of all his children a title of money, not that He needs it, but that we need to give it. It is part of our salvation to be saved from greediness. God does require fidelity in spreading the glorious news of a redemption as broad as the blight of sin; not that He has no other means of telling the world of his love, but it is a part of our salvation to be saved from slothfulness. God does require that our lives be yielded to him in loving service, not that He is in need of life; He is the source of life; but it is a part of our salvation to be saved from selfishness.

The ordinary or common method of enforcing or inducing Christians to practice stewardship, i. e., the Drive. The solicitation. The objective without stewarding, etc., is little less than begging in God's name for the thing we wish to accomplish, many times to satisfy personal ambitions, but for which we have no adequate appeal apart from linking it to the sacred cause of God. This method has and

ever will put the church upon the rock. It blights the spiritual life and strains the victim's loyalty to the cause. Christian stewardship is a thing controlled from within and not from without. No gift ever blessed that did not spring from a grateful heart and take the heart with it.

How, then, is this motive for proper stewardship to be revived and made intense enough to produce adequate resources for the work of God? One word will answer; by bringing Christian people to full and proper appreciation of the character and goodness of God. From a life made pious by knowledge of, and devotion to, God will flow abundant and above all the needs of the kingdom. It is absolutely impossible for one who truly loves God with all his heart, soul and mind, to be stingy or slothful in giving. As God fills his heart, money will fill the coffers. No tainted money comes from such a devoted saint. No false or feeble effort in spreading the gospel nor will the life be yielded in a stunted manner.

DID SHE GO?

During the Winona Lake School of Missions, a few summers ago, at a little twilight meeting with the missionaries on the Hillside, a woman of beautiful presence and of strong and persuasive personality was introduced as the sister of J. Campbell White, and she and her husband both spoke, telling of their work in the foreign field. Their field was China. Some of us soon forgot the name of Mr. and Mrs. W. R. Stewart, but we remembered those splendid messages coming from the sister and the brother-in-law of J. Campbell White. One is indeed ignorant of the active missionary forces at work in the world today, who does not know something of the work of Doctor White.

But perhaps we do not all know why Doctor White is having such a victorious life. The story is short. *The Missionary Review of the World* told it something like this:

Into the heart of a young teacher in a country school came the impulse to "Go into all the world and preach the gospel." Barriers seemed to rise about her to prevent her going. She became the heart of a new American home, and eventually the

mother of six stirring boys and girls. As each new life came into her home, she consecrated that life to God. In spite of obstacles, she realized her ideal of a Christian education for each one of them.

The eldest son is Wilbert W. White, of New York, whose influence as a missionary and as the founder of the Bible Teachers' Training School is felt throughout the mission stations of every land.

The eldest daughter is Mrs. Compton. She and her husband spent years in frontier Home Mission service in Nebraska and Montana.

Mrs. John R. Mott is the second daughter. Through her wide missionary influence and through the missionary statesmanship of Dr. Mott, the students and the Christian leaders of the entire world have felt the touch of that little home in Ohio.

In China, the other daughter, Mrs. W. R. Stewart, is proclaiming tidings of salvation working with her husband, Mr. W. R. Stewart, of the Y. M. C. A. force in China.

This quiet mother never addressed an audience in her life, but perhaps no other man in America has ever stirred as many a nation of their world obligation as has her second son, J. Campbell White, formerly a missionary in India, and later the first General Secretary of the Laymen's Missionary Movement of the United States and Canada. He is now giving his life to sounding the call for Life Recruits.

As one by one her children gave their lives to missionary service, the mother said to each one, "Long before you knew anything about it, I gave you to God for His service." So their mother, while remaining all of her life in the United States of America, has gone into all the world.

"THINK IT OVER"

Of every two infants in the world one first sees light in heathen Asia: To what instruction is it born?

Of every two brides one offers her vows there: To what affection is she destined?

Of every two families one spreads its table there: What love unites their circle?

Of every two widows one is lamenting there: What consolation will sooth her?

Of every two orphan girls one is wandering there: What charities protect her?

Of every two wounded consciences one is trembling there: What balm, what physician, does it know?

Of every two that die one is departing there: What is his hope for the future? (Give these questions to your pupils and let them "think it over" and answer.)

A DIVIDED CHURCH

Is it well to say, "Charity begins at home" about the time an offering for foreign missions is to be taken?

Is it spiritual and Christian economy to argue that until the local work is well established it is folly to ask the church to give for missions, especially for foreign missions?

In 1832 the Baptists of Indiana separated on missions and anti-missions lines, each division numbering about 3,000.

In 1882 fifty years later, the anti-mission Baptist still numbered about 3,000, while the missionary Baptist had increased to 37,000.

In 1836, the Miami Baptist Association of Ohio divided on missions and anti-missions lines. Nineteen churches with 742 members excluded six churches with 441 members, for having the missionary spirit.

In 1888, fifty-two years later, the nineteen anti-mission churches had decreased to five (one has since died), the 742 members had decreased to 151, and not one of these churches had as many members as in 1836. But the six missionary churches had increased to 65, and the 441 members had increased to 7,212.

In 1840, the Baptist of North Carolina separated on missions and anti-missions lines, the missionary Baptist numbering about 24,000 and the anti-missions, 12,000. Fifty years later, in 1890, the anti-mission Baptist of the state were still about 12,000 but the missionary Baptist had increased to 300,000. Facts speak louder than words. "There is that withholdeth more than is meet, but it tendeth to poverty."

Christ's most emphatic command, and His one farewell command was "Go ye into all the world," and He has never yet given progress and power to a church, a Sunday school or a people, who ignored or disobeyed that command.

HOW OUR MONEY IS SPENT

Miss Edith Strauss, head of the Woman's Activities in the High Cost of Living Investigation being conducted by the Department of Justice, is authority for the figures showing the amount spent in the United States for luxuries. The total amount spent annually for candy is \$1,000,000,000; for chewing gum, \$50,000,000; for soft drinks, \$350,000,000; for perfumes and cosmetics, \$750,000,000; for furs, \$300,000,000; for violet soaps, \$400,000,000 and for pianos, organs and phonographs \$250,000,000. Tobacco users spend \$2,110,000,000 for their weed. While automobiles cannot strictly be classed as luxuries, \$2,000,000,000 annually is expended in this direction. Is religious work receiving a reasonable share of America's wealth?

THE CALL OF THE MOUNTAIN FOLKS THIRTY MILLIONS IN THE SUNDAY SCHOOLS

Here we have a class of people with as good blood and ancestry as the most pedigreed aristocrat. Get out your American histories and refresh your minds as to the early settlers in the mountain regions of Kentucky, Tennessee, North Carolina and West Virginia. You will find the present ignorance and illiteracy due, not to mental deficiencies, but to an isolation from all things pertaining to civilization. Most of these people are pitifully poor. They have been unable to eke out more than the scantiest living from these rugged hills. Not many of them have traveled far enough from their own little cabins to have even seen a train. Is it any wonder we used to read of family feuds? If we had no interests beyond ourselves and our kin, and neighbor Brown and his kin, we might enjoy a feud to relieve the monotony. These mountaineers, once the way is shown them and made possible for them, are quick to take advantage of Christian and educational training. Moreover, removed from their home surroundings, they bring into more sophisticated society genuineness and stability of character.

Since various organizations have been studying the mountain people and their condition, much has been done to awaken an interest in them. Elementary schools and churches have been built, and preachers and teachers have consecrated their lives to this work, yet large numbers of these people have not been reached. The schools which have been established are in session only three or four months a year. They are so few and far between that the students who can attend have to walk great distances, sometimes as far as ten miles. Church services are irregular, not often more than once a month, the preachers usually being men of limited education.—**Sue R. Staley.**

Our own Christian training school for the mountaineers is in Carroll County, Virginia. We are now erecting a comfortable and commodious school building which can also be used for Sunday school and church services on Sundays.

A UNIQUE CHURCH

There is a non-denominational church in California with about 2,200 members that supports 23 missionaries on the foreign field, in addition to all its activities at home. This church is only five years old and has no organizations other than the Sunday school and Christian Endeavor Society. The members make no pledges, conduct no church fairs or sales; have no banquets or movies, but there is spiritual life, Bible teaching, Christian fellowship and devoted service. It is the "Church of the Open Door" in Los Angeles.—**Exchange**

The notable gains that have been reported by the Sunday schools in various parts of the world in recent years are noted by the denominational press with deep satisfaction. Owing to the disturbances caused by the war, it was impossible to obtain complete statistical reports before the International Sunday School Convention in Tokyo, and estimates, based on the best information available, had to be made in some cases. The total enrollment at the time of the Zurich Convention, in 1913, was 29,848,041. In spite of the great loss incident to the war years, the present figures show a decided increase, except in Europe and Oceania. Notable gains have been made in Central and South America, Asia, and Africa. The increase for North America was more than 2,000,000. The statistics for North America were those gathered in 1918, and since that time there has been a marked increase in the membership of the Sunday school.

The latest statistics compiled by W. G. Landis, Statistical Secretary of the World's Sunday School Association are as follows: (for the whole world), Number of Sunday schools, 287,426; Number of officers and teachers, 2,586,825; Number pupils, 27,709,706; Total enrollment, 30,296,351. Of this number, North America has an enrollment of 18,762,581; Europe 8,623,629; Asia 1,379,860; South America 162,344; Africa 706,225. The whole world's enrollment in Sunday schools is less than one-third the population of the U. S.; and not one person in five is enrolled in any Sunday school.

'WHY?'

Why should we give money to save heathen abroad, when there are so many heathen at home?

There are some other WHYS equally logical.

Why should I give money to save those in other parts of this country when there are needy ones in my own state?

WHY should I give for those in other parts of the state when there are needy ones in my own town?

WHY should I give to the poor of the town when my own church needs money?

WHY should I give money to the church when my own family wishes to have it?

WHY should I give to my family what I might spend on myself?

WHY?—Because I am a Christian, not a heathen—that's why.

"Worry never made any one happy, nor has fear ever won a battle."

CHURCH NEWS

NOTICE!

It is my present intention to move to my home at Morrisville, N. C., this fall. I shall be glad to communicate with any church, within reasonable distance of that place, that desires my services as pastor.

G. J. GREEN.

Stem, N. C.

BEREA (NORFOLK)

On Saturday afternoon, July 2, 1921, our third quarterly conference for the present year convened and was called to order by our new pastor, Rev. W. C. Hook. Brother Hook presided with such gracefulness and ease, one would have thought that he had, had many years of experience in that kind of service. The business was transacted in harmony, good will and very satisfactory. In discussing some matters of interest, Bro. Hook offered several suggestions that were timely and very helpful.

This scribe living about ten miles from his church decided to spend the night with one of our loyal deacons, Bro. K. S. Gammon, he is also our very efficient treasurer. He and his excellent wife are lovingly united in good works for the cause of their Lord. It is a pleasure to be in the home of such consecrated followers of the Lamb.

Sunday morning the Sunday school was well attended and much interest manifested. Bro. W. F. Hodges is the devoted and consecrated superintendent. After school and just before preaching the audience was delighted and very much impressed by a solo from Miss Marion Lee Newman daughter of Dr. N. G. Newman. Bro. Hook's sermon for the morning was very interesting, thoughtful and inspiring. His subject was, "Who is Jesus?" In answering this question he gave the testimonials of many of the most noted characters of the New Testament that had come in touch with Jesus (while in the flesh) and received from Him His loving favors and divine blessings. After preaching, the Lord's supper was administered. In consideration of some remarks of Bro. M. W. Hall referring to

the mission of the disciples and their Lord when this supper was instituted. Bro. Hook asked all to take the bread and retain it in their hand until all were served and then eat together, likewise the cup. This plan seemed to make the emblems more solemn and impressive, drawing us in a closer, sweeter relationship to Jesus, who commanded that we do this in memory of Him.

M. W. HOLLOWELL.

A FEW WORDS FROM DENDRON, VA.

Last Sunday night, July 10, some of our girls from the Young People's Missionary Society rendered a very interesting and helpful program. Besides special music there were two numbers, "A Chinese Hospital" and a "Young Maid who went into all the World". An offering was made for missions.

The second Sunday night in June there were splendid Children's Day exercises by members of the Sunday school.

On the third Sunday night in June there was a good program rendered at New Lebanon, consisting of Children's Day and missionary exercises, after which an offering was made for missions.

The young people at Union have reorganized their Missionary Society and have decided to have their meetings second Sunday nights.

The Sunday school at Burton's Grove had a picnic on the church lawn last Tuesday afternoon. There was ice cream and cake in abundance. When all had been served the pastor delivered a short address from the church steps.

The Young People's Missionary Society of Wakefield is showing signs of new life after giving a few of the interested ones a bit of deep concern for its welfare.

The six weeks' drought in this section has been broken by refreshing showers of blessing for which all seem to be grateful.

W. D. HARWARD.

Dendron, Va., July 14, 1921.

HOME COMING SERVICE

A Home-Coming Service will be held at the Holy Neck Christian church on the fifth Sunday of July. An all day program has been ar-

ranged, with dinner on the grounds. It is earnestly desired that every member of the church, resident and non resident, will be in attendance at these services. What a day of fellowship, renewing of acquaintances, and making new ones, that will be! Don't miss it.

You will rejoice to meet those men who preached the word to you in former days and who will bring you a helpful and inspiring message on this occasion. I refer to Drs. J. P. Barrett, N. G. Newman, C. H. Rowland and Rev. B. F. Black.

Come—Welcome.

W. M. JAY, *Pastor*

NEWS FROM ROSEMONT CHURCH

Though we have been silent for a long time is no reason we are idle—from it.

The first of March our pastor, Rev. G. O. Lankford, left us having accepted a call from Burlington, N. C. We were without a pastor until the first of June when Rev. W. C. Hook came to us.

He is fast winning his way into our hearts with his pleasing personality and willingness to undertake anything for the upbuilding of God's Kingdom.

During these three pastorless months the members worked all the harder that our church might not dwindle. On several occasions ministers from various churches filled the pulpit which were greatly appreciated, while at other times our deacons officiated.

Our Wednesday evening prayer meetings are usually very largely attended and with great enthusiasm.

It was suggested a revival would be beneficial towards making us active and stronger spiritually, but without a pastor whom could we get? Mr. Lightbourne and Mr. Davis were secured to the gratification of all. With Mr. Lightbourne's attractive way and earnestness in his preaching and Mr. Davis' most wonderful piano playing, the building was filled to its utmost seating capacity each evening. Mr. Lightbourne in requesting our co-operation asked that we hold cottage prayer meetings daily. The total number persons taking part in the 29 prayer meetings were 495.

The revival closed having had a large number of professions and re-consecrations with 25 new additions to the church and \$406.00 raised.

We are greatly interested in Missions. One Sunday in each month we give to missions and one Sunday to the Orphanage.

On July 12, our Sunday school gave a picnic at Ocean Park, Princess Anne Co., Va., where we went by trolley and automobile with lunch baskets and plenty of ice cream. We hardly knew which we enjoyed the more the "eats" or the surf bathing.

Soon after Mr. and Mrs. Hook's arrival, the members gave them a reception, at which time eight persons, each representing a department of the church welcomed them with appropriate remarks. After Mr. Morgan's charge to the members and Mr. Poythress' to the pastor, refreshments were served, after which each left having spent a very enjoyable evening.

MRS. H. E. ROANE.

MT. AUBURN

The protracted meeting at Mt. Auburn, Warren County, N. C., closed Thursday, July 14. There were four accessions to the membership. Rev. J. Pressley Barrett, D. D., was with us and pleased the people by the well prepared and earnestly delivered sermons. Prof. H. Scholz was also with us and preached one very instructive sermon.

The church at Mt. Auburn will, I believe, faithfully and promptly redeem all of her pledges to our College, and comply with all requests of the Conference and Convention. The Sunday school, of which Deacon J. A. Kimball is superintendent, will try to do all that is possible in inducing young men and women, who are prepared, to enter Elon College.

The writer declined a call to serve as pastor of this church for next year. I would, if desired, accept a church for full time where I could live with the people I served.

D. A. LONG.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

SOLEMN VOWS

JOHNSTON-WICKER

A marriage of much interest was celebrated at the parsonage of the First Christian church, Raleigh, N. C., on Wednesday, June 22, 1921 at 3:30 P. M. The contracting parties were Mr. Chas. D. Johnston, and Mrs. Effie Mae Wicker, both of Elon College, N. C.

Mr. Johnston became Superintendent of the Christian Orphanage, Elon College, N. C., five years ago, and has filled the place with great acceptance, winning for himself a warm place in the hearts of thousands of his Church.

Mrs. Johnston, as well as her husband, has been eminently connected with the Christian Orphanage. She has held the place of head matron for a period of six years, and like her husband, has, by her very efficient work with the children, won her way into the hearts of the whole Church.

The words that made the couple one were read by Rev. J. Vincent Knight, pastor of the First Christian church, Raleigh, who used the beautiful ring ceremony.

Immediately after the ceremony, Mr. and Mrs. Johnston left on Southern train 139, for Asheville and points West for a ten days trip, after which time they will reside at Elon College, N. C. Their many friends will rejoice at this happy and most fitting union, and will wish them long years of success and happiness in their great work for humanity.

J. VINCENT KNIGHT.

CALLED HOME

HARRIS

Sister Lodema Harris departed this life May 22, 1921 at the age of sixty-four years. She leaves to mourn their loss her husband, Deacon J. H. Harris, and a host of friends.

She was a faithful member of Pope's Chapel, having come to that church from the M. E. Church. Funeral services conducted by the writer. She was laid to rest in the church cemetery.

Brother Harris has the sympathy of the brotherhood.

B. F. BLACK.

POWELL

Miss Mattie Powell died May 29, 1921 at the home of her sister, near Philadelphia, Pa. She was fifty years of age and had been sick but ashort time.

She was a member of Ebenezer M. E. church, near Franklinton, N. C. Here she was laid to rest. Services at the grave by the writer.

Sister Powell was a faithful Christian woman and loved by all who knew her. She leaves to mourn their loss one brother, A. S. Powell of Franklinton, N. C., and three sisters, Mrs. A. H. Evans, Mrs. A. C. Burden of Franklinton, N. C., and Mrs. S. J. Gill of Philadelphia, Pa., and many friends. There were many beautiful flowers placed on the grave.

B. F. BLACK.

REPORT OF THE CONDITION OF The Elon Banking and Trust Co., at Elon College in the State of North Carolina, at the close of business June 30, 1921.

RESOURCES

Loans and Discounts	\$22,141.18
Demand Loans	6,167.66
Overdrafts, secured, \$346.59;	
unsecured, \$273.14	619.73
U. S. Bonds and Liberty Bonds..	1,150.00
All other Stocks, Bonds, and Mort-	
gages	2,500.00
Federal Reserve Bank, Bonds held	
for Conversion	450.00
Banking Houses, \$4,000.00; Furni-	
ture and Fixtures, \$3,001.47..	7,001.47
Cash Items held over 24 hours..	240.87
from Banks, Bankers, and Trust	
Companies	3,056.52
Cash Items held over 24 hours ..	240.87
Checks for clearing	118.40
Liability of Bank to Stockholders	1,501.88
Total	\$44,947.71

LIABILITIES

Capital Stock paid in	\$ 8,350.00
Liberty Bond Account	153.00
Bond Conversion Account	450.00
Bills Payable	10,000.00
Deposits subject to check	14,380.36
Cashier's Checks outstanding ..	601.84
Certified Checks	15.50
Time Certificates of Deposit, Due	
on or after 30 days	10,472.01
Accrued Interest due depositors	280.00
Collections	245.00
Total	\$44,947.71

State of North Carolina—County of Alamance, July 9, 1921, I, Marie Riddick, Cashier of the above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARIE RIDDICK, Cashier

Correct—Attest:

MARION C. JACKSON,
S. W. CADDELL,
W. P. LAWRENCE,

Directors.

Subscribed and sworn to before me, this 9th day of July, 1921.

MARION C. JACKSON, N. P.

THE BOOK SHELF

Issued When Convenient by the Office Force.

Volume I

July 27, 1921

Number 10

EDITORIAL

MORE ABOUT "THE BOOK SHELF"

AS we have said before in talking about the purpose of "The Book Shelf", the purpose of this page is to keep before our readers a list of books in which we feel they will be interested. And while our primary object is to supply patrons with church books—books for Sunday school work and church supplies of all kinds, we do not expect to stick solely to that. We hope to make "The Book Shelf" a reader's guide in every way and we want our readers to let us recommend to them the books of today that are really worthwhile, whether they be books of religion, science, or fiction. We believe any book that will stimulate the reader to higher thought, higher deeds and higher ambition, is good.

This is the class of books we want you to read; they are the kind of books we want to recommend to you and will recommend to you. We not only want to encourage our constituency to read these books, but we want our people to do more reading. It is not only a joy to read but it is very beneficial. Reading increases our capacity for thinking—it is the most economical way of obtaining the thoughts of other men and it makes us more able to meet the problems of every day life. The concentrated reader is the man who moves up to the highest rung on the ladder of success. If you do not read your Sunday school lesson, can you discuss it intelligently? So it is in all subjects, if you do not read on them, can you discuss them intelligently?

"The Book Shelf" then, is to be a reader's guide. We invite special attention to this page because we are listing the very latest books out. When we do not have them in stock we can obtain them for you within a short time. It is our purpose to publish a list of this nature from time to time. Give attention to this page, and we

will help you keep up with the latest books on science, religion and fiction. And we, therefore, hope to serve you—our readers.

BOOKS

Books rule the world. As Robinson Crusoe has sent many a spirited youth from the safe footing of dry land, in quest of adventures on the unstable element, so I believe can the influence of every volume be traced in its effects on a peculiar tribe of followers, to whom it has been given an impulse in someone or other of the thousand paths of life. There are those who have shaped their character according to the stage advice annually doled out in the appendix of an almanac; and a select few have had their souls fired with heroic daring, by perusal of bold achievements of Thomas Thumb. Wherever a book happens there falls a spark which anything but death can put out. Every man looks into a book as he looks into his glass to adjust his opinions, and smooth down some rough spot on the face of his character. A book is a sort of philosopher, whom we can face to chat wherever we choose, and draw from him an oracle without a fee; whom, as we bring fresh and warm from the book-shop, we tuck under our arm as a wife or a bosom-erony; and, retreating with it into some snug corner, hold agreeable uninterrupted gossip.

(The above was copied some time ago by THE SUN'S Editor, from Volume I, Number I, of the *Morning Herald*, New York, Dated Wednesday, May 6, 1835.)

When Egypt Went Broke. By Holman Day

A romance of a small town in New England. It is a wholeheartedly funny story as amusing as it is unusual.

It will assist us if customers will mention the number of this issue when ordering

LATEST BOOKS

These books are listed separately under their respective heads.

Church Books

Vocations Within The Church. By Leonidas W. Crawford.

This volume has a two-fold purpose, to help young people find the right vocation and to help the Church find the right workers. The following list of chapter titles represents the scope:

- I. The Choosing of a Vocation.
- II. The Financial Measure of a Vocation
- III. The World's Work and Workers
- IV. The Church and Its Work.
- V. The Church Organized for Work
- VI. The Ministry of Preaching
- VII. The Ministry of Education
- VIII. The Ministry of Education (Continued)
- IX. The Medical Ministry of The Church
- X. The Church a Publisher
- IX. The Social Ministry of the Church in Home Lands
- XII. The Social Ministry in Foreign Fields

Price \$1.35.

Pastor's Manual for Bible Readings.

E. T. Hiscox, D. D. Cloth 75 cts.

The Pastor's Diary. Prepared by A. P. Hughes.

The demand for a handy vest-pocket volume that would combine diary, church record, and a pastor's manual features has been steadily growing. This volume will supply the need. Vest pocket size, flexible keratol, 50 cts.

Fiction

Rainey Week. By Eleanor Hallowell Abbott.

The story of a group of people who spend a week at a lonely country house by the seashore.

Torchlight. By Leonie Aminoff

A story of the Napoleonic war. The title capitally figures the scenes with which the author deals—the French Revolution and the Terror.

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

BURLINGTON, N. C., AUGUST 3, 192

NUMBER 31

The Way To Disarm

THE EDITOR

ONE of the best ways to accomplish anything is to begin at the bottom and work toward the top. The subject of disarmament seems to concern itself with reducing of war machinery and turning soldiers back to civilian life. That is good, but there is a feature aside from this; a feature that may seem little, but one that cannot go unnoticed without harm to the bigger program and larger discussion. This feature is the disarming of private citizens. Weapons that kill are carried by the thousands and men continue to use these things to kill men regardless of the law. This is the basis of blood thirst; and so long as we allow men to carry private arms for revenge, nations will continue to pile high mounds of ammunition and build huge guns. The private citizen must disarm and increase his confidence in his fellowman. The nation is the individual idea enlarged, and that which concerns the individual concerns the nation—and that which is taught and lived by the individual will be found in the heart of the nation.

Disarm at home, and so let the education that it must take to finish the job begin with the masses who love peace. Let individuals set the example for the nation.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS



MAKING THE CHURCH ATTRACTIVE

Repeatedly we have made mention of the necessity of keeping the cemetery, the church yard, and the church building attractive. Many are the times we have gone into a church to be greeted by an odor due to improper ventilation. Then as we ascended to the pulpit, there was found dust on furniture, Bible, desk, and all. Every minister who has had this experience knows that such a condition takes about 50% from the sermon. Imagine a preacher trying to preach on "The Clean Life" in such a place. (Well, that might be the place to preach it.)

There is another scene: The church yard beautiful, the building opened early and properly ventilated, the pews clean, song books free from dust, pulpit furniture clean, the presence of flowers, and a general tidiness that is apparent. Preach—why, sir, if you cannot do it here, there is something wrong with the text, or other conditions, and not the house.

Our worthy and able exchange, *The Herald of Gospel Liberty*, in a recent issue carried an editorial on "A Study in Cause and Effect", discussing the same thing of honoring God's house by keeping it decent. *The Herald* puts the situation after this fashion: "God simply cannot and will not bless any church that continues to worship in an old shabby, poverty-stricken building in the midst of a prosperous, up-to-date village or farming community. Just so long as the Israelites were living in tents in the wilderness, the old tabernacle was a sufficient house for God's worship. But when the time came that the nation was rich and prosperous, it was made very plain and very positive that God no longer could use that old tabernacle as the instrument of His work. They must build Him a temple in keeping with their own changed conditions. Anything less than that could not receive His blessing. The same great spiritual law holds true today. Just so long as our country was new, and poverty was general, and the people in rural communities were struggling to clear their land and put their farms in shape to feed the world, God could look with happy complacency upon the type of church building which then was common in these districts. For the churches were buildings equally good, and many times better, than the homes of the members. But now when the log houses are no more, and the chickens no longer roost in trees but have comfortable buildings of their own, and even cattle and the pigs do not lie out in the weather but are housed in expensive and comfortable quarters, God simply cannot pour out the fullness of His blessing upon any church whose members devote to His worship a building less modern than that which most of them have erected for their animals."

EX-PASTORS

To speak in terms of an ex-pastor is to speak of practically every minister, for nearly every one of them has served more than one charge. The Latin *ex* means out and it should be taken for exactly what it means when we speak of an ex-pastor. It is the pastor who is out of a certain charge—his work being closed there and the responsibility left with the local church and the incoming pastor, if one has been secured.

And occasionally there comes upon the surface certain rustling of leaves, troubling of the waters, etc., that make no few of us feel that some do not stick very close to their Latin or at least have ceased to remember that *ex* means out. Occasionally there is some going back and either directly or indirectly stirring up trouble.

We could go along and say many things in favor of the ex-pastor and possibly could point out more than a dozen ways in which he can help his successor and render most valuable aid to the congregation which he is leaving. We believe, however, that we will say this and close on the subject: When a pastor leaves a charge he should leave it. If he has any advice to give, give it to the present pastor on the field, or to the Board of Deacons in writing, leaving the giving of this advice until it has been asked of him. For an ex-pastor to cause trouble and confusion in a community or congregation is unkind, ungentlemanly and un-Christian.

LET THE CHURCH REMOVE IT

Here is a cause and criticism that the Church should remove. Let us illustrate in this way: The other day we stood in the office of one of the largest printing establishments in the State. In looking over some work, notice was taken that little church printing was being done. We made inquiry in such a way as to find out *why*, for we knew that the house had in other days made a specialty of church printing. The superintendent plainly told us that his house no longer took in denominational work, and even avoided all school work possible. "Dealing with the average church committee or board is very unsatisfactory", remarked the business man. "You never know just when you will get your money." he continued.

This man had reference to no one denomination, but to the class of work in general.

We pass this instance along, not as a jab at the Church, (though we have known hundreds of cases to justify the action of this business firm) but to remind committees, boards, Conferences, Conventions, and similar church officials that the more business they can put into their work means a name for the cause of church people everywhere.

THE COMMUNITY MAID

There is in every community a maid—and in some, more than one. Whether they deserve it or not, they have been labeled as "old maids". In their behalf we

deny the charge and attach to them such names as these: "Sisters in Waiting", "Afternoon Sisters", "Unclaimed Blessings", "Perpetual Youths".

But in all sincerity there is the sober thought that many of these noble women, regardless of what you call them, have done more for education, morals, and right living than many who control banks and bonds. There is the school mistress who has held a big part in the education of nearly every child of the community. She deserves to be honored and crowned by the best that her community can give. She may be, after years of toil, unable to keep the wolf away from the door or to dress half so well as hundreds whose brains she has started toward a fruitful service.

If this "maid of honor" in your community, has helped to educate you or your children, enshrine her in your heart as one of the greatest women of the land, for she is. Not only this, but let her know that you appreciate her. You may be enjoying a success traceable to her unnumbered hours in the school room. Honor to whom honor is due!

RALLY OF THE CHRISTIAN CHURCH

(Christian Endeavor World, July 28)

The denominational rally of the Christian Church was the largest, the most enthusiastic, and was pronounced the best ever held by them at any World's or International Convention.

Five brief addresses were enjoyed by those present. These were "Christian Endeavor Deepening the Devotional Life," Rev. Ralph G. English, Albany, New York"; "Christian Endeavor and the Evangelistic Programme," Rev. J. F. Morgan, Norfolk, Va.; "Christian Endeavor Aiding in Christianizing the Intellectual Life," Rev. F. E. Roekwell, Albany, Mo.; "Christian Endeavor and the Great Commission," Miss Frieda Kirkendall; "Christian Endeavor and Stewardship of Self and Substance," Rev. A. E. Kemp, D. D., Troy, Ohio.

The addresses were all of a high order, glowing with enthusiasm, burning with earnestness, intensely practical, forward looking.

The rally closed by the singing of the Christian Endeavor Forward Movement Crusade rally song composed by Rev. A. B. Kendall, D. D., secretary of the Christian Endeavor Board of the Christian Church, and repeating the Mizpah benediction.

REACHING THE MASSES IN A UNIQUE WAY

(We have read the message below with much interest and pass it along to our pastors as a suggestion.—C. B. R.)

Central Presbyterian church, Denton, Texas, A. Reilly Copeland, pastor, has a unique way of reaching the masses with the gospel.

The church has placed literature bags in prominent places throughout the city and elsewhere. These bags have thirty pockets each, and are filled with the best tracts that teach spiritual, patriotic and educational truths.

For instance, in Denton, these bags are placed in the church, Sunday school annex, schools, (two state colleges), city hall, central office, court house, barber shops, hotels, cafes, mills and the depot.

In addition to this, Central church has these bags in the depots along the railroads out of Denton, and plan soon to extend the work as funds permit. Funds are secured in a very simple manner. Mr. E. Hugh Egan, a layman of Denton, is chairman of the work, and all offerings are strictly voluntary. This means free will in spirit as well as in name. Most of the funds come from members of the church, yet it is left open to anyone who is interested in this program of the work.

Mr. Copeland says it is marvelous how all classes read these tracts in great quantities. He thinks it is the most effective and the most economical form of evangelism known to the church today.

As this is an age of propaganda, it is a timely suggestion to pastors and churchmen to avail themselves of this method of gospeling, which carries on night and day. Only evangelical tracts are used. The work is non-sectarian.

Anyone desiring information as to how to put on the tract work, may write the Denton pastor, who will cheerfully give particulars concerning it.

Several large publications in America and elsewhere have given news articles of this work as it is being carried on by this church. Since then, quite a number of people in the United States have written the pastor about it.

In addition to the spiritual, patriotic, and educational features of the tracts, the church announcements can be attractively displayed on the space at top of literature bags, thus making a permanent ad for the church doing the work. The beautiful green canvas bag looks well anywhere.

Central Presbyterian church also has a free book table in the vestibule supplied with an assortment of the best ten leading subjects. These books are also paid for by voluntary offerings from those interested.

There are two book tables near the main entrance, loaded with a large assortment of orthodox books with printed prices on outside of covers. One can select books desired and leave money in the plate.

By these methods, the sermons and the church's ministry are increased a hundred fold.

WHO EMPTIED THE BOTTLES?


New York City's recent anti-prohibition parade has been the means of much comment. One of the things carried by the paraders was a lot of empty bottles. William Jennings Bryan speaking before the World's Christian Endeavor Convention recently held in the same city told who emptied the bottles. He said: "If those people who carried empty bottles in that parade had come here they would have found the people who emptied the bottles they carried."



CONTRIBUTIONS



ELON LETTER

O much has been asked me relative to the "Y. C. C." of which I am a member and the proud teacher, that I have decided to print the constitution and by-laws in *The Sun*, with the hope that similar organizations for our young men may come to other communities with blessings such as we have enjoyed and confidently anticipate will continue.

The "Y. C. C." proceeds on the sound basis that all life is religious and that the Church is under obligation to provide for every department of life. Athletics, reading, outings of various kinds, indoor games, music, eats, and study of religious topics together with debating and discussion on current topics, all of these it esteems to be with the scope of religion. The boys also attend the North Carolina Conference Sunday School and Christian Endeavor Convention.

We are working hard on our problem, and we are enjoying ourselves tremendously.

The Constitution and By-Laws follow:

CONSTITUTION OF THE Y. C. C., ELON COLLEGE

Preamble

We, the young men of the Elon College community, feeling the need of closer cooperation in order to insure a broader fellowship and more adequate expression of personality, do hereby associate ourselves in a club for social, recreational and religious purposes.

Article 1. The name of this organization shall be the Y. C. C.

Article 2. The purpose of this club shall be that set forth in the preamble of this constitution.

Article 3. The club shall have president, vice president, secretary-treasurer, team captains and managers for the various sports, social secretary, Sunday school teacher, Headquarters Secretary, and such other officers as the club may from time to time decide.

Article 4. All officers shall be elected by the Club in regular session and shall hold office for a period of six months or until their successors are elected.

Article 5. These officers shall have the duties usually prescribed for their respective positions by Roberts rules of Order, and the Intercollegiate Athletic Rules.

Article 6. Any young man of good character having his home within the town of Elon College may be elected to membership in the Club. This does not apply to charter members.

Any resident of Elon College twenty-one years of age and of good moral character may be elected to honorary membership.

Article 7. The Club shall maintain Athletic teams in the various sports in season, have regular social events under the direction of the social secretary, conduct a Sunday school class weekly in connection with the Citizens Sunday school, and maintain a headquarters room for reading, lounging, indoor games, and include any other activity that may from time to time be added.

Article 8. This constitution may be amended by a two-thirds vote of the club after two weeks notice. By-Laws may be passed by a majority vote of those present in any session.

BY-LAWS OF THE Y. C. C.

1. Fifty per cent of the members enrolled shall constitute a quorum for the transaction of business.

2. A business session shall be held preceeding each social event, and at such time as may be called by the President.

3. The Club in all its activities shall be supported by social voluntary contributions. An offering shall be taken at the regular social meetings.

4. At each regular event two members will be asked by the social secretary to provide a simple feed, and one member to give a five minutes talk on some current topic of general interest, the person to be appointed by the president.

5. At such times as the Club may direct by vote, young ladies with chaperone shall be invited to join with the Club in social events.

6. No debt shall be incurred for the Club by any member, unless the Club shall in advance have voted on the same.

7. Athletic uniforms and personal equipment for athletics will be furnished by the individual participating in the respective sport.

8. Candidates for membership must be proposed at one meeting and elected at the next. A single negative vote will exclude any one proposed for membership. The election shall be by ballot.


9. No member of the Boy Scouts can be elected to membership till he has been honorably discharged from the Scouts for six months.

10. The headquarters room is for members only, and for their especially invited guests.

11. Dancing, profanity or vulgarity, games of chance of every kind, drinking alcoholic beverages, and the use of all kinds of playing cards are forbidden on the part of members of the Y. C. C.

W. A. HARPER.

OUR VIRGINIA LETTER

E are now passing through the most trying season of the year—the days of July and August when the heat is usually very severe, and so far it has been severe this year. Many of us are inclined to complain because the days and nights are so hot, but before we do this, we would stop and recall the fact that the warm weather is very necessary in the economy of human affairs. We can not do without the warm weather. If it were not given us, then our crops would be poor indeed and soon famine would follow and we would soon have a taste of what poor China has endured. Let us not complain because of the very warm weather. Then there is another fact we should carefully and prayerfully consider, and that is we should not slight the cause of Christ because the weather is hot. Let us remember that in the hot weather God is sending us great blessings,

and therefore we should show our appreciation of these blessings by rendering to Him the most faithful service, though the weather be hot. What? Shall we neglect the cause of Christ and let it trail in the dust just because he is sending us great blessings in disguise—through the hot days of the mid-summer time? Nay, let us hush our complaining and “bend to the oar”, and do our best for the cause of Christ while we endure the heat, or He might permit a worse thing to come upon us.

* * *

In our rural sections this is also the season for special revival effort for the saving of souls and the building up of the church. Do not stay at home when Sunday comes—rather be sure to go to church, and not only on Sunday, but on every day of the week when the revival effort is in progress. It may not be so pleasant for the physical man, but it is profitable for the spiritual man and also for the glory of God in the work of the Church of Christ. Let us in prayer and all humility “bend to the oar” and do our best, for the seed we sow in these hot days will almost surely germinate and bring forth a blessed harvest in the salvation of many souls. To say the least the true Christian cannot afford to become “a slacker” in the cause of Christ, just because of the hot weather—because God is sending us special blessings for the farm and the home. Rather let us recognize the facts in the case and then do our best.

* * *

The way we live and serve, in the time of testing, shows us very surely just about how much we do love God and His Kingdom. Indeed, we often show the shallowness of our own poor hearts when we neglect the cause of Christ because there is some obstacle in the way. Sometimes we go so far as to show hypocrisy in ourselves. For instance, here is a man, a church member, who on a warm Sunday morning declares it is too hot to go to church and that too when his church building is a delightfully cool structure and located in a big fine grove, and yet he says he cannot go to the worship of God on the blessed Sabbath day because it is so hot. But wait a few hours, and see that man at 2:30 P. M. go off to the base ball park and there stand in the hot sunshine for two hours, yelling himself hoarse, over the work of the players, and then he thinks, or pretends to think, that he ought to be excused from attending the house of God. Alas, alas! Is that not downright hypocrisy? I believe it is, and may God have mercy on the man so acting and help him to see his hypocrisy until he shall repent and come up to the full life which is in Christ. A hypocrite cannot, unless he repents and turns unto God, is not only not a Christian, but he cannot be a Christian while he deliberately lives in hypocrisy. May God hasten the day when we shall see ourselves in the true light of Christ and then do our best to measure up to His teachings. At best we shall not have very much longer time in which to set our house in order and get ready to meet our God in peace through our Lord and Savior Jesus Christ. We, at least many of us, are too careless in the matter of maintaining right and true relationships with our Lord and Master.

J. PRESSLEY BARRETT.

SUFFOLK LETTER

THERE are some persons whose character and usefulness stand out in exemplary prominence. They may be modest and unconscious of their worth; but their reputation speaks their praise. Jesus “made Himself of no reputation”, but He had a great reputation for the people saw in Him an unflinching faith in His Father, and a genuine love for mankind. It is not always the conspicuous types of character that are the most useful. Some one has said, “that all great things are wrought in silence.” We know that growth is silent. No man ever saw or heard the tree grow; it goes up like Solomon’s temple “without the sound of saw or hammer.” So some lives add force with passing years and pass over the river into a “great beyond.” Such was the life of Mrs. Annie McClenny, who departed this life July 12, 1921, after a lingering illness of five months. She was born December 25, 1852 to Dixon and May Holland, and was therefore, Heaven’s Christmas gift to the Holland home.

Two sisters, Mrs. J. T. Rawles, Holland, Va., Mrs. C. Council, Portsmouth, Va.; one brother, Jethro S. Holland, Holland, Va., survive her. She leaves, also, her husband David McClenny of Myrtle, Va.; four sons, Wilbur E., married of Suffolk, Va.; Edward D., married, and one child, Marion, S. C.; Sidney Lloyd, unmarried, residing with his parents; Jesse D., married, and one child, Suffolk, Va. Her oldest son, Wilbur, is quite a historian and has written important serials and books, Among which is “The Life of James O’Kelly”, perhaps the best authority on the great religious movement led by O’Kelly in 1792. This book was published in 1910.

Mrs. McClenny was born of religious parents, members of Holy Neck Christian church, one of the historic churches of Nansemond County, Virginia, and she kept alive the faith of her fathers and trained her children in the “nurture and admonition of the Lord”. She and her husband were members of Bethlehem Christian church where her husband has served as treasurer for forty years. She had been a member of the church for fifty years. She was related to the Summers, Hollands, Howells, Norfleets, and Kings, prominent religious families of Nansemond County. She was a niece of Rev. R. H. Holland, and a cousin of Dr. Job Holland, and Congressman E. E. Holland. Her husband was descended in direct line from Scotch immigrants who came to this country from Scotland in a time of persecution; and they have multiplied and maintained their Scotch characteristics in this country from the first of the 18th Century.

Mrs. McClenny’s life was of that even and consistent type that impressed others with a genuine faith and a bright Christian hope. There was no pretension, display, or obtrusion, in her life; but there was a steadfast adherence to principles and conduct that made “others take knowledge of her that she had been with Jesus.” Her domestic qualities, her religious habits, her neighborly kindness, and her patience under affliction marked her as one of God’s jewels. “Her children rise up, and call her blessed; her husband also, and he praiseth her.” Her four sons are all fine Christian characters, active in


the work of the Kingdom. The third generation keeps the faith and reminds one of Paul's letter to Timothy where he says: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice; and I am persuaded that in thee also." It is a fine commentary on family faith and family life, when the third generation keeps the religious fire aglow on the family altar. It was heavenly to witness the resignation and hope of this wife and mother waiting for the change. Her sunset was glowing with tints so sweet and so beautiful that the home heart said, "Thy will be done", "and we will wait for the resurrection morning"—that morning without clouds.

Bethlehem will miss her quiet trustful face on that second front seat, and pastor E. T. Cotten will look for another to fill her place in the congregation.

W. W. STALEY.

HAS YOUR AUTOMOBILE JOINED THE CHURCH?

Rev. L. E. Davis, D. D.

OU may think that a very unusual question, Brother Barnabas, for the editorial columns of *The Recorder*. But it is an up-to-date inquiry; it is one of the foremost questions of the age! Therefore, pass the question on to your laymen, Brother Barnabas; for with some of them, at least, this question is not only a timely one, in its relation to all the other questions of the day, but it is a question which projects itself across the boundary line of the Christian's life, and bears a vital relation to the eternal salvation of tens of thousands of our American Christians.

Has your automobile joined church? The question is directly associated, first of all, with the proper observance of the Sabbath. "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work; thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy cattle"—nor thine automobile! Or is your automobile an exception? Have you a special decree of indulgence or of absolution from on high as to the conduct of your automobile on the Sabbath day? There is no exception to the all-inclusive ownership implied in this commandment, Brother Barnabas. We are responsible for all things within our gates. We are responsible for every use to which they are put, and for every abuse of them. And there is a vital sense in which a man takes all his possessions into the church, the very moment when he himself joins. The religious life of every professing Christian is an atmosphere; and if his Christianity is genuine, permeating, dominant, in that atmosphere, the whole environment of the home and its surroundings will speak the language of that man's faith, not alone to his old-time neighbors and friends, but even to the stranger within his gates, and even to the most casual passerby in the highways of life.

We are living in the age of the automobile. It has come to stay. We must give it place in the economy of

life. It is indeed a great factor of human progress; and its almost universal use in our country communities will relieve the farmer of many of the irksome drudgeries of rural life, and give one other factor of superiority in the town-and-country equation of human life and human happiness. Because of its ever-widening usefulness, we must make terms with the automobile, in the realm of the non-essential. But while we give this winged vehicle its own large place, and recognize, with generous allowance, its immense value to mankind, we must not compromise our Christian principles nor our Christian duties in tribute to its imperial demands. If the automobile will join church with its Christian owner, and will covenant to convey that Christian owner to his usual place of worship, at the stated hours of service, every Sunday, that orthodox fidelity in itself will gain, not alone from the church, but from courts of heaven, as we believe, the ready permission to carry the family into the country, and afar among the trees and over the rivers, on Sunday afternoon. Not on a secular picnic, however! Not as the initial stage of a long overland journey! But only as a means of getting the whole family away from their toils and trials, and even from the very memory of them, by a swift retreat over hills and plains, and among the groves which were God's first temples, and under the great blue sky which is the perpetual dome of his noblest earthly tabernacle. In such a journey, prompted by such a spirit, and with the hallowed recollections of the morning worship as the constant companions and guardians of the mind, an afternoon ride may become to the true Christian a genuine religious exercise. But listen! Will your automobile remember the hour of the evening service? Yes, if it has really joined church!

The real fact is that the average automobile is so unregenerate that it often leads the owner himself astray from the path of Christian duty! You know all about it, Brother Barnabas! You know that one of your own parishioners, only last week or was it last year?—suffered a backsliding disaster of sad results, just through the influence of his unconverted automobile! He had been a faithful church-goer since early childhood, having formed the habit by accompanying his sainted mother to the old meeting house, among the maple trees, in the long ago. And when he bought the automobile, he really intended to have it join the church at once; and, as he lived some distance from his usual place of worship, he concluded, with easy logic, that he would now be sure to get to church in good time, and thus be able to greet his fellow worshippers and any strangers that might happen to attend. But somebody in the family, little knowing the consequences of such a reversal in the lifetime of their faith, suggested how very nice it would be to visit Uncle Hezekiah, who lived on Indian Creek, forty miles away. It was not a long battle which took place within the breast of Brother Faithful on that Sunday morning at the old homestead, but it was a hard-fought struggle, and it was just as decisive; and in its own eternal way it was just as eventful as the battle of Waterloo. They went to see Uncle Hezekiah, passing the doors of the church on the way just as the bell was calling to morn-

ing worship; the bell which never before had called in vain to the household of Brother Faithful.

"Only this one time!" they had said to themselves as they went on their first journey in their new automobile. "Only this one time! Next Sunday we will surely be in our accustomed places." But Aunt Mary lives forty miles in the opposite direction from Uncle Hezekiah; "and she would feel slighted if we should fail to visit her soon after our visit with Uncle Hezekiah. And it is so beautiful today, father, and it might rain next Sunday, you know!" And so it is to Aunt Mary's today; to Cousin John's the next Sunday; and then to the springs; and then to the mountains; and then to the seaside; always going and coming on Sunday, for the short journey; always starting on Sunday for the long tour.

There is only one safe way, Brother Barnabas! Get your people to answer in the affirmative this vital question. "Has your automobile joined church?" The automobile that fails to join church will almost inevitably lead its owner astray from the church! The automobile that joins the church becomes the instrument by which three great achievements may be wrought:

1. It will always convey its Christian owner to the place of worship, and will prove itself the best vehicle of the ages for getting the entire household there, thus helping to realize the truth that the family is the unit of the church of Christ.

2. It will become the long-prayed-for opportunity by which the aged, the halt, the lame, the blind and all the shut-ins of the community can enjoy, occasionally at least, the privileges of the sanctuary.

3. It can be made a symbol and a vehicle of the church's spiritual hospitality by conveying to the sanctuary those who are strangers in the community.—*Methodist Recorder*.

THE CHAUTAUQUA AT OCEAN VIEW

The session of the Chautauqua recently closed at Ocean View was the most successful ever held, at least that was the general opinion. Everybody seems convinced now that the change from Virginia Beach was a wise one. The weather throughout the week was fine, with the exception of one evening, and the big tent served the purpose well. Two hundred delegates registered from Virginia, North Carolina, Maryland, District of Columbia, Illinois, Ohio, Delaware, Pennsylvania, Canada, and probably other sections. Every speaker on the program was present on time with a prepared message.

The only regret expressed was that it was impossible to take it all in.

The opening on Monday night was marked by a big parade through the town which with a possible exception or two went off fine. The eight churches of Norfolk and vicinity turned out in full force and when the tent was reached not more than half the people could get inside. It happened though that the youngest church of the eight won the banner, having 100 per cent present. This honor went to the new Elm Avenue organization in Portsmouth.

The banner will be awarded again next year to the local church that has the largest delegation present on opening night.

Another matter of interest in connection with this session of the Chautauqua was the organization of a Christian church at Ocean View, with seventeen members. The church is located on Chesapeake Ave., which is the main thoroughfare on the cottage line end of the beach. They already have a creditable building worth several thousand dollars. This church was organized through the ministry of Rev. O. D. Poythress of South Norfolk.

The program of the Chautauqua this year was in every way up to standard. The committee, however, will probably emphasize the institute feature more in planning the program for next year.

The question as to the permanency of the Chautauqua is now probably settled for all time to come. The holding of the recent session at Ocean View was somewhat an experiment. It was evident, however, from the beginning that the move was a wise one. The daily attendance was much better than in recent years, while the tent was well filled for the evening lectures. Everybody was pleased. The vote was unanimous to make the Chautauqua permanent with Ocean View as the place of meeting. The matter of providing the necessary equipment in the way of a suitable building is in the hands of a committee. It is the purpose of this committee to get busy at once. The citizens of Ocean View are naturally very much interested, and ready to manifest that interest in a substantial way.

Who knows but that in a few years the Christian Church will own a valuable plant at Ocean View which will not only be used for our own conferences and conventions, but available for other large religious gatherings. Who knows but that in this decision the Christian Church has launched a movement that will result in the establishment at Ocean View of a great summer school of religious education? Why not? We have a constituency that is thoroughly loyal and ready to back such a proposition with their means. Friends of the Chautauqua everywhere will watch with interest the development of the idea.

S. M. SMITH,
General Secretary.

ON LEARNING TO WAIT

For some of us that is the hardest of all possible lessons to learn. . . . But unless we do really learn to wait, courageously and without fret, our failure will spoil our lives of much of their effectiveness. Even God Himself has to wait for many things. For instance, we must try His patience sorely. We go off into ways of sin and folly and stupidity, and He does wait so patiently and magnanimously for us to come back into the paths of wisdom and saintly again. . . . Our pleasure is sought for everywhere else but in Him, but He waits until at long last disappointment sends us back to the one center of joy and happiness. Thinking of this ought to make waiting just a little easier for us.—*The Christian Guardian*.

THE OBSERVATORY

J. E. MASSEY

LAYING ASIDE THINGS PARTISAN

Wasting time is one of the most besetting troubles with our Government. In many respects, scientific, in business and otherwise, the American people are synonymous with rapid accomplishment, "pep" and speed; but in government it is apparently different. We lose too much time in deciding upon a definite course as to how we shall act and always keep in harmony with partisan policies, ambitions and aims. The art of striking quickly and surely in solving the central problems before the government, seems to be a lost one. Almost three years since the war finds the U. S. Government committed to no definite foreign policy and few domestic policies of lasting shape.

On the other hand, while the government waits upon the rest of the world, process of changes are taking place which will be hard to amend later. Changes, economic, social, racial and religious, continue surely and unhampered, realizing for the most part, belated rather than timely action on the part of the government. Has this always been the case with government? How can we make up for lost time? In what direction is the ship moving?

Disarmament (in progress at present) is the first milestone to peace and progress. It is a thing definite and sure so long as the leading powers (Anglo-Saxon for the most part) are in force. To sponsors of a real and genuine League of Nations, it is only a part of the great task of making permanent peace. But we cannot afford to become too idealistic in practical dealings with folk the United States as well as the world over. Expediency is our watchword.

President Harding is now busied with the problem of disarmament, which is a leading problem to be solved before a true league of nations can work. It is being solved by a few of the leading nations, the United States, Great Britain and Japan, rather than a world of nations as Ex-president Wilson thought expedient. But we cannot be overparticular in regard to the two somewhat contradictory methods; otherwise we will fall short of the object of accomplishment and witness another struggle of partisan factions, resulting in more loss of time. If the President succeeds in establishing a sane and successful program whereby the nations of the world will disarm and reduce international snobishness, he will have won a victory for peace highly practical and worthy of highest praise. The way will then be open for still more definite accomplishments, broader, more comprehensive and far-reaching action. To disarmament there will need be plans for more of cooperation and less of force, that the peace in prospect will be permanent.

RUSSIA IN FAMINE AND DIPLOMACY

An economic panic affecting the lives of millions of people in various parts of Russia, (especially in the northern parts of the country) has led the Soviet Government and other organizations of the nation to call on the world for relief. In almost wild and uncontrollable madness the people are sweeping across the country by the thousands toward Moscow, "stripping the land like locusts", says a recent report of the United Press from London.

This bad economic condition in the country rests chiefly on the breakdown of transportation and the failure of the Soviet theory of managing the railroads and other instruments of transportation, is the opinion of information received in Washington.

In response to the need of relief in Russia Herbert Hoover has promised to send food and supplies, but with the proviso that the Soviet Government will release the American prisoners who are held in that country as a kind of pawn against the action of the United States. Almost simultaneously with this action, Secretary of State Hughes has sent a communication to the so-called Russian Government demanding the release of the prisoners, which in all number more than twenty persons who have been captured during the past few months in their sojourn in Russia. Latest reports show an inclination of the Soviets to comply with the United States' demands.

The principal reason for these demands on the part of the United States when Russia is facing starvation, are apparently to insure all food which might enter the country, so that it will not be misused by the Bolsheviki, whose rule is believed to be the present cause of the famine. Ordinarily this should not be a season of economic distress, when crops are usually ripening; and for this reason the Soviets are likely to make more advances before food can be sent.

CHINA PLANTS TREES

The gods of materialism are not always on the side of ugliness. For centuries the Chinese and the Tartars spoiled their hills of timber in the manner that outwasted the most careless American milling company. Roy Chapman Andrews describes how the process was still going forward a few years ago in the northern Chinese provinces. After such timber as was needed had been taken from a gulch the underbrush and trimmings were fired, and if the rest of the stand burned with them the Mongol tribesmen saw no reason for concern. There seemed to be plenty of trees left.

Now, however, most of China has awakened to the disadvantages of treelessness. Total cessation of rainfall in certain districts during certain years, the washing away of soil, lack of timber for building purposes and fuel speak strongly for trees. Last year 130,000,000 shoots were planted by twenty-one afforestation institutions in central and northern China. The work cost \$250,000. One railroad is planting 4,000,000 trees. A Chinese arbor day has been born. All countries can profit well from China's mistake.

The House By The Side Of The Road Let Me Walk With The Men In The Road

There are hermit souls that live withdrawn
 In the peace of their self-content;
 There are souls like stars that dwell apart
 In a fellowless firmament;
 There are pioneer souls that blaze their paths
 Where highways never ran:
 But let me live by the side of the road
 And be a friend to man.

Let me live in a house by the side of the road,
 Where the races of men go by—
 The men who are good and the men who are bad,
 As good and as bad as I.
 I would not sit in the seorner's seat,
 Or hurl the eynie's ban;
 Let me live in a house by the side of the road,
 And be a friend to man.

I see from my house by the side of the road,
 By the side of the highway of life,
 The men who press on with the ardor of hope,
 The men who are faint with the strife:
 But I turn not away from their smiles or their tears,
 Both parts of an infinite plan;
 Let me live in my house by the side of the road,
 And be a friend to man.

I know there are brook-gladdened meadows ahead,
 And mountains of wearisome height;
 That the road passes on through the long afternoon
 And stretches away to the night:
 But still rejoice when the travelers rejoice,
 And weep with the strangers that moan,
 Nor live in my house by the side of the road
 Like a man who dwells alone.

Let me live in my house by the side of the road,
 Where the races of men go by.
 They are good, they are bad, they are weak, they are
 strong,
 Wise, foolish: so am I.
 Then why should I sit in the seorner's seat,
 Or hurl the eynie's ban?
 Let me live in my house by the side of the road,
 And be a friend to man.

—*Sam Walter Foss.*

'Tis only a half truth the poet has sung
 Of the "house by the side of the way;"
 Our Master had neither a house nor a home,
 But he walked with the crowd day by day.
 And I think, when I read of the poet's desire,
 That a house by the road would be good;
 But service is found in its tenderest form
 When we walk with the crowd in the road.

So I say, let me walk with the men in the road,
 Let me seek out the burdens that crush,
 Let me speak a kind word of good cheer to the weak
 Who are falling behind in the rush.
 There are wounds to be healed, there are breaks we
 must mend,
 There's a cup of cold water to give;
 And the man in the road by the side of his friend
 Is the man who has learned to live.

Then tell me no more of the house by the road,
 There is only one place I can live—
 It's there with the men who are toiling along,
 Who are needing the cheer I can give.
 It is pleasant to live in the house by the way
 And be a friend, as the poet has said;
 But the Master is bidding us, "Bear ye their load,
 For your rest waiteth yonder ahead."

I could not remain in the house by the road
 And watch as the toilers go on,
 Their faces beclouded with pain and with sin,
 So burdened, their strength nearly gone.
 I'll go to their side, I'll speak in good cheer,
 I'll help them to carry their load;
 And I'll smile at the man in the house by the way,
 As I walk with the crowd in the road.

Out there in the road that goes by the house,
 Where the poet is singing his song,
 I'll walk and I'll work midst the heat of the day,
 And I'll help falling brothers along—
 Too busy to live in the house by the way,
 Too happy for such an abode.
 And my heart sings its praise to the Master of all,
 Who is helping me serve in the road.

—*Walter J. Gresham.*

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

HELP NEEDED

We had hoped all the year to reach the \$15,000 mark in this report. But we have not been able to do it. Many of our Sunday schools have failed to help us this year and it has caused us to fail to reach the amount we had hoped to reach at this time. We have never needed money more than we need it now. We are doing our best to get the new building furnished so we can open the doors for the many little children that are pleading for a home. I received a letter today from one of our pastors stating that he wanted us to take three children, saying it was the most pitiful case that had ever come under his observation.

I have numbers of just such pleas and I am willing to work harder and forget self in order to give these little helpless children a home and an opportunity in life, provided our church folks will contribute to support them.

The good women are going right along furnishing the building with good beds to make the children comfortable and I knew they would when I called on them.

But we must have bath tubs, etc., and it will take several hundred dollars to put in the water and necessary supplies.

More than one hundred and twenty-five children have made application in the last year for a place in this home. Many of that number are still waiting. While we cannot take all of them, we can take the most helpless cases and our Church ought to see to it that the most needy have a home when a few more hundred dollars will get the new building equipped for them.

Let every Sunday school come to our rescue. Don't wait but make a monthly offering for the support of the Orphanage.

HELP US NOW WE NEED YOUR HELP.

THIS INSTITUTION IS AN INSTITUTION OF YOUR CHURCH. ITS MISSION IS TO VISIT THE FATHERLESS IN THEIR AFFLICTION AND MINISTER UNTO THEM.

IS YOUR CHURCH AND SUNDAY SCHOOL DOING ITS DUTY IN THIS WORK? WHAT IS YOUR ANSWER?

CHAS. D. JOHNSTON, Supt.

FINANCIAL REPORT FOR AUGUST 3, 1921

Amount Brought Forward \$13,383.30

Sunday School Monthly Offerings

(North Carolina Conference)

Christian Chapel, \$1.35; Palm St. Greensboro, 4.12; Mt. Pleasant, 1.36; Howard's Chapel, 1.00; Morrisville, 2.00; Henderson, 9.59; Monticello, 1.00; Six Forks, 2.37; Christian Light church and Sunday school, 2.50; Third Avenue church, Danville, 5.61; Lebanon 2.11.

(Eastern Virginia Conference)

Wakefield, \$3.89; Union (Surry) 1.00.

(Valley Virginia Conference)

Bethlehem, \$5.29.

(Georgia and Alabama Conference)

Oak Grove, Ga. \$0.98. Total \$44.17.

Special Offerings

Third Ave., church, Danville, Va., pledged at the S. S. & C. E. Convention, Reidsville, N. C., \$10.00.

Miscellaneous

W. L. Miles, \$0.25; S. R. Allredge, 0.25. Total \$0.50.

Children's Home Fund

Offering taken at the Children's Day exercises of the Sarem Christian church, \$7.40.

Furnishing New Building

Dr. J. E. Rawls, (one bed), \$25.00.

Total for the week \$87.07. Grand total, \$13,470.37.

WORLD HAPPENINGS

PRESIDENT ASKS CONGRESS TO HELP RAILROADS

President Harding in a special message to Congress delivered by messenger on July 26, 1921, requested that the powers of the war finance corporation be broadened so that the corporation could take charge of funding upwards of \$500,000,000 of railroad debts and provide additional farm credits. The President declared the government to be morally and legally bound to fund the railroad debts and was under an impelling moral obligation to provide agricultural credits. He stated that the railroads and the agricultural interests are most vital to the country and at this time they needed all the help that could be given them.

CHARLES REPORTED AFTER THE THRONE AGAIN

According to reports from Vienna July 26, 1921, there are still repeated rumors going over the country that the former Emperor Charles is to make an effort to regain the Hungarian and Austrian throne. The government is taking the strictest precautions to preserve order and thwart any such plans. The Vienna police have been given special instructions as to their conduct should an emergency arise and the customs officials and guards along all the borders have been warned to be on the lookout for the former Emperor Charles.

REPORT OF CONDITIONS IN SOUTH UNTRUE

The recent reports to the effect that the South is now facing a famine and is in the grip of a pellegra plague were stoutly denied by the senators of the Southern States on July 26, 1921. Newspapers had published these reports and stated that President Harding was alarmed over the conditions and had called for an investigation to see what the federal government could do for the South's relief. The Southern senators stated that they appreciated the solicitude of President Harding and his interest in the section but that the pellegra scare had been due to erroneous information and that they objected to steps being taken for relief because it was a reflection to the South.

It is well to bear in mind, "What is Everybody's business is Nobody's business."

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE Editor

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CARDINAL PRINCIPALS OF THE CHRISTIAN CHURCH

- 1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE BULLETIN

Dr. W. W. Staley is spending a few days at Fuquay Springs enjoying a much needed rest.

Dr. G. O. Lankford, pastor of the Burlington church, is at Montreat for a few days rest and study.

Dr. Daniel Albright Long preached a most acceptable sermon at the Burlington Christian church last Sunday morning.

Bro. Elisha Bradshaw who has been attending the Moody Bible Institute, Chicago, has returned to Elon College.

Brother R. S. Petty and wife of Greensboro, N. C., called to see us one day last week. We are always glad to have our friends call when passing.

The church at Liberty (Vance) is in need of a pastor. This church is eight miles southeast of Henderson. Bro. J. Lee Lassiter, Henderson, N. C., Route 6 is secretary, who shall be glad to hear from any pastor in position to accept the charge.

Rev. O. D. Poythress, the energetic pastor of our South Norfolk, Virginia, church has recently organized a Christian church near Virginia Beach. We understand that Bro. Poythress has been working in behalf of the organization about two years.

Dr. C. I. Scofield, author of the Scofield Reference Bible, died a few days ago.

The Palmerian is a sixteen page monthly that finds its way to our desk and to our time. This publication is devoted to the cause of education, supporting principally the interest of Palmer College, Albany, Mo., where Dr. F. G. Coffin is president.

We have received the following books from the Christian Publishing Association, Dayton, Ohio: 'Elias Smith—Reformer—Preacher—Journalist—Doctor'; 'Rev. Barton W. Stone—the Man who Studied and Taught'; 'Early Women of the Christian Church'. As stated in THE SUN some weeks ago, these books can be secured at the nominal cost of fifteen cents for one dozen, forty cents for fifty, or 75 cents for one hundred. This small amount covers postage and packing.

CHRISTIAN EDUCATION

The chaplain of the New York State Prison at Auburn, Rev. Arthur Copeland, some years ago made the following statement:

'I have now been chaplain of the State Prison at Auburn for six years. We have eighteen hundred men in that prison. They are as fine and athletic a group as you can find. They are a bright bunch; it would be difficult to find eighteen hundred men who would come up to their standard in brain power. They are young men; the largest number of any one age is at the age of twenty-two.

'They are graduates of grammar schools, of high schools, of great universities and professional schools. There are a good many college men among them. I have made a diligent search in the records of those men, and during these six years there has not been among the prisoners a single graduate of any church college.'—Christian Advocate.

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WOMEN AND THE KINGDOM

ELON CRADLE ROLL RALLY

Despite the rain and threatening clouds we held our annual missionary Cradle Roll Rally at 4 o'clock July 18, 1921.

Not having a church building these rallies for the babies are held in the home of the Superintendent. After the exercises the little folks enjoy playing games on the lawn. There were about forty mothers and their babies present, with several visitors. It was a beautiful sight to see so many precious babies together with their loyal mothers. The little folks gave an interesting program, which was enjoyed by all. A solo by Miss Marion Lee Newman added interest to the occasion. At the close of which came the roll call and opening of mite boxes. The amount realized from mite boxes and mothers' offering was \$19.25.

Of the little babies, little Mary Sue Rothgeb's box had the most and of the older size Master Thomas Smith's box contained the most. Both of which received a prize.

After this refreshments were served by the Superintendent, assisted by Misses Blanche and Marion Lee Newman.

To the mothers ice cream and cake were served, ice cream cones and wafers to the older children, and to the wee little ones, who couldn't eat cream, little animal crackers were served.

With happy faces they all departed, hoping to have another Cradle Roll party.

MRS. N. G. NEWMAN,
Missionary Cradle Roll Supt.


MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

THE WHOLE HOME MISSION FIELD

By Alfred Williams Anthony, LL. D.

Executive Secretary of the Home Missions Council

HE While Home MISSIONS FIELD includes properly every agency and every influence, whether religious, moral, philanthropic, or political, which effect in any manner the welfare of people, and help bring in the reign of Jesus Christ in America. The field may be defined, and described, in at least a half dozen ways:

1. *Geographically*, a line drawn around all of the forty-eight states, and then extended to include Alaska, the Sandwich Islands, Mexico, Guatemala, El Salvador, and the West Indies, (meaning Cuba, Porto Rico, Haiti and Santo Domingo), will make the physical outlines. Mexico, Guatemala and El Salvador are included because

one Home Mission Board (the Baptist) works there. Other denominations work in Mexico, Guatemala and El Salvador, through their Foreign Mission Boards. The geographical extent is about one-sixth of the land area of the earth.

2. So far as *races are concerned* the Home Mission field includes the Indians, who have been rightly called "the first Americans", Eskimos, Mexicans, (some of whom, of original Spanish stock, lived in New Mexico, Arizona and Southern California, before any other white man came, and others of them by the thousands have migrated into the States during recent troubles); the Orientals (including Chinese, Japanese, Hindus, Koreans and Armenians); New Americans of every stock; Jews, and Negroes, the last numbering about twelve millions with problems becoming nation-wide.

3. All of these people present Home Mission problems arising from their *various conditions*. Some are crowded densely in great cities; others are scattered and isolated on the open countryside; others as laborers toil in huge industrial enterprises; some live in lumbering and mining camps; others are the roving hand-workers who follow seasonal occupations in the harvest fields, and so we have the urban, rural, and industrial problems; and the problems of the migrant groups, perplexing problems, fraught with good or ill, as they are solved by the Christian principles, which workers in the Home Mission field may apply or are left unsolved.

4. Then the Home Mission field is divisible into *the religious groups* which are involved. Protestants, constituting more than one hundred denominations pushing each its own propaganda, are nevertheless learning to cooperate in great interdenominational undertakings.

The Roman Catholics, especially since the war, are showing missionary zeal and enterprise in new undertakings of a social and philanthropic character. Jews, both orthodox and liberal, have awakened to the need of ministering to their three and a half million people in this country. Mormons send out missionaries, two by two, in large numbers into practically all states of the Union. And Socialism, really a religion now to many of its advocates, has assumed threatening aspects. In the midst of all these types of religious belief and practice the Home Mission worker seeks to make known the essential message of Jesus Christ.

5. *The methods employed* are various. Churches and Sunday schools established by itinerant preachers and colporters, and are sustained by missionary pastors, mission stations and community houses seek to reveal the Christian life in foreign settlements and slum areas. Schools are founded, books periodicals and literature published; conferences held; and social services rendered of almost every description, with the intention of adapting the message of Jesus to every human need in every possible condition.

6. *The agencies at work* are almost beyond enumeration. Almost every church as it seeks to build itself and minister to its own neighborhood, is a Home Mission organization. Churches combine as associations, con-

ferences, conventions, presbyterials, synods, districts, and dioceses, carry on extensive missionary work of almost every kind. Denominations have national societies, bureaus, and boards; and these in turn unite in an interdenominational Home Mission Council, and Council of Women for Home Missions, to correlate and coordinate the diverse efforts for the greatest efficiency, without conflict and waste. Then there have come into existence usually on individual initiative, a host of interdenominational, undenominational, bodies, working in the Home field as an ally to the churches, aiming to improve conditions of health, or to heal the sick, or to relieve poverty and suffering, or to meet the needs of children, the aged, the unemployed, and other needy classes. These are all working effectively in the Home Mission field, as are also organizations like the Young Mens Christian Associations, the Young Womens Christian Association, the Woman's Christian Temperance Union, the Salvation Army temperance societies, educational institutions, and similar organizations.

The whole task is to make the United States as a nation, and the people as individuals, Christian.

THE HOUR OF WORSHIP

FOLLOWING JESUS

When Jesus says, "Come take my yoke upon you," "come learn of me", "come out from among them", "come follow me", Jesus our Lord and Savior is moving on before us. If we stand still, if we turn back, we lose His companionship. Following Jesus closely is the only way by which we can enjoy His companionship. Taking the Cross is the only way we can follow closely. It is the price we have to pay for discipleship. Forsaking all, taking up the cross daily and following.

Even when He says "go ye, teach all nations" it is his invitation to "come ye apart with me" unto some other part of the world to tell the gospel story. If it is Japan, China, Africa, South America, wherever it is, the Lord goes on before preparing the way. And as He moves on He gently pleads for us to tell all of the old, old story. Our Christ asks us to lift Him up, up, higher and higher until the eyes of the homeland, the eyes of Africa, China, Japan, of all nations can behold Him.

The lifted up Christ has the drawing power. He will draw men and women to Him if we only lift Him up high enough. We do not need to introduce any new methods to draw men and women to Jesus, for He is the magnet none can resist when they really see Him lifted up, bleeding, dying that they might be cleansed from all sin if they only have faith to accept His atoning blood. We must come to Him in complete surrender. We must put off the world's yoke and work under the yoke with our Lord and Master. There must be complete separation from the world, and complete union with Christ. We must let the Holy Spirit alone be our guide and teacher.

Will you answer His "go", which really means "come", enter into companionship with Him? Which means come with Him into some remote place, to tell the story of Jesus' love, His shed blood, His triumph over death. Or will you freshen the wounds in those nail-pierced hands by refusing to enter into His service? Does it mean so little to you that you would start those wounds to bleeding afresh by refusing to answer His call to service? You can choose of your own free will, but remember this, when you choose, you are choosing your destiny.

MINNIE LOHR.

Mt. Vernon, Ohio

THE REFUGE FROM SELF

We need a refuge from ourselves, that is, from the instability of our purposes, our faith, our desires and energies, for our deepest disappointments and our profoundest discoveries are, and will be, in ourselves.

Under the strain of temptations, temptations coming decked out in no startling garments, we make the humiliating discovery of our own weakness; and it is just as well we should. And we who think we stand should have cause to take heed lest we fall. It is just as well that we should rejoice with fear and trembling. It is just as well we should learn that not one of us is stronger than our weakest part, not one of us is securer than our most vulnerable front; and in our endless struggles after emancipation, in our endless endeavors to get free from the things we find in our nature, of its capacities we never dreamed of until we were put to the test, our hearts cry out in weariness and disappointment for some refuge from the passion, the perfidy, the pride, the prejudice we discover here; the shrinking fearfulness and the overbold presumption that we find within ourselves; the isolating suspicions and the jealous rivalries that we find within us; the sympathy with sin and with evil unmentionable; the longings for the world and the prizes and toys of the world, which can only be ours at such a price; the uncertainty of care for the things of God; all of which go together to make up that baffling and perplexing thing we call personality. And the day comes when we say: "O that I could get away from myself! O that I had a lodging in the wilderness! O that I had the wings of a dove, that I could get away from the whole business!" Well, so you can! But if you take the wings of a dove, you will take yourself into the wilderness, and it will be tenfold more wilderness than it was before.

There is a refuge, and that refuge is in God. There, in the hour when I most fully and startlingly discover myself, I may betake me to the secret place and find I am perfectly understood in Him, and that the ultimate meaning and secret of personality is with God who made me and redeemed me.—REV. J. STUART HOLDEN, D. D. in the *Record of Christian Work*.

Statistics show that the population of Mexico has increased 100 per cent in the last ten years.

CHURCH NEWS

HAW RIVER

We had good services at Haw River Sunday, July 17. This church stands not far from where Joe Thomas, the White Pilgrim once preached in his early ministry. Some of his relatives are members of this church.

The Sunday school enrollment is considerably larger than the church membership. The church has a flourishing Christian Endeavor Society. At the evening service there were fifty-five in the Young People's Society and twenty-two in the Junior.

At the morning preaching service, a father and mother came to the altar bringing their babe for consecration. The consecration service is beautiful and impressive.

At the evening service three members were received into fellowship.

One hundred song books have recently been purchased and placed in the church. The revival services are announced to begin on the third Sunday in August. We are hoping for a great and good meeting.

P. H. FLEMING, *Pastor*

A NEW PASTORATE WANTED

After having a consultation with a few brethren and sisters concerning the forming of a pastorate for Ebenezer, Six Forks, Piney Plains, Martha's Chapel, O'Kelly's Chapel and Morrisville, I appointed myself a committee of one to take the matter into hand.

I wrote to the above named churches and received much encouragement, either directly or indirectly. I do not write to Piney Plains, but to the pastor. My heart is in the work and I expect to push it with all my power. As soon as I get a little more information a call for delegates to meet at Morrisville for organization will be made. The churches will be notified when the call is made.

Let us pray for God to direct in this work.

W. G. CLEMENTS,
Morrisville, N. C.

PROGRAM OF THE SEVENTY-THIRD SESSION OF THE VIRGINIA VAL- LEY CENTRAL CHRISTIAN CONFERENCE

To Be Held With The Mayland Christian Church, August 18-20, 1921

Thursday—Morning Session

Call to Order.
Devotional Half-hour—Rev. A. B. Kendall, D. D., Washington, D. C.
Enrollment.
Report of Program Committee.
Report of Executive Committee.
The Needs of Our Conference—The Pastors.
Miscellaneous Business.
Adjournment for Dinner.

Thursday—Afternoon Session

Devotional Half-hour—Miss Lucy Eldredge, Burlington, N. C.
Annual Address—Rev. C. A. McDaniel, Winchester, Va.
Report of Committee on Religious Literature.
Address—Rev. C. B. Riddle, Burlington, N. C.
Miscellaneous Business.
Adjournment.

Thursday—Night Session

An Address on Missions, by Dr. J. O. Atkinson, Elon College, N. C.

Friday—Morning Session

Devotional Half-hour—Dr. W. A. Harper, Elon College, N. C.
Roll Call and Reading of Minutes.
Report of Committee on Moral Reform.
The Christian Orphanage—C. D. Johnston, Supt., Elon College, N. C.
Report of Committee on Foreign Missions.
Address on Foreign Missions—Dr. J. O. Atkinson.
Adjournment for Dinner.

Friday—Afternoon Session

Devotional Half-hour—Rev. C. B. Riddle.
Report of Committee on Education.
Address on Education—Dr. W. A. Harper.
The Best Thing My Church Did This Year—The Delegates.
The Conference Missionary Association.
Adjournment.

Friday—Night Session

Woman's Home and Foreign Mission Board. (Program to be prepared by the Board.)

Saturday—Morning Session

Devotional Half-hour—C. D. Johnston
Roll Call and Reading of Minutes.
Miscellaneous Business.
Report of Committee on Christian Endeavor.
Report of Committee on Sunday Schools.
Address—Miss Lucy Eldredge.
Report of Treasurer.
Report of Committee on Apportionments.
Adjournment for Dinner.

Saturday—Afternoon Session

Devotional Half-hour.
Report of Committee on Home Missions.
Miscellaneous Business.
Adjournment.

Saturday—Night Session

An Address on Stewardship, by Dr. J. O. Atkinson.
All day preaching services on Sunday.

SOLEMN VOWS

HEARNE-CLARK

Mr. Linney Hearne and Miss Etta Clark were quietly married at the Chapel Hill Christian parsonage June 29, 1921, the writer officiating. Mr. Hearne is a young business man of this place and the bride a popular and highly esteemed young woman of the Hickory Mountain section near Pittsboro.

May their lives be long and happy.
B. J. HOWARD.

DR. J. H. BROOKS

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CALLED HOME

CONNOR

Mrs. Nettie Connor, wife of Edward L. Connor was born April 12, 1897, and died at her home, May 24, 1921, after only a few days illness.

Her death was a shock to her family and friends.

Mrs. Connor was the only daughter of Mr. and Mrs. J. L. Hall, near Oak Level, Va., and leaves her parents, three brothers, husband and infant son to mourn their loss.

Mrs. Connor was a consistent and faithful member of Pleasant Grove (Va) Christian church. She will be greatly missed in her church and home.

May our kind Heavenly Father comfort her loved ones in this their great sorrow, and help them to meet her in that eternal home not made with hands. Funeral services conducted by Rev. T. S. Wilson, D. D. in the Presbyterian church at Oak Level, Va., and her body laid away in the family plot in that cemetery. Many beautiful flowers covered her grave.

Done by order of the church in session.
CHURCH SECRETARY.

BURNS

Mrs. Grace Burns departed this life July 20, 1921 at the age of 31 years. She leaves a husband, four children, a father and mother, three brothers, and three sisters to mourn their loss. She was a faithful member of her church and Sunday school, and will be greatly missed. Funeral services were conducted from the home of her mother, by the writer. The bereaved family have the sympathy of the church and community.

C. W. HANSON.

BRINKLEY

Mrs. Loula Jane Brinkley, wife of Hamsey E. Brinkley, died on July 21, 1921, at the age of fifty-three years, five months and four days. She was a member of Cypress Chapel Christian church, and will be greatly missed. She leaves a devoted husband, six children—four sons and two daughters—and aged mother, Mrs. John L. Benton; three sisters, two brothers, six grandchildren and many friends.

Funeral services were conducted at her church and her remains were laid to rest in the church cemetery.

H. H. BUTLER.

HORNE

Mrs. Annie Maud Horne, beloved wife of Mr. L. H. Horne, died at the home of her parents, Mr. and Mrs. J. H. W. Bridges, Isle of Wight, Va., July 13, 1921. Her age was twenty-one years, three months and two days. Her sufferings were great, but she bore them with Christian fortitude, being fully resigned to the will of her Lord.

Deceased was a member of Antioch Christian church and was greatly beloved by all who knew her. She will be missed in her home, community and church. She

leaves a loving father and mother; a devoted husband; one brother and sister; one child, Ethel Margueritte, and many friends.

Funeral services were conducted at the church by her pastor and her remains laid to rest in the church cemetery.

H. H. BUTLER.

PITTMAN

Mrs. Charlotte Pittman was born November 8, 1841, in Sussex County, Virginia, and died at the home of her son, J. W. Pittman in the same county, June 29, 1921, aged 80 years, 7 months and 21 days.

Her husband, Bennett G. Pittman, preceded her in death about thirteen years ago. The only near relatives left are son, a granddaughter and an aged sister.

She has been a member of Barrett's Christian church for many years. Burial services conducted by the writer and interment was in the family cemetery near Ivor, Virginia.

W. D. HARWARD.

DICKERSON

Deacon W. N. Dickerson suffered a fall about the first of July and was carried to Watts Hospital, Durham, N. C., for medical aid. It was found that his back was broken and he died within the next week. He was in the seventy-fourth year of his age.

The writer was called to his bedside and talked with him before his death, but was not able to be present at the funeral. It was my pleasure to receive Bro. Dickerson and his family into the church at Liberty (Vance) during my pastorate at that church.

Brother Dickerson had been a deacon in the Durham church for several years, and the church, as well as his children, will miss him greatly. Surviving him are four children, his wife having preceded him.

Funeral services were conducted by Rev. S. C. Harrell, pastor of the Durham church, assisted by Mr. Green, a Baptist minister, who had long been an intimate friend of the deceased. May God comfort the sorrowing ones.

J. W. WELLONS.

CARPENTER

Mrs. Emeline Herndon Carpenter departed this life on June 12, 1921, and her body was buried at O'Kelly's Chapel the day following. She was about 63 years of age. Besides a brother and two sisters, she leaves a host of relatives and friends.

Her pastor, the writer, was assisted in funeral services by Rev. Mr. Massey, of the M. E. Church.

B. J. HOWARD.

ALGER

Hester Rachel Alger, daughter of Bro. Charles Alger of Stanley, Va., R. F. D., died in the hospital at Harrisonburg, Va., July 19, 1921. Typhoid fever caused her death. She was eight years, ten months, and eighteen days old. She is survived by her father, mother, seven brothers and three sisters.

The funeral was conducted at Leak's Chapel Brethren church, near Stanley, Thursday, July 21, and her little body

was laid to rest in the cemetery nearby. The funeral was conducted by the writer, assisted by Bro. Frank Comer of Ingram, Va. May He who notes the sparrow's fall, and He who wept with Mary and Martha, be very gracious and merciful to this much afflicted family.

R. P. CRUMPLER.

THE CHRISTIAN SUN

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Marriage and obituary notices will be printed if received within 60 days from the date of event. The limit of words is 150—all above this number at the rate of one half cent a word.

Original poetry and rhyme not accepted for publication.

A CHALLENGE TO CHRISTIANS

The startling statement was made recently by Rev. F. W. Bible that there would be added to the population of China in the next thirty years, at the normal rate of increase, as many people as there are now in the United States. The present population of China is well over 400,000,000. The size of the missionary problem in China is seen in the fact that there is now only one evangelical missionary for every 80,000 people. There are in all only 312,000 communicants of Protestant churches, and the areas in which there is no missionary agency at all contain thirty-five to forty million people.—Christian Observer.

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THE BOOK SHELF

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Volume I

August 3, 1921

Number 11

EDITORIAL

BOOK NEWS

WE hope that each of our readers who has not already done so will read the Book Review in our issue of July 20, 1921. This review is published on page ten and is a review of "The Faith That Makes Faithful" by William Chamming Gannett and Jenkin Lloyd Jones. There are eight subjects of vital interest to every person treated in the little book and to read the book is to be stronger. The summary of each chapter is given in the review but of course it merely suggests the scope and cannot represent the richness and thoroughness of the treatment of each subject. It is one of the richest little books that we have ever read and we only hope we can be the means of causing you to read it for we know it is a good thing and it is our duty to pass a good thing along. It is a new book but we can soon get one for you. The price is \$1.25 Net.

Another new book is Booth Tarkington's "Alice Adams". This book has just been published and like all of the other books from the pen of Booth Tarkington is one which appeals to every person, old or young, man or woman.

"Alice Adams"
Booth Tarkington

Vital, alluring, capable of romance, but equally capable of reality, Alice Adams is a heartening portrait of young American womanhood. It is, besides, a revealing study of an American family left behind in the evolution of the home town into the big city, and of how, after attempts to catch up, is finally set out in quest of a firmer and finer reality.—*New York Times*.

BOOKS FOR ONE DOLLAR EACH

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Red Rock. By Thomas Nelson Page.
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Prospector. By Ralph Connor.
Phoebe Deane. By L. H. Lutz.
Molly Make-Believe. By Eleanor H. Abbott.
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ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION


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NUMBER 32

The Goal Of The Soul

THE EDITOR

 THE goal of the soul is perfection, and that means beauty of character, modesty of person and rightness of heart. A life is the trying out period of humanity. Brier laden paths and steep ascents but test our ability to overcome. Life unfolds itself to us as we place ourselves in position to permit it to show us the beauties unseen to many eyes and unknown to many hearts. Things about us are but *things* if in them we do not see the Artist that paints a rainbow and tints a million flowers. Science without the thought of the Healer is fact; but with Him whose life abounds in perfection, science is the hand-maid of Christian civilization. Botany is only the science of flowers, if it is not linked together with the thought that "created He all things." Philosophy in the abstract deals with the conduct of human beings; but in its final analysis character rises above conduct and man is found to be the image of God. The goal of the soul is to rise above fact, above science, above greatness and above things mortal to things immortal.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

Taking Ministerial Inventory

THESE are days when all of us are vitally concerned in the matter of the scarcity of ministers to man the pulpits in our Southern Convention. The problem is difficult, perplexing, and certainly cannot be solved in any one year. Impatience has no place in the working out of such a condition.

There are many things that enter into the present situation. No one accounting can take into consideration all the things that go to make up our present ministerial shortage.

Materialism has been broad in the land during the past few years and many minds have been diverted from "pray ye, therefore", to material conditions. The would-be supply of candidates for the ministry four years ago is now just beginning to affect the annual increase that we are supposed to have. Our trouble is that we are not preparing enough men annually to meet the annual demands. Of course back of this is the lack of young men who are offering themselves for this particular type of work.

In 1914 there were enrolled in Elon College twenty-eight ministerial students, sixteen of whom were members of the Christian Church. We traced out this number from personal knowledge, *The Christian Annual* and the *Phipsicli*—the College Annual—and note that eleven of the sixteen are now actively engaged in church work. There were in 1915 forty-one candidates for the ministry enrolled in Elon College, twenty-five of these being members of the Christian denomination. Of this number fifteen are now doing work as ministers in our Southern Convention. In 1917 there were thirty members of the ministerial association at Elon, twenty being connected with our denomination. Fourteen of these are actively engaged in ministerial labors. Skipping the years of 1918-1920, for lack of information before us, we go to the year 1921 and find twenty-eight ministerial students in the institution, seventeen of whom are members of our denomination. The reader should keep in mind that in practically all of these years there are some of the same ones numbered each time, and that the number enrolled and doing work remains practically the same.

A little study in the history of the Senior Class of Elon College for the last few years is not without interest. The classes here named graduated ministerial students as follows: 1915, five; 1916, two; 1917, four; 1918, two; 1919, two; 1920, one; 1921, two. These figures include only those who are members of our denomination. One of the graduates in 1919 has withdrawn

from the Christian Church. The class of 1922 has two ministerial students of our denomination scheduled to graduate. This leaves us a net of seventeen ministers from our College in a period of seven years. But the College is not at fault. *It cannot educate that which it does not have.*

The above takes into consideration only the supply so far as our College is concerned. We have added a few ministers in recent years from other Conventions whose preparation has been at other colleges. We have not said anything about loss by death, withdrawal, and by retiring.

But the inadequate supply is not due to a shortage of candidates, graduates, or general withdrawals alone. New churches have been built, pastorates divided, and in some cases a few churches have changed from monthly or bi-monthly preaching to all-time service.

Matthew tells us (See Matthew 9:38) to pray that the Lord may send laborers into the harvest, for it is ready. That "pray ye, therefore", is the one big thing—and we are wondering if we have thus prayed. We may not have the right interpretation of that "pray ye", but it occurs to us that when the churches, the local churches, get so burdened with the world's salvation that they will pray collectively and individually so as to reach that point of anxiety or vital concern and unrest for the lost of the world, there will come from all such congregations those who will answer the call of Macedonia and go over to help.

Several of our churches are going to be without a pastor during the coming year, as we see it. Yet this is no pessimistic view of the situation. It is no easy thing to see the *hopeful* in face of the almost *hopeless*. Great trials bring great things, and it may be that our people will get so much concerned over that which is facing them until all of us may earnestly "pray ye, therefore", and then the Lord will send the laborers.

We are conscious of the two schools of thought as we briefly comment on this subject. The first is that when God calls a man to preach that the salary will be no question. The other is that the salary is so small that it is driving men from the thought of the pulpit to secular pursuits. We agree in part with both. God's plans are furthered through human agencies, and when God calls a man to preach we believe that He likewise lays a burden upon men. That burden is to support His servants. Failing to do this, increases the burden upon His followers. God's program reaches every believer and places upon him not so much as a duty as that of an opportunity. To fail to provide adequately for the ministry is to fail God's program. Our candid opinion is that we are suffering more for the lack of ministers from a spiritual standpoint rather than from a standpoint of money.

We are leaving a waive of prosperity and entering into a time of testing and trying. We predict that it is to mean a period of turning to God. THE SUN believes fully in the money program—we mean God's money—

and believe that the tithing is right. Yet, we do not believe that money alone will suffice. Money is a part of the individual, and giving a part of our income for the support of the church, is an offering unto the Lord, and not a substitute for our sons. God's program includes men and money. *It is a form of narrowness that excludes one from the other.*

It is a sad commentary upon our Conferences to send up their quota of money and not their quota of men. Some of our Conferences have money in banks and bonds for the cause of ministerial education, but no one to use these finances. Is it impossible for each of our five Conferences of the Southern Convention to enlist by prayer and vital interest at least two men each per year for the great and glorious work of preaching? The denomination must have preachers or it will decay. Poverty of purse is no comparison to the poverty of morals. The survey of the country indicates that ten thousand pulpits will be vacant during the coming year. The Christian Church is coming in for her quota of this calamity.

Since writing the above paragraphs, *The Presbyterian Standard* for August 3, has come to our desk, and in it we find an editorial on "The Shrinkage in Candidates". We glean the following from this editorial, as it points to the way that we are endeavoring to point:

"Jesus had no trouble in getting preachers, though He plainly warned them that persecution, imprisonment and even death would be the price of responding to His call. He had no trouble because He was speaking to those whose hearts had been detached from the world and freely given to him. Had our young people such detached and devoted hearts, the size of the pay would not have a feather's weight.

"Who is to blame for the low state of piety? Certainly not the young men exclusively. Parents are to blame. They have no family altar. They do not show piety at home. Children do not see father and mother bowing daily at the throne of grace, nor hear their voices pleading for spiritual blessings. They see them constantly busy with other things, and hear them talk of everything but religion. How can such home life develop piety in children? The atmosphere of the home is secular, not religious.

"Then it may be questioned whether our church life is not wanting in the note of seriousness. The young people have introduced quite a good deal of social frivolity in their religious meetings. In fact our age seems to be amusement mad. Many people, other than the children, cannot get through the day without a visit to the movies. Speaking generally, our piety is wanting in deep seriousness, and this tells on our young men, and makes the ministry distasteful."

It is time the whole Church become much concerned over our dire lack of ministers. It is a situation that calls for seriousness of mind, and a consideration that is prayerful.

THE SUN REFUSES A SUBSCRIPTION

THE SUN office did an unusual thing the other day by refusing a subscription. Here are the facts: A minister in a sister denomination had access to a copy of THE SUN, read it, and took issue with a certain contribution. His reply was accompanied by a letter enclosing a check for a subscription, with definite instructions that if the article was not accepted for publication that the check for the subscription must be returned. The article and check were both returned.

THE PASTOR AND HIS VACATION

One of the best investments that a church can make is to give the pastor a vacation. But there is a proviso—and here it is: *That said pastor spend his time in bodily and intellectually upbuilding.* There is where the investment comes in for the church—and the preacher, too.

We have known pastors to take a vacation from their churches and use the time in preaching for other pastors. This is unfair to the church and to self. The pastor needs time for study, recreation, and for the getting of a new hold on life. He should desire to advance for the good of the cause that he is serving.

A church should be just as vitally concerned in seeing that its pastor gets a vacation as it is in seeing that he meet his scheduled duties.

The pastor that takes a vacation and does not come back stronger in body, mind, and soul, provided sickness or other hindrances have not crept in, has wronged self and church.

And this: If your pastor is endeavoring through a vacation to be a better and bigger pastor, pay the expenses of such a vacation. If the church will do this it will put the pastor under a double obligation to use his time for a better preparation for his work.

INDIAN POPULATION DISPUTED

According to the recent United States Census, the Indian population of this country is put down at 242,959. Ten years ago it was 265,883. This would indicate a decrease in a decade of 22,724. On the other hand the Indian Bureau of the United States, Interior Department places the Indian population of 1920 at 336,337. According to the enumerations of the Indian Bureau, the Indian population for the last thirty years has been slowly but steadily increasing. The discrepancy between the Census Bureau and the regular Indian Bureau is to be accounted for at least largely by the fact that Indians in the enumeration of 1910 were counted as whites in the Census of 1920. This proof of enumeration particularly applies where only slight traces of Indian blood are in evidence. It is to be noted that the chief difference is by far the greater part accounted for in Oklahoma alone. There 18,876 are counted as white this year, and were rated as Indians ten years ago. It is to be remembered that the larger figures of the Indian Bureau are obtained by considering as Indians all those who have even the slightest of mixtures of Indian blood.



CONTRIBUTIONS



The Sunday School---Its Why

(Annual address delivered by President C. H. Stephenson before the Sunday School and Christian Endeavor Convention of the North Carolina Christian Conference, Reidsville, North Carolina, July 12, 1921.)



AFTER a lapse of two years, one of which I have spent among you as a layman, I am glad that we can come together once more, for a brief but earnest consideration of the growth of the Sunday school, and the Christian Endeavor Society, and their respective needs in the immediate future. And I rejoice that this is true, because it enables me to speak both from observations made as a Sunday school student, working in the ranks, and as your representative as president.

Great changes have taken place both within and without the Sunday school since last I addressed you. Then we were just coming out of a two year period of great anxiety and exertion—a period when intense national endeavor kindled religious fervor to white heat; a period when the grim realities of sending our best men, where death and glory waited, drove us all to the fundamentals of life. But then when peace came and the restraints of war were taken away, the situation was reversed. There was a general relaxation everywhere. People who had practiced cheeseparating economy during the war, spent recklessly what they had and plunged headlong into the scramble for some of the easy money that flowed so freely over the country.

The result was heavy "wildcat speculation" with inflation mounting upward. Prices soared skyward, and still the people paid them, and clamored for more goods to buy. Sensible men, however, knew that this condition could not continue. They realized that we were skating on thin ice, that must eventually yield to the abnormal pressure brought to bear on it. Nor was this tendency toward over-inflation confined to the business world. In religion too, which ever goes hand in hand with business, as with all other human activities, the same "wildcat speculation" was manifested.

Two years ago a wave of spiritualism swept over the country. Sir Oliver Lodge, the English spiritualist, came over and toured the United States in an effort to connect us with his mystic mediums. And in thousands of good American homes, the ouija board literally replaced the family Bible. But this tendency, too, ultimately reached its peak and fell.

Last November the crisis of over-inflation in business came, and the landslide back to normal prices, started by Mr. John Wanamaker, and Mr. Henry Ford, restored business stability, just so in the Church and Sunday school, people have come to realize that it is both unnatural and dangerous to speculate on false theories of life,

with no spiritual bank account, to back them up. We are skating on thin ice indeed, when we spend our time trying to shoot holes through moral standards, that have for over two thousand years been the bed rock of our very life.

And I feel, after studying the reports that have thus far come to this convention from the Sunday school out in the State, that Sunday school and Christian Endeavor have both been rapidly returning since January 1, to that state of religious stability which the war a short time before with its imminent peril made necessary. But this is not enough. The experiences of what I call "wildcat" speculation in religion have not passed without leaving their residue of doubt and skepticism in the minds of some of our best people. And while it is true that this tendency towards religious distrust is more prevalent outside than inside the Sunday school, still it is a tendency that I view with alarm, and for that reason, one with which I propose to deal at the outset of this message. This raises my first question: *WHY THE SUNDAY SCHOOL?*

We are so busy already with our businesses, and our homes, and our clubs, and our motor cars, that there is scarcely room left for another institution; and especially one that takes a definite time on Sunday and requires study and planning all through the week.

What justification can the Sunday school and Christian Endeavor give us for demanding our time and attention, already so taken up with other things? This question can only be answered by stopping and analyzing our own lives. Then let each of us look within for a moment and ask ourselves very frankly: *WHAT PURPOSE HAVE I IN LIVING? WHAT AM I HERE FOR?* and finally: *HOW AM I REALIZING THAT PURPOSE THROUGH SERVICE?* To answer these questions, we must make a close examination of our inner selves, and what do we find? Simply that our natural desires and inclinations are countless and conflicting; that our natures are made of a myriad of antagonistic tendencies which leave us constantly dissatisfied if they are not unified by some consistent plan of life. You are familiar, all of you, with that man who has no such plan to guide his living. He is governed by self-will. He is always running around in a chaos of circular conflicts, never knowing just what he wants to do, or why it is that he is never contented. And why is this?

It is because he is a slave of a thousand fleeting desires and momentary caprices which now suggest this thing, and now that, but never afford a steady, reliable program to live by. His spirit, therefore, is always filled because he is prey to every passing interest. Have you taking control of himself, he is swept along with only chance to guide him. He can never do any steady work

with restlessness and even rebellion, because by not ever felt that way? Have you ever felt that you wanted something and still did not know just what it was? If so it is merely because you are human, and have been living without a cause to guide you as the rudder guides the ship. This, then, my friends, is why we, every one of us, need some great dominant cause to guide us through life.

It is why we must have some big, absorbing purpose which rises above business and social activities; which is greater than houses and farms, and clothes and automobiles, and which alone can give unity and purpose to our naturally confused and chaotic natures.

And it is to satisfy this need, to give us a cause that is the one great panacea for all the pretty trifles and worries of this life, that I recommend to you today, with all the force of which I am capable. *THE SUNDAY SCHOOL*. And I recommend it without qualification as the working right arm of the Church, and as the supreme institution in all the world to give a man unity and stability in his every day life.

After thirty-five years continuous service in the Sunday school as a pupil, teacher, sexton, secretary, treasurer, and superintendent, I feel that I can say with some degree of accuracy that it satisfies all the needs of men. In it lies the whole fulfillment of our various, and intricate nature. It furnishes a personal solution to the hardest of human problems. And how? By simply giving to you and to me a big cause to serve, that will harmonize our lives and that will give higher and grander rewards, than farms and houses, or clothes and motor cars. And in addition to the good accomplished in the world and the tremendous influence shed on other people, the Sunday school holds a final spiritual reward, that earthly business cannot give. Wealth and luxuries are good, but without some big goal to work for they are empty and bare. *Death, inevitable death is always sure to make a mockery of them if they are not fortified by life-long service to a good cause.*

The Sunday school may require time and hard work, to be sure, but that inner peace that results, adds a sweetness to one's labor that is not to be compared with riches. And this my friends is *why the Sunday school.*

And now having seen why we all need to serve the Sunday school the next natural question is: What shall we do?

Many of you already have offices and duties in the Sunday school and are serving them faithfully. To you I say *increase your efforts.*

Try doubling your week-day consecration and preparation. Require yourself to devote at least thirty minutes of each day to intensive Sunday school planning. With the Sunday school's justification I have just outlined clearly in mind this will not be hard to do. To you who are not doing any Sunday school work, let me urge you, nay warn you, to begin active work this week.

Offer your services to your superintendent. I have served the Raleigh Sunday school some ten or twelve years in this capacity and I know that nothing can make

a superintendent's heart gladder than a real genuine offer of service. And once in harness, work with your mind as well as with your hands. Develop new plans, and once they are made, follow them out regardless of the little obstacles that are sure to come up.

If you have not already done so, start a permanent training class for the training of young teachers. First talk it over with the pastor and superintendent. Then select all available pupils between the ages of 16 and 40, and have a talk with them. Order the Teacher Training text book recommended by our publishers, and begin at once. Vary the instruction as much as is practicable, and enliven the class with free all-round discussion. In this manner the involved points in the lesson are thrashed out in advance, and when the pupil asks about them the following Sunday the teacher is in a position to help clear them up.

Keep your classes small, so as not to lose the element of personal contact, and keep them alive by injecting some rivalry between them now and then, and by working up new ways of stimulating the pupil to study, and attend regularly.

One of the most remarkable instances of this very thing that I have ever witnessed, was a rivalry campaign for real Sunday school work, recently conducted by our Sunday school in Raleigh. The nature of the contest was a race around the United States in two automobiles. One half of the school (divided by classes) driving a Packard touring car while the other half contented themselves in driving a Ford. It was stipulated and agreed in the beginning that the losing half of the school should entertain the winners of the race. Each officer and teacher present on time counted twenty-five miles, each pupil, on time counted five miles, and each penny contributed counted one mile up to five dollars from each individual class, and no class could count over five dollars in the contest, per Sunday. Each new member counted fifty miles, and if a member of the church not attending Sunday school fifty additional miles. Each new member had to attend two consecutive Sundays before being counted in the contest. The contest included all the school except the Cradle Roll, the Beginners and the Home Department, and was divided into two divisions with a captain for each division, and a steering committee composed of the pastor, the superintendent, and a general secretary (or speed cop) who tabulated the miles, and read the record made to the Sunday school each Sunday. It required sixteen Sundays and three trips around, (approximately twenty-five thousand miles travel) to decide the race. The result was much fun *and hard work*, with more *pep, punctuality, persistency* and *perspiration* among the classes; and enthusiasm throughout the whole school, keeping pace with the little John Henry, which won the race.

The increase in our average attendance was about 57% while the increase in our contributions was about 300%. Was it a success? Did it pay? Was it worth while? You may be the judge.

Special days, well advertised in advance, have also proved a source of new life and interest with us, and I am sure that you will find these same things true of your Sunday school. And let me emphasize once more, as I have often done in the past, the absolute importance of promptness and dispatch in all Sunday school work.

It is surprising to know how wholesome the effect is on the minds of the pupils, to know that services are going to begin and conclude on a schedule.

And finally let your "motto" ever be, work, work, work: *work for the good of the school all the time.*

Those of you who attended the Convention in 1915 at Wentworth may remember my address, which emphasized and was built around the one word: WORK. And six years of reflecting over it, have only served to increase my confidence in the redeeming powers of unceasing labor. But what reward, you ask, is there for unceasing labor in the Sunday school? Having seen why the Sunday school and what to do in the Sunday school, you ask finally: what is the harvest you offer for doing this service? I answer that first of all, it will give us that inner unity and peace of nature, that to me is the greatest thing in this life. My first creed of living is *contentedness*. The time to be content is *now*. The place to be content is *here*. And *the way to be content is to serve*. And what finer institution could be found in all the world, to diligently serve, than in Sunday school?

The Sunday school where thirty-one millions of men and women, boys and girls everywhere today are working under a single banner, and with a single purpose, where all the emphasis is placed on formation rather than reformation, where the child is carefully guarded and trained, through the age of doubt, and then given tasks to perform, that will require him the rest of his life to properly complete. The Sunday school that is today in every country touched by the rays of the sun, feeding to the workshop of civilization the world's greatest men: our greatest evangelistic agency from which comes 35% of our church members, 90% of our missionaries, and 95% of our preachers of the gospel.

How significant is the recently published statement of Judge James Beale of Carrollton, Georgia, in which he declares that in the eight years he has presided over the Carroll County Court, *that about seventeen hundred people have come before him for various crimes, and that only one was a member of a Sunday school.* Or that of Judge Faucette of the Brooklyn Juvenile Court, when addressing a youthful criminal before him sometime ago, he said: "In the five years that I have been sitting on this bench, I have had twenty-seven hundred boys before me for sentence and not one of them was a regular attendant at Sunday school. Had you gone there, I am sure you would not be before me today."

My friends, no age in the world's history ever offered such rewards for earnest labor, as the present offers for the worker in the Sunday school. Would you achieve the ideal in the brief time that you have to live here? Then here is the path of the martyr, thorny and even blood stained—but glorious. Would you have that inward peace that comes to ardent servants of a

great cause? Then here is the hungry world, *calling for men and women; for you and me. And the call can only be answered when we are, all of us, doing our full service in the Sunday school, and the Christian Endeavor Society.*

ELON LETTER

The class in Religious Education III this year attempted to put into practice the theories discovered in text-book study. The following account of the project was written by Miss Lucy Eldredge a member of the class:

"The course in Religious Education III, taught by Dr. Harper, has combined this year with the regular text book work a community program of real value. The class work has included a thorough study of the church school, of modern church architecture, of effective methods of social service work, of the value of recreation, of the meaning of worship and methods of religious instruction and of inter-church activities. Not only have these themes been studied and discussed. They have been actually carried out in the community as far as possible. All this work has been done by the members of the class, under the supervision of the Department of Religious Education and the direction of a cabinet of three elected by the class.

"The work was inaugurated when the class made a religious survey of the village to ascertain conditions and needs from the religious viewpoint. The questionnaires, when compiled, revealed many facts and suggestions, which have been made the basis of all the year's work.

"Early in the fall the Boy Scouts had been reorganized under the leadership of an efficient scout master and the work linked up with that of the Sunday school. The class in Religious Education felt the need of a similar organization for the girls of the town, and as a result work with the Camp Fire Girls was begun. With capable leadership, this work will doubtless soon rival that of the boys.

"Upon investigation, it was discovered that the Missionary Cradle Roll was active and doing a splendid work for the babies, and consequently no Sunday School Cradle Roll was organized, but the co-operation of the class was promised to the Superintendent of the Missionary Cradle Roll.

"A Home Department was organized, in connection with the Elon Sunday School, with an efficient superintendent and four visitors. More than forty members have been enrolled in home Bible study by the work of this department. The workers have also distributed literature setting forth the need for and the value of the Family Altar in every home.

"Recognizing the place of recreation in the child's life and development, funds were secured to equip a playground and supervised play was conducted for the children of the village. This phase of the work will continue throughout the summer months.

"In the month of March, the work of religious instruction in the graded school was begun. Every Thursday, the hour from three to four was devoted to this work. A ten minute recreational period was followed by a ser-

vice of worship in the school chapel. The class period completed the hour. The story method of teaching was used in all grades. At the close of the regular school term, a Daily Vacation Bible School was conducted daily for two weeks, at the same hour in the afternoon. The same general plan was followed and, in spite of inclement weather, the attendance and interest were splendid. The enthusiasm of the pupils continued up through the closing day. The school was closed with a short program, consisting in the main of stories retold by pupils from each of the five grades taught.

"An additional fruit of the year's work has grown out of the study of inter-church work, or co-operative effort. It has been suggested to the officers of the religious organizations of the college, that during the coming year there shall be more union of effort. As a result these leaders are working on a program of activities for next year that will attract and hold every student in some Christian work and which will prevent overlapping of work.

"The work has been well worth while in two ways. Leaders have been given an effective training for active Christian work in their home churches. The children of Elon College have been given unusual advantages in religious education and the interest of many adults awakened. A valuable program has been initiated and classes of years to come will see great results in the work of religious education at Elon."

W. A. HARPER.

DR. AINSLIE COMMENDS CHAUTAUQUA

Having recently attended the Seaside Chautauqua, near Norfolk, I am taking the liberty to send a word regarding this institution and its service. I was glad that a definite move was made to incorporate it and make it a permanent institution. It has already rendered valuable service, especially to the Christian Church. The addresses that I heard were of a high class and the outlook is most encouraging for a much larger patronage in the years to come than in the past. People are usually attracted to the seaside in the summer. To combine recreation at the seaside with intellectual and spiritual refreshment makes it altogether possible that the Seaside Chautauqua, if properly conducted, will be as fruitful in its ministry to Virginia and the Carolinas in particular, as Asbury Park and Ocean Grove are to New Jersey, Pennsylvania and New York.

The fellowship at the Chautauqua was very pleasant, and in the atmosphere of congenial spirits we were enabled to find new valuations of life. I hope very much that the Disciples will join heartily with the Christians in helping to make the Seaside Chautauqua a place where they, with the Christians, shall gather for their summer conferences. One of the values of the summer conferences is that they are growing toward the international ideal. A number that have been associated with certain denominations, have, in the last few years, interdenominationalized their policies, which has been to the advantage of all.

I can conceive of no fairer opportunity for the enticement of friendly relations between these two bodies than for them to join heartily in making the Seaside Chautauqua worth while to both, and even to others of other communions. But especially ought the Christians and the Disciples to find paths in which they can walk together. Men like Dr. Rowland, Dr. Harper, Dr. Staley, Dr. Denison and others of kindred spirits will lead this work into most satisfactory results. Their fellowship with other communions, especially with the Disciples, ought to furnish a contribution for a similar group of Disciples to meet them in this plan. I see no hindrance, except that of prejudice, to close and permanent co-operation between these bodies. I asked Dr. Rowland to enroll me as a member of his church at Franklin, Virginia, and he in turn asked me to enroll him as a member of my church here in Baltimore. Why should this not be so. We are both Christians. We are both holding to the Scriptures as the rule of faith and practice and we both long for the fellowship that expresses unity for the whole Church of God.

I am grateful for being honored with a place on the Seaside Chautauqua program this year and the two days spent there are most happily remembered.

PETER AINSLIE.

Baltimore, Md.

THE ORIGIN OF THE YOUNG MENS CHRISTIAN ASSOCIATION

This organization may be found in almost every land where Protestant Christianity has gained a foothold—originated in circumstances peculiarly simple in character. But, as in science, so in the inception and early history of this movement, "the greatness of little things" is deeply impressed upon the thoughtful mind.

In the year 1844, (the same year THE CHRISTIAN SUN was founded, and I was born) one hundred and fifty thousand young men are said to have been engaged in the different branches of business in London, England. But little attention was then paid either to the mental or spiritual improvement of this large and most interesting class in the community; consequently bad habits and bad associates were freely contracted. In the words of an eloquent Englishman, who went to show me, while in London, the place of its first meeting "that vast maelstrom, the commercial life of London, was drawing thousands of young men within its dark and rapid current." No wonder vast numbers of young men were shut up in counting houses for many hours a day, and released only when every respectable family circle was closed. The dram-shop, dance hall and their logical climax were alone open for their reception.


Deeply impressed with the importance of making an effort to save some of these young men, George Williams, a pious young man invited three or four friends to meet in his chambers, to pray for strength to preserve themselves and to enable them by some means, to bring the truth to bear upon their careless companions. It was but a small meeting and with but humble though an earnest thought were they thus assembled; but He who

marks the fall of a sparrow, was not unmindful of that praying band of young men. A public meeting was held on June 6, 1844, at which, after a prayerful consideration of the sad condition of the young men of London, it was resolved to organize a Young Mens Christian Association; a constitution was adopted, officers were elected and the Association entered upon effective operations.

The first Y. M. C. A. in the United States was organized in Boston, Mass., 1851. Today not only the Y. M. C. A., but the Y. W. C. A., have organizations by the thousands, and buildings, whose aggregate wealth goes into the hundreds of millions. By the blessing of God, many young men and young women have been led, through this instrumentality, to seek an interest in "the great salvation". Members of the Associations may now be found on land and sea, in the Army and Navy, throughout the world, visiting the sick and dying, the fatherless and the widowed, gathering the outcast, ragged children into schools, and by tracts, books and lectures, aiding the churches in carrying the gospel of the world's Redeemer to every heart and home on this earth.

D. A. LONG.

SUFFOLK LETTER

ACATION is the hardest time to work. The easiest work is when one is working all the time; yet I presume men as well as machines need rest and repairs. No ship goes to sea so strong and so durable that it never needs to go into dry dock for examination, repainting, and repairs. "All work and no play makes Jack a dull boy." Well, I am on my August vacation by the vote of the Suffolk Christian church, and this is the second day of abandon; and I am writing without any special inspiration, and just to fill up the column under the head of "Suffolk Letter."

Dr. C. H. Rowland, two of his daughters, Annie Graham and Birdie; Annie Staley, William Staley Cheat-ham and I left Franklin, Virginia, in Dr. Rowland's Dodge car Wednesday morning, August 3, at 6 o'clock and came to Fuquay Springs, N. C., arriving at 6:00 P. M. We left Annie Staley and William Staley Cheat-ham at Louisburg, and the Rowland girls at Mr. Sam Rowland's. We made 170 miles in eight hours over almost perfect roads.

Today, Thursday, Dr. Rowland and I have gone over country familiar to him and interesting to me. Among other places visited in the forenoon was his birthplace and childhood home, and the graves of his parents. We have seen, of course, K. B. and J. Beale Johnson, Trustees of Elon College, and prominent Christian workers; and we plan to accept J. B.'s invitation to fish in his pond tomorrow; and we may call it "Good Friday."

After the morning ramble today, we carried out a previously laid plan to go to Morrisville to visit Rev. W. G. Clements and family. The air was fine after yesterday's rain, the roads were splendid and we soon found ourselves in the presence of our dear friend. Bro. Clements will never be able to walk again without his

crutches, but he has good health, and so thankful for what he enjoys as to be more cheerful than many Christian people who are in good health. His wife was in bed with broken nerves, reduced weight, and cut off from domestic activities which made a happy home for husband and children; but their son Eddie, with his good wife and children, are doing for the parents what they used to do for the children. Good children often do as much for their parents as parents have done for their children. This visit was a combination of suffering and service. Father and mother confined to the chamber of infirmity and young strength serving with a loyalty that honors home. The veteran of the Civil War, and a veteran of the war in which Paul fought and conquered, looks upward to the final victory when the course is finished; and his companion weak but waiting in hope. They have passed their golden wedding day and now look upon children and grandchildren with Christian satisfaction and even pride. It seems that suffering is necessary to refine human character and keep alive human sympathy. "The Captain of our salvation was made perfect through suffering." It makes us ashamed of ourselves when we think of our dissatisfaction and then see the satisfied and happy souls shut in by affliction. "It is better to go to the house of mourning than to house of feasting."

Our visit was very precious to us and we hope it let in a ray of sunshine into the chamber of age and affliction.

We visited many of the homes of Dr. Rowland's kin and friends; but I cannot mention all their names; but they all seemed to enjoy our brief visits. There is large room for sympathetic visitation; and laymen, as well as ministers, could spend part of their time in no better way than to visit the sick and the aged. Were it not for suffering the fire of sympathy would die out on the altar of human society. Mother-love grows with her suffering, and Isaiah says of Jesus, "that He shall see of the travail of His soul and shall be satisfied." Suffering for others is the most satisfying experience of mankind.

W. W. STALEY.

THE MORNING OF LIFE

With every boy and girl, the morning of life is bright and breezy—An idyll, in its essence, is a background of men and women, simple and noble in manners. All young men and women, dream that the day will come when they will work out their own little idyll—retire from the life they *know* and live the life they *dream about*.

D. A. L.

Photographs can now be sent by wire. A Dempsey-Carpentier picture, taken at 3:30 on the afternoon of July 2, was published in Los Angeles on the morning of July 3, 3,300 miles away.

"The Church need pay little heed to men who become suddenly apprehensive for its purity the moment it begins to show a moral concern about their business."

THE OBSERVATORY

J. E. MASSEY

FACING FACTS

At last France and Germany are facing facts. Laying aside that spirit of racial and national friction which has been so prevalent before and since the Great War, the two countries are resuming trade relations on a noteworthy scale again.

A dispatch of the New York *World* from Berlin tells us that Germany is making preparations to pay the indemnity to France in commercial commodities produced in Germany. Almost simultaneously from Paris there comes a dispatch to the effect that France has agreed to accept half its reparation payments in commodities.

"Here is a real hope for economic rehabilitation and reconstruction," says the *World*. French and German spokesmen have been meeting and negotiating on terms which are rationally possible, economics has stepped in where politics failed.

"Granting German good faith—which has been questionable—it has been highly improbable that Germany could pay in gold anything like the sum imposed by the recent ultimatum of the Allies. Germany has to pay in goods or not at all. If French statesmen have finally come to a realization of this fact it means that they will now perforce educate the people of France to the necessity of such a course."

In such a common understanding of the inescapable facts rests the only hope for real peace along the Rhine.

RUSSIA IN RUINS

Mr. Herbert Hoover, speaking as head of the American relief administration paints a horrible picture of Russia. The drought and famine in the valley of the Volga are the last straws of a burden which was already agonizing. Even since last year the areas planted in crops in the most fruitful provinces have diminished by 40 per cent or more, and the crop expectations have been nearly cut in half. On account of the shortage of locomotives and the almost impassible state of the railway tracks such surpluses as exist outside the famine areas cannot be readily moved where they are needed. There has been a "general agricultural decadence" due largely to the failure of the city population to produce goods which the peasants would be willing to take in exchange for food.

The New York *Globe* presents a table showing what has happened to industry in Russia for 1920, compared with production in 1913. Only 2 per cent of the pig iron, 0.6 per cent of the copper, 5 per cent of the rubber products, 20 per cent of the paper, 20 per cent of the coal, 3 per cent of the cotton manufacturers, and 3 per cent of the woolen cloth turned out in 1913 was produced in 1920. Imports have dropped to 4 per cent of the pre-

war normal and exports to about one-twentieth of 1 per cent. Here is an entire country suddenly made wretchedly poor. Large areas have reverted to a condition which has not prevailed elsewhere in Europe since the middle ages.

The *Globe* believes there is "no time for talking politics with Russia." What she needs is aid immediately; not only bread but a complete rehabilitation of her economic life. Whether this can be established by the Lenin Government is still a question. It can be, perhaps, if Lenin is sufficiently an opportunist to value the lives of his countrymen more highly than he values his communistic theories. Mr. Hoover is a severe critic of communism as any intelligent and well informed man can be. He believes that it means economic ruin. But, although he has not hesitated to point out, he has been gathering relief supplies for some time and will move them into Russia as soon as he can get the required assurance of protection and a free hand. This is practical and Christian. The first thing to do is to feed as many of the starving Russians as can be reached. Later there will be plenty of time to talk politics.

ENRICO CARUSO DEAD

Everywhere it is said "a man is dead"—not only the world's greatest tenor and vocal artist, but a man beloved by the world because he stood for principles of humanity, love and beauty, kindness, forbearance, and the greatest there is in song.

Enrico Caruso died in his native Italian city of Naples a few days ago, after an acute spell of suffering following his sojourn to the land of his birth. The tenor's illness began the night of December 11, 1920, when he burst a small blood vessel in his throat during a performance in the Brooklyn Academy of Music. Since then he has suffered, lingered and was apparently on the way of recuperation, when the final spell came.

Caruso was a man from the ranks of the poorer class of Italian people. He met with much discouragement in his early years. It was only gradually and slowly that his voice was recognized as that of the great singer he was before he died. He represents perhaps the most striking contribution of the Italian immigrant to America—an ardent love for beauty expressed in music. Caruso's music will live long after him.

CHIPS

From Dr. Frank Crane

Life is a garland of flowers, thorns, fruits, and dead leaves.

* * *

The direction of one's thought is more important than the distance it travels.

* * *

Beauty abides not in things. It is the effect produced by a beautiful thing upon a beautiful soul. Without human spirits the world of beauty—including the sunsets and the majesties of Nature, as well as all the creation of music, the plastic arts and literature—would be no better than a boiler factory.

THE SCRAP BOOK

SURNAMES

G. W. Fitzwater in North Carolina Christian Advocate.

Surnames, as we use them—family names, began in the eleventh century, when feudalism began. As every man took his office or privilege by contract of subrenting, it became necessary to identify each man by more than the name, John, William, etc., such as he was called in his village. So men became known by family names or surnames. ("Sur" means additional.)

These surnames may be classed under about seven heads. (1) Trade or occupation names, as-Smith (strike, later smite), carpenter, tanner, etc. (2) Geographical names, O'Dell (of the dell), Piedmont (foot of the mountain), Ireland, Scott, etc. (3) Illegitimate names (a child found on the step called Step, found on the east step, Estep, by a stump, call it stump, Tree, Bush, Pine, Lake, etc.) (4) Personal characteristics, Black, White, Brown, Redman, Tallman, Short, Strong, Weak, Little. (5) The Scandinavians put the word son to the father's name and use that compound as the surname, changing every generation, as William Johnson, for Williamson of John, and when William has a son James, then James is called James Williamson, etc., and these people from Norway, Sweden and Denmark have placed many of their name in Scotland and other countries. But after settling in other lands, their names remained unchanged in the males. (6) Illiteracy causes names to be changed. The newcomer pronounces his own name, the assessor or deed writer spells it as he sounds the word, which is often incorrect, as in Amick for Emmich, Sarvice for Service. (7) And then honorary titles, as Fitz Simons, von Emmison, Van Dooson, Mac Elroy, McKinney, Dewald. These first syllables are titles in different languages. Each means son.

THE WAR AGAINST BATHTUBS

Youth's Companion

When the American boy vigorously objects to getting into a bathtub he is, a contributor reminds us, simply revealing a trait inherited from his grandfather. For in grandfather's day not only boys but doctors, officials and citizens in general considered the bathtub as a dangerous invention.

When in December, 1842, Adam Thompson placed inside his house in Cincinnati the first bathtub in America it was the sensation of the town. Physicians declared that bathing in such a thing, especially in winter, would cause rheumatism and inflammation of the lungs; and several citizens wrote to the newspapers that the introduction of the device proved that America was becoming effete and showing a snobbish inclination to follow the degenerate aristocracy of Europe!

It is true that Thompson had first got his idea from England. But the tubs that he saw there were simply

tubs—large, round, shallow pans that had the habit of flooding the floor when their owners sat down in them. Thompson devised a more luxurious article—long, narrow and high, made of mahogany and lined with lead. For hot water he placed a tank in the attic and ran a coiled pipe from there down through the kitchen chimney and into the tub.

Evidently the bold Ohioan was enthusiastic over his new piece of furniture, for, according to the story that one of his acquaintances told throughout Cincinnati, he took two baths on December 20, the day the plumbing was completed. After dinner on Christmas he proudly led his guests to the bathroom, explained the use of the tub and persuaded four guests to take a bath!

The idea began to spread. The Common Council of Philadelphia failed by only two votes to pass an ordinance forbidding bathing between November 1 and March 15; and Virginia tried to stop it by placing a tax of thirty dollars a year upon every bathtub. But the thing had now gone too far; it could not be stopped. A plumber named John Simpson invented a zinc tub about 1846, but was refused a patent. In 1847 the first one was installed in New York City, and by 1850 the people of that town alone had bought one thousand!

America may indeed be called the land of bathtubs. It is a poor cottage that has not one. Yet in Europe there are many millions of people who have never seen a bathtub.

A CHALLENGE TO DISARM

"One of our young men came back from France and, like many others, would not talk. One day his father took him apart and rebuked him for his silence. 'Just one thing I will tell you,' he answered. 'One night I was on patrol in No Man's Land and suddenly I came face to face with a German boy about my own age. It was a question of his life or mine. We fought like wild beasts. When I came back that night I was covered from head to foot with the blood and brains of that young German boy. We had nothing personally against each other. He did not want to kill me any more than I wanted to kill him. That is war. I did my duty in it, but for God's sake do not ask me to talk about it. I want to forget it.' My friends, that is war—the quintessence of it at the central point of its self-revelation. There is nothing glorious about it any more."

From the Christian point of view, the Klu Klux organization and those who use its methods whether official or otherwise, are dangerous to the common life. To have a group of men abroad in America whose purpose is to stir up prejudice of any kind, is not only un-Christian, but contrary to well-established American principles; to have the truth regarding Negroes and Negro organizations basely distorted can only mean the aggravation of a situation already bad enough.

It is impossible to become educated by learning only what you like.

WORLD HAPPENINGS

CARUSO IS DEAD

Enrico Caruso, the world famous singer, died in Naples, Italy, August 2, 1921. Less than a week before his death he had avowed his returning strength and expressed the conviction that he would sing again as in the old days. His illness began last winter, when he burst a blood vessel while singing at Brooklyn in the Academy of Music and he had never been well since. His death comes as a shock to the music world because it was generally understood that he was gradually gaining health. Grand Opera will never be the same to those who have heard him and the hope of those who have not heard him was to hear him but is destroyed now by death and the golden notes of the great tenor are forever silenced. He died in his own sunny Italy, for which he always held a deep affection.

GERMANY SENDS RELIEF TO RUSSIA

That Germany is recovering from the war is evident in the fact that she wants to help others. On August 2, 1921, she asked permission of the soviet government for German workers to enter the country and establish a base at Petrograd. The request was based upon the provision that the representatives be given a free hand by the soviet government. Five prominent physicians and 20 assistants with quantities of medicines, disinfectants and delousing equipment will make up Germany's first relief expedition to Russia.

DOMESTIC CONDITIONS MUST REVIVE BUSINESS

On August 2, 1921, it was declared by newspapers that in administrative circles at Washington, hopes of a return of business activities and prosperity turn now more to domestic conditions than to foreign trade. America must work and build up a trade within America, she must furnish a market for her own products until Europe can get on her feet again. Business men must work with this idea in mind and as Henry Ford, cut the cost of production without cutting wages.

PRESIDENT HARDING TAKES REAL VACATION

President Harding with Mrs. Harding and a party of close friends went into the White Mountains of New Hampshire on August 1, 1921, for his first real vacation since the inauguration. They are stopping at a little lodge high above the reach of the heat wave and four miles from a telephone. It is to be a real vacation and the party will be guests for the remainder of the week and longer if public affairs will permit.

Japan has recently sent representatives to this country to oppose legislation under which Chinese coolies are to be admitted to Hawaii.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPALS OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE BULLETIN

We presume that most of the pastors are "vacating" these days, since we have so little from their pens.

THE SUN's Editor will attend the Virginia Valley Central Conference, which meets at Mayland Christian church August 18-29.

Sunday school workers who were not privileged to be at the Reidsville Convention will be interested in reading President Stephenson's address in this issue of THE SUN.

THE SUN congratulates Col. J. E. West, Suffolk, Virginia, on being elected Lieutenant Governor of his State. The position will be well filled and every duty honorably discharged by a great Christian statesman.

The opening date for the approaching term of Elon College is near at hand. We entertain the hope that every son and daughter from the homes of our Brotherhood who is to attend college this fall will go to Elon.

Oak Level, Mt. Gilead, Franklinton, Pope's Chapel and Mt. Carmel churches desire the services of a pastor. These churches are now being served by Rev. B. F. Black, who is forced to resign on account of a throat trouble that has been troubling him for many months. The chairman of the pastoral committee, Brother B. J. Blackley, or Mrs. H. E. Pearce, the secretary, will be glad to correspond with any pastor. They may be addressed at Franklinton, N. C.

Very often our lack of confidence in the other fellow is the cause of his lack of confidence in us.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
Burlington, N. C.

The great organizations for religious education in our Southern Christian Convention, include the Sunday school, the Christian Endeavor Society, and our Missionary Societies. The valuable, far-reaching work of all these organizations merit our best effort and constant devotion. We need to know more about their work, that we may be inspired to do more for them and through them. The Board of Religious Education recognized this fact when it voted to put a Field Secretary into the work, to give help and information wherever possible. Now that this work has been initiated, the Board trusts that each Sunday school and Christian Endeavor Society will feel free to call upon their Secretary for any help which may be needed or desired. Let us work together for a larger service with our Master's aid.

CRADLE ROLL IN EASTERN VIRGINIA

Cradle Roll enthusiasm was high when Mrs. I. W. Johnson gave her report at the Eastern Virginia Convention in the First Christian church of Norfolk recently. Mrs. Johnson was happy to report sixteen new Cradle Rolls organized as a result of her efforts this year. This brings the total number of Cradle Rolls in the Convention up to thirty-three, or nearly twice the number reported last year. We are trusting that next year many departments may follow Mrs. Johnson's example and that all of our work may be thus stimulated by reports of good work done.

"MEET ME AND MINE AT LIBERTY (V.) JULY 1922"

The above slogan has already been adopted by the wide-awake President of the North Carolina Sunday School and Christian Endeavor Convention, and appears in large letters on his correspondence. Now is the time for all of our Conventions to begin talking about next year's sessions in order to make those gatherings reach out to all of our churches.

The Eastern Virginia Sunday School Convention voted without a dissenting vote to hold their Convention next year at Ocean View, just before the Seaside Chautauqua and School of Methods, which will be held at Ocean View again next year. Many of our people should begin to lay plans now to attend both of these inspiring and helpful gatherings next summer.

Next Sunday's Sunday School Lesson: August 14.

Paul in Iconium and Lystra—Acts 14:1-28.
Golden Text: Thou shalt worship the Lord thy God and him only shalt thou serve.—Matt. 4:10.

Christian Endeavor Topic: August 14

True Temperance in Heart and Life.—I Thess. 5:4-11
May we together heed the injunction:

THE HOUR OF WORSHIP

PRAYER THAT WILL BE ACCEPTABLE

In this article we wish to consider the prayer of believers—those who have accepted Jesus as their Savior and are in sweet fellowship with His will.

A person may be living in this attitude toward God and yet, while engaged in devotions and communion with the Father relative to his hearts yearnings and desires to do His will, may frequently realize that his thoughts had suddenly drifted into channels absolutely contrary to his wishes and attitude of devotion. Having at times in my life experienced this unpleasant situation, I have sought the Lord's guidance through meditation and the study of His Word to know of His will, I have found to be acceptable we must be sincere. In Heb. 10:23, we have these words, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." This seems to be the first requisite, a thorough cleansing of the heart and life so we can come "in full assurance of faith", with our hearts free from all evil and pure in the sight of God. In the second place we must ask in faith, Mark 11:24 "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." To have this promise verified we see the necessity of the petitioner to have that simplicity, that trust, humility, confidence and unfailing faith that we see in a little child as it looks up into its mother's face with earnest pleading for the favor desired, with that sweet imploring, confiding trust that knows no denial. In the third place it must be offered in the name of Jesus. John 16:23—"And in that day ye shall ask me nothing; verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you." In our communion with the Father, seeking His guidance, loving care and tender mercies; He would have us remember Jesus and ask for those things our heart desires in His name. The Father contemplating what His Son endeavored and suffered in revealing Him unto a lost sinful world desires that the Son be not forgotten when we approach him at a throne of grace. Finally, when we make our petitions to God, the Father, let us make them in sincerity of heart, in faith believing and in the name of Jesus.

M. W. HOLLOWELL.

Portsmouth, Va., R. 3.

"The test of education is the kind of folks it turns out."

For those who want something to do—tell us the origin of the American Indian.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

A SUGGESTED SLOGAN

A number of our Sunday schools that have not been making the monthly offering have recently decided to make one offering each month for the benefit of the Orphanage. That is very encouraging to us in this work, as we need your help. More than sixty little children to feed and clothe in the Institution and more than a hundred crying to us for a home and many of them from members of the Christian Church. Dear friends, we need your loyal support.

Let every church and Sunday school adopt this monthly plan and make your slogan "Every church and Sunday school on the roll of monthly givers in the year 1921." Help us to bring this to pass.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR AUGUST 10, 1921

Amount Brought Forward\$13,470.37
 Sunday School Monthly Offerings

(North Carolina Conference)

Wentworth, \$6.10; Fuller's Chapel, 6.35; Ebenezer, 4.55; Mt. Carmel, 2.44; Mt. Carmel Class No. 6, 1.00.

(Georgia and Alabama Conference)

Rose Hill, \$2.52, New Hope, 2.00; Kite, 2.50; Lanett, 8.60.

(Eastern Virginia Conference)

Bethlehem, \$3.55; Oakland, 5.00. Total \$44.61.

Furnishing New Building

Ladies Aid Society of the Elon College church, \$150.00; Pope's Chapel church (N. C.), 20.00; Mrs. Kate Ives, Norfolk, Va., 5.00; Woman's Missionary Society of the Liberty church (V), N. C. (one pair shades), 2.50. Total, \$177.50.

Special Offerings

M. Orban, Jr., Whittier, Cal., \$100.00; F. C. Lester on pledge at the S. S. & C. E. Convention, Reidsville, N. C., 5.00; The A. C. C. Dayton O., 10.00 Total, \$121.00.

Total for the week, \$343.11. Grand total, \$13,813.48.

"Tell Me a Story"

ETHEL AT GRANDFATHER'S

(A True Story)

There are not many girls who enjoy being called a tomboy, but it never mattered in the least to Ethel Stirling. Her Cousin Jim was her companion, and there was not a thing his adventurous spirit dared that Ethel was not his admiring follower. On some occasions she even led in rank, and Jim brought up the rear. All sorts of mishaps had befallen her, from the day she had stayed out late to see the horse doctor, and came home grieved because she had found him a mere man, to the time when coasting face downward, she had run between the wheels of a grocery wagon and came to an abrupt stop between the four legs of a good-natured horse. On this last occasion she gave way to tears, and was taken home to her mother in a state of alarm quite unusual to her.

Portland was a good place to live; but it was when she visited her grandfather's farm that she realized the

fulness and freedom of life. Among other products on the farm was one Ethel was never tired of watching, and it appeared to hold the same fascination for Jim. Grandfather had large pens filled with pigs, and fenced about them was a strip of ground which Ethel called her summer garden.

One day an original thought came to Ethel. "Jim", she said, "you are afraid to take a ride on one of the pigs."

"I'll do it, if you will do it first," said Jim.

Ethel was rather taken aback, but in nowise daunted. She was younger than Jim, but just as brave, if not more so. She gathered her little skirts closely about her, sprang from the fence, where she and Jim had been sitting, into the pigs' summer garden, and, selecting the largest one, she sprang astride his back and grabbed his ears for support. To say there was surprise and consternation in the pigs' garden is to express it mildly. The rest of them all stood back, and Ethel and her gallant steed had a clear track. Round and round the space they went, Ethel clinging on for dear life, and the pig giving vent to his displeasure in loud squeals. There had been nothing said as to how long she could ride, but she concluded she might as well continue as long as she stuck on. Jim was bending double on the fence, his legs dangling in the air, his shrieks of laughter mingling with the squeals of the pig.

In the mad chase, Ethel had not had much time to take in outside surroundings, but she suddenly became conscious that she had an audience. The pigs' pasture land lay along the roadside. Four passing teams had drawn up, and they were watching her with keen interest. The noise brought grandmother from her baking and grandfather from his oat field, and the ride was brought to an abrupt end.

Ethel was a bit indignant when she found that Jim was not to be allowed to take his turn; but if there was any disappointment felt on Jim's part, he succeeded admirably in concealing it. But he was known to say to the boys that his Cousin Ethel was too gritty by half to be a girl, so that it is certain that he appreciated her, even if he did not always dare to follow her footsteps.—*Exchange.*

THE BEST PREPARATION

Few girls make the mistake of supposing that they can successfully do more than one thing at a time, but a great many, while engaged on one task, let their thoughts turn to something else which is waiting, and perhaps worry over it, and make themselves uncomfortable and unhappy. There is no task so small, but that we cannot afford to bring to it divided energy and interest. The way to make a success if the least thing is to do it as if it were the greatest thing, putting our whole heart into it. Do not work flogged on by the thought of something else waiting to be done, reproaching yourself for every lost second, forgetting all about the fine touches. The best preparation for the new task is the last well done.—*Selected.*

CHURCH NEWS

POUNDED

I have read for a long time, the accounts various pastors have given of poundings which they had received. I have wondered how it made a fellow feel to get that sort of pounding. I don't have to wonder any longer. Now I know from actual experience.

Tuesday evening, July 26, the Ladies Aid Society of the East End Christian church were holding a lawn social on the church lawn. During the evening, I was told that somebody wished to see me in the Sunday school room and I at once started that way with, perhaps, thoughts of a wedding running through my mind. Inside I found a cheery group of my members standing around a pile of packages of various sizes, and one of the with a smile said, "We want you take these home with you." With surprise and sincere appreciation I complied with their wishes and we now have sugar, coffee, canned fruit, preserves, bacon, in fact, almost a stock for a grocery store, in our pantry. Such expressions of good will and appreciation makes a pastor feel his unworthiness, and they also enable him to go about his duties with a lighter step and a song of thanksgiving in his heart.

I shall leave the work here on the first of October with sincere regret and with pleasant memories of the associations and delightful fellowship of the good people here. May the richest blessings of a loving Heavenly Father rest upon them and may he direct them in securing the right man for their pastor.

CALVIN J. FELTON.

VALLEY CONFERENCE

The Virginia Valley Central Christian Conference will meet with the Mayland church, near Broadway, Va., August 18-21. We hope to have every church represented and with good reports. The officials of all churches should attend the Conference. The Conference needs their presence and cooperation to make it a strong progressive organization and the local

church needs the inspiration and more progressive work, which would come through its leaders attending the Conference.

We have a feast of good things in store for those who come this year. The following visitors expect to be with us and will take part in the discussions: Dr. J. O. Atkinson, Dr. W. W. Staley, Rev. C. B. Riddle, Dr. C. H. Rowland, Dr. F. W. Johnson, Mr. C. D. Johnston, Rev. E. T. Cotten and Miss Lucy Eldredge.

W. T. WALTERS, *President*
Richmond, Va.

CALLED HOME

KEYSER

Mrs. Sarah Francis Keyser of Shenandoah, Va., R. 1, died August 1, 1921. Her age was seventy-six years, two months and twenty-four days. She is survived by four sons, four daughters and twenty-seven grandchildren. Sister Keyser was a faithful member of East Liberty Christian church and a consistent Christian. Her Christianity was of the highest type. Her life was a benediction to those with whom she came in contact. Her last testimony was to the effect that she was not afraid to die and meet God in judgment, and was perfectly willing to go whenever God should call her. The funeral was conducted at East Liberty Christian church, August 3, by the writer of these lines, and the body was buried in the nearby cemetery.

R. P. CRUMPLER.

JEFFRIES

John G. Jeffries was born February 29, 1839, and died July 19, 1921, aged 82 years, four months and 20 days. He was married to Miss Margaret E. Hurdle, March 8, 1866. To this union were born eleven children, eight of whom are living.

He was a soldier in the Civil War.

About four years ago he made a profession of faith and his words of consolation were, "I am willing and ready to go". The funeral was conducted at the home of his son, with whom he was living, by Rev. T. J. Green, and the remains were placed in the McCray Cemetery.

He leaves to mourn their loss a wife, eight children, forty-two grandchildren, eleven great grandchildren and a host of friends.

J. F. APPLE.

APPLE

Barbee A. Apple died July 4, 1921, aged 79 years and three months. She joined Apple's Chapel Christian church in early childhood and lived a Christian life. She was good and kind to everybody. For more

than fifteen years she was afflicted with blindness and deafness, but bore her afflictions well. She leaves to mourn their loss one brother and one sister. The funeral was conducted by the writer, her pastor. The remains were laid to rest in the church cemetery.

J. F. APPLE.

RICHARDSON- RICHARDSON

The hand of sickness, suffering, and sorrow has been very heavy upon the life of Deacon Charles C. Richardson of Wakefield, Va. For some years his wife "Aunt Mollie" has been a great sufferer though not confined to the house. Recently the seeds of sickness ripened into a harvest of death—when his eldest son

Albert Sidney Richardson

died in the hospital at Suffolk, Va., where he had gone for treatment and operation. He was born November 15, 1868 and died July 20, 1921. "Sidney" as he was kindly called was reared near Spring Hill Christian church Sussex County, Virginia, where he joined in early manhood and remained a faithful member till death. About eight years ago he married Miss Sarah E. Brittle, who survives him, and to whom many friends extend deepest sympathy. He was buried at Spring Hill July 21. Besides his wife he leaves a father, mother, four brothers and three sisters to mourn their loss. Services by the pastor. At the time of his death and burial his mother was too sick to be told of his death. And five days later she was called to give an account of a life well spent.

Mrs. Mary Elizabeth Cox Richardson

was born August 21, 1846, near Copperhaunk Spring, Waverly, Va., and died at Wakefield, Va., July 25, 1921, and was buried at Spring Hill Christian church where she had been a member for more than fifty years. January 23, 1868 she was married to Deacon Charles C. Richardson. To this union were born eleven children. Two died in infancy, nine were reared to manhood and womanhood. Two children preceded her in death, viz. Mrs. Letitia Pond about thirteen years ago, and Albert Sidney Richardson five days before her death. She leaves a devoted husband, four sons, three daughters, twenty-nine grandchildren and four great grandchildren.

This splendid Christian mother has left the fruits of her faith in a fine family of sons and daughters. In her home the pastors of Spring Hill church have rested and have been cared for, for more than half a century. At her old home now owned by Deacon Charles C. Cox, the writer has seen the old family building where it was said Joseph Thomas preached. Her life was one of loyalty and faithfulness to her church.

Though weak, she attended divine worship on Sunday before taking her bed on Thursday. She often talked of the sufferings here and always expressed a rich hope for the great hereafter. By her wish the pastor preached a short sermon, for the funeral occasion at Spring Hill church which was crowded to overflowing by relatives and friends, July 26, 1921 4:00 P. M. Rev. Mr. Paylor of the Wakefield M. E. church, and Dr. W. D. Harward of Den-

dron assisted in the services. Many beautiful floral designs were given by relatives and friends, in their silent language and fragrance spoke to all around of the beauty and goodness of the life that had come to an end at such a ripe age.

JAS. L. FOSTER.

RESOLUTIONS OF RESPECT—DICKERSON

Whereas, it hath pleased our Heavenly Father, on July 7, 1921, to remove from our midst our brother and Deacon, W. A. Dickerson, of Durham Christian church; and,

Whereas, by his going the church and Sunday school have sustained the loss of a faithful and consecrated Christian worker who was always glad to be of service in the kingdom,

Therefore be it resolved,

First. That in the death of Brother Dickerson the church has lost a true, loyal and valiant soldier.

Second. That the removal of such a useful life from our midst will leave a vacancy hard to fill.

Third. That a copy of these resolutions be entered upon our church record, a copy sent to the family and a copy to **The Christian Sun** for publication.

MRS. J. P. AVENT,
R. J. KERNODLE,
W. H. HONEYCUTT.

Committee.

MISSIONARY

NOT OMITTING THE FOURTH STANZA

By Mrs. E. C. Cronk

Mrs. Belmont glauced anxiously at her watch. The hands pointed to 5:12. At six o'clock the stores would close and she must match a piece of black silk. There was just one more hymn on the program of the missionary meeting she was leading.

"Let us conclude our meeting by uniting in singing Hymn 102, omitting the fourth stanza," she announced, with a rather unsuccessful effort not to appear hurried.

Number 102 was a favorite hymn and the society sang heartily:

"Take my life and let it be
Consecrated, Lord, to Thee.
Take my moments and my days,
Let them flow in ceaseless praise."

Mrs. Belmont looked at her watch between the verses.

"Fife seventeen. I can still make it," she thought, referring not to the consecration of her moments and her days, but to the silk counter, "before six o'clock."

During the singing of the last verse Mrs. Belmont gathered her papers together and was ready to dismiss the society when some one spoke.

"Madam President!"

The president turned a surprised face to the little woman who had arisen and was standing over by the organ.

"Madam President," she said, "I'm opposed to omitting that fourth stanza."

A suppressed murmur of surprise passed over the society. The older members caught their breath in amazement. The younger ones leaned forward with quick wonder. Maggie Sparkman had never opposed anything in the society before. She was "a wheel horse" they had always said. She pulled hard and never balked. Now two spots of bright red burned in her cheeks, which were usually colorless. She was evidently profoundly stirred.

Almost unconsciously the women opened the hymn books they had just closed, to see the fourth stanza. Miss Sparkman read aloud the words of the omitted verse, on which the eyes of every member of the society now rested:

"Take my silver and my gold,

Not a mite would I withhold."

She lifted her eyes from the book to the audience. They were usually timid eyes, but now they shone with conviction and determination.

"I'm opposed to omitting the fourth stanza. If it were only in our singing it wouldn't be so bad. Likely that just happened, but we are omitting it in the life of our society. The amount of money that has come into our treasury this year is shamefully small. I think it is getting to be our habit in our consecration to 'omit the fourth stanza.'

"We sing to the Lord 'Take my life,' but when it comes to our silver and gold we ask every one except our Lord to take it. Silver and gold we offer our grocers, our furniture dealers, our jewelers, our milliners, our merchants all, but we scarcely average the smallest bit of silver among our coins as a monthly offering at our missionary meetings, and I have never yet been custodian of a single piece of gold since I've been treasurer.

"The appeals from our mission fields are read to us and we listen to them and say placidly, 'How interesting!' but we 'omit the fourth stanza.'

"We hear of great opportunities that should be seized ere they pass, and we say 'what a pity,' but we continue to 'omit the fourth stanza'. We have tried all sorts of devices and commercial schemes to get a little money in our treasury, when we have all that we need if only we would learn not to 'omit the fourth stanza'. Now I'm sure all of you know that I'm no extremist. I don't think a woman ought to feel uncomfortable every time she puts on a pretty hat or buys a new piece of fur-

niture, but we have dollars for all these things and only pennies, nickels and dimes for the Lord.

"He says that the gold and silver are His. We have so much and yet we bring so little to Him, when it is really His and not ours."

The words she spoke were simple enough, but the earnest conviction of the speaker made them eloquent with the not-to-be-denied eloquence of truth. The heart of every woman there recognized that truth. There were no pledges made, no promises spoken, yet the president knew that she acted on the sincere though unspoken suggestion of every woman there when, with perilous disregard of six o'clock, she said: "Let us sing again Hymn 102, not omitting the fourth stanza."

The treasurer's books for the next year bore witness to the integrity of the singing of that fourth stanza, especially under the heading "Thank Offering".

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Marriage and obituary notices will be printed if received within 60 days from the date of event. The limit of words is 150—all above this number at the rate of one half cent a word.

MISCELLANEOUS

FASTER TRAINS ON SOUTHERN

Faster schedules between New York, Washington and the South will be put into effect by the Southern Railway System on Sunday, August 14, when material cuts will be made in the running time of eight through passenger trains.

No. 138, the "Atlanta Special," will leave Atlanta at 11:30 A. M., arriving Washington at 7:40 A. M. and New York at 1:30 P. M., an hour and ten minutes earlier than at present.

No. 38 the "New York and New Orleans Limited," will leave Atlanta at 12:30 Noon, arriving Washington at 8:40 A. M. and New York at 2:40 P. M., forty minutes earlier.

More than an hour is each direction will be cut from the time of Nos. 29 and 30, the "Birmingham Special." No. 29 will continue to leave New York at 9:15 A. M. and Washington at 3:30 P. M., but will arrive Birmingham at 4:30 P. M., an hour and ten minutes earlier. No. 30 will leave Birmingham at 10:30 A. M., an hour and a half later, will arrive Atlanta at 3:55 P. M., leave Atlanta at 4:00 P. M., arriving Washington 12:35 P. M. and New York at 6:10 P. M., the same as at present.

From the time of Nos. 25 and 26, the "Memphis Special," two hours will be cut northbound and two hours and twenty minutes southbound. No. 25 will leave New York at 8:45 P. M. and Washington at 3:10 A. M. as at present, but will arrive Chattanooga at 10:50 P. M., Memphis at 8:55 A. M. instead of at 11:15 A. M. No. 26 will leave Memphis at 7:30 P. M., two hours later, will leave Chattanooga at 5:10 A. M., and will continue to arrive Washington at 12:30 A. M. and New York at 6:45 A. M.

No. 41 will leave New York and Washington as at present, but will arrive Chattanooga at 6:10 P. M., fifteen minutes earlier. No. 42 will leave Chattanooga at 11:15 A. M., arriving Washington at 7:45 A. M. and New York 1:30 P. M., an hour and ten minutes earlier.

No. 32, the "Augusta Special," will continue to leave Augusta at 12:15 P.

M., arriving Washington at 7:30 A. M. but will reach New York at 1:30 P. M. an hour and ten minutes earlier.

Inauguration of faster schedules by the Southern has been made possible on account of the shortened distance and excellent condition of the double-tracked line extending all the way from Washington to Atlanta. Since the completion of the double track work which involved the rebuilding of practically the whole of the railway, the Southern's through passenger trains have made a remarkable record for on-time performance and the management feels that the new and faster schedules can be operated with as satisfactory results.

FOR THE CURE OF HIGH BLOOD PRESSURE

By Dr. J. E. Gault in *Christian Advocate* (Nashville)

Without going into details, I will give a safe and sure remedy for high blood pressure. You can surely get results if you will carry out these instructions to the letter. For the first two days absolutely nothing to eat but grapefruit juice and lemon juice. Squeeze a glassful of grapefruit juice and put the juice of a half lemon in the glass. Drink a whole glass of this every one or two hours during the day. Drink very little water.

Then for a week eat nothing but fruit, either cooked or raw or both. Continue to drink the grapefruit and lemon juice as stated above during the day, drinking very little water.

Keep the bowels open with fountain syringe, but use no salts or medicine of any kind. Drink no milk nor use any salt or pepper or butter.

If your head aches and you cannot sleep, put your feet in a tub of hot water for thirty minutes before going to bed. Diet after the first week.

For breakfast eat nothing but fruits, changing from one kind to another so as not to tire of any one variety. For your noon meal eat spinach, turnip greens, mustard greens, beet greens, lettuce, and celery. Of course I do not mean for you to eat all of these at one meal, but one or two of them freely. You may have some young string or snap beans, peas, some corn bread

or whole-wheat bread. About twice a week have one baked potato, but no butter. At this meal you may have a raw salad made of either fruits or vegetables or both. Have raw salad twice every day. Do not overeat, but be reasonable.

For your supper have the same as for your dinner, except you may add a small helping of baked fresh meat or fish about two days a week. Masticate every mouthful thoroughly. Once every day, just before retiring, sponge the body all over with warm water, and rub the skin till it is all aglow. Now forget your disease and give nature a chance, and you will soon be well. Be very careful with your sex life, avoiding everything that appears to be excess.

Sleep with your windows wide open and get eight or nine hours of sleep every night.

To sum it all up in a few words: Eat as stated above, being sure not to overeat; sleep eight or nine hours in every twenty-four; be of a happy, cheerful frame of mind. Expect to get well. Do not eat sweets except honey. Use no vinegar or white flour products. Keep your feet warm, your bowels open, and your head cool. For the first week use the fountain syringe every night, then three times per week. Simple, isn't it? Yes, and it will save lives by the thousands.

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The Waste of Manhood

THE EDITOR

SAVE, save, save, were the watchwords during the World War. It was but an emphasis and a refrain of what we have been hearing for years. Such is but the mouthpiece of material economy. Nothing should be wasted, but there is that which is above the material that should be saved: It is the wasted manhood of our land. It is time that we cry out—Save, save, save. Save the manhood of our day. On every hand open pitfalls may be seen. They stand ready to swallow up and waste the noble manhood of our land.

Manhood is wasting by loose thinking, loose living, and practices that will bring a nation to its own defeat. The situation is too serious to go unnoticed and too vital to civilization to go unchallenged.

Throw out the life line—throw it out today. Manhood is wasting while there is a better way. The flower of civilization is withering. The snares of one civilization become the handicaps of another. Awake, awake, awake, O ye reformers, that manhood may not be wasted. To save manhood is to save a nation—to allow manhood to waste is a nation's decay.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

Our Ministry Again

IAST week we endeavored to show what a large per cent of our ministerial students who enter college never graduate. Many who fail to graduate are among our best men, but the sad part is that the most of them who failed to graduate are not even in the ministry today.

It is necessary at times to check up and see what we have done, what we are doing and what we plan to do. To follow the line of least resistance is the world's way, and often the way of the Church. It is our purpose in this article to point out the leakage and, in a later editorial to suggest a remedy.

We have made a careful and diligent study of each Report on Education in our Southern Convention from the year 1910 to the year 1920, inclusive. We find that Conferences admitted in these years men to the Biblical class as follows:

1910—Virginia Valley, none; Alabama, 2; Georgia and Alabama, none; Eastern Virginia, 1; Eastern North Carolina, none; Western North Carolina, none; North Carolina and Virginia, none.

1911—Virginia Valley, 2; Alabama, none; Georgia and Alabama, none; Eastern Virginia, none; Eastern North Carolina, 3; Western North Carolina, 1; North Carolina and Virginia, none.

1912—Virginia Valley, none; Alabama, none; Georgia and Alabama, none; Eastern Virginia, none; Eastern North Carolina, 1; Western North Carolina, 2; North Carolina and Virginia, 4.

1913—Virginia Valley, none; Alabama, 1; Georgia and Alabama, none; Eastern Virginia, none; Eastern North Carolina, none; Western North Carolina, none; North Carolina and Virginia, 1.

1914—Virginia Valley, none; Alabama, none; Georgia and Alabama, none; Eastern Virginia, 2; Eastern North Carolina, 1; Western North Carolina, 4; North Carolina and Virginia, 1.

1915—Virginia Valley, 1; Alabama, none; Georgia and Alabama, none; Eastern Virginia, none; Eastern North Carolina, 4; Western North Carolina, none; North Carolina and Virginia, 4.

1916—Virginia Valley, none; Alabama, none; Georgia and Alabama, none; Eastern Virginia, none; Eastern North Carolina, none; Western North Carolina, 2; North Carolina and Virginia, 3.

1917—Virginia Valley, none; Alabama, none; Georgia and Alabama, none; Eastern North Carolina, 2; Eastern Virginia, 3; Western North Carolina, 3; North Carolina and Virginia, 3.

1918—Virginia Valley, none; Alabama, none; Georgia and Alabama, none; Eastern Virginia, 1; Eastern North Carolina, none; Western North Carolina, none; North Carolina and Virginia, none.

1919—Virginia Valley, 1; Alabama, none; Georgia and Alabama, none; Eastern Virginia, none; Eastern North Carolina, none; Western North Carolina, none; North Carolina and Virginia, 2.

1920—Virginia Valley, none; Alabama, none; Georgia and Alabama, none; Eastern Virginia, none; Eastern North Carolina, Western North Carolina and North Carolina and Virginia, 1. (The last three Conferences named united into one Conference—the North Carolina.)

TOTALS

Virginia Valley	4
Alabama	3
Georgia and Alabama	0
Eastern Virginia	7
Eastern North Carolina	10
Western North Carolina	12
North Carolina and Virginia	18
North Carolina	1

Grand total

55

Of this fifty-five, only twenty-two are now engaged in church work, thirteen of whom graduated from Elon College. The remainder of the fifty-five have entirely dropped out, so far as the records of the Conferences indicate. Some of these have left our denomination.

These figures can be duplicated by most any denomination, and so what we are discussing not only applies to our people, but the others. However, we of the Christian Church must work out our own problems and consider that which faces us.

No *one* answer will suffice for the reason or reasons these young men ceased to preach, or failed to continue their preparation. We shall name a few of the reasons, as they seem to us, and express the hope that others may add to these. They are:

1. *The lack of a proper conception of the calling.* We believe that many young men never consider what manner of work they are about to enter. They may be so deeply impressed with the work of some minister until they have a feeling that they could do as well if they were in his stead. They fail to comprehend the big task of preparation, the much study, the hardship and the trials they are to face. The dream of it is one thing and the work is another.

2. *Over persuasion.* It is a plain thing to say, but we believe that men instead of God have called many men to preach. We have seen persons who took a great

fancy to wanting a certain person to preach. The young man is reminded of it so often that he semi-consciously makes up his mind that he must preach. He has let another do his thinking. Acting under some religious impulse, he declares himself a candidate for the ministry.

3. *Class separation.* It is strange, but the average ministerial student feels that he must put on the sanctimonious garb, get the ministerial touch to his voice, and become pious as soon as he tells the public that he has decided to be a minister. He first sets up the barrier of separation and the consequence of this is he is separated from others. He soon begins to feel the need of the companionship of others, but too late. He has said by his actions that "I am especially set apart from other men". And he is too. Don't forget that. A young man studying for the ministry is first to be human—and this applies the more when he becomes a regular pastor.

4. *The pull of material things.* Ministerial students hear others talking of how much they will make per month; they see men become rich and mass a fortune. They know that before them are hardships, especially in a financial way. They know that their families will never be able to dress as other families dress. They know that the chances of their owning a home are against them. They get despondent and fall out. It is heartless to accuse this class of not being sincere in their undertaking. We must remember that their minds are immature, and that they are human. Possibly their worst critics are those who should have encouraged them. And with all seriousness, the Church makes a mistake when it places the salary of the minister so low.

5. *Example of other ministers.* We are of the opinion that young men entering the ministry have an exalted opinion of the work. They are, as a rule, young men who have not been about so very much. As their acquaintance enlarges they have a better opportunity to study men. They hear slang in the pulpit, see ministers dressed unbecomingly to the calling; see ministers careless with their personal appearance, hear jokes unbecomingly the high office and other things that they did not expect to find. (Just here let us say that a minister invests well when he shines his shoes, uses a razor every morning, keeps his clothes pressed, patronizes the laundry, and wears out a few hat brushes.) These young men lose respect for the whole of the ministry by the way some men dress, act, and conduct themselves.


This subject of ministerial supply is getting to be serious and the Church must face the facts. We believe that it can be seen from figures given above that the Church cannot be too careful in admitting young men as candidates. It is a serious thing to turn down a young man who desires to be enrolled as a candidate for the ministry. But there is a side more serious than this: That is for mature minds to allow a young man to go into that which will bring reproach upon himself, and upon his Conference, and upon his denomination. Let us make sure of our grounds and then go ahead.

Then, too, we have been licensing and ordaining many young men too early. They have not had time to deliberate. *The Christian Annual* records dozens of instances where we have granted license, and even ordained, and there can be found no trace of these men or their work today, so far as the general public is concerned. Such conditions reflect heavily upon the men who sit in counsel.

We have not mentioned that class who have been compelled to drop out on account of sickness and hindrances beyond their control. They have our deepest sympathy—in fact all classes for that matter.

Our next editorial will be on "Meeting the Crisis" and will appear next week.

Two Streams

 HERE are two educational streams pouring into human society. The Church schools are giving the country about 150,000 graduates annually, while the State supported schools graduate about 250,000 each year. These two streams have not always been the same. The Church school was once ahead in graduates, but is losing each year. This is a great challenge to the Church to gird about herself every resource to maintain her institutions. The hope of the world lies in the graduates of Church institutions. The world leaders prove this statement and it needs no supplement here.

This is a day of big things. But bigness is not all, and too many Church institutions have gone from the emphasis of quality to the key-note of numbers. The Church college must no longer worry over numbers; it must put time and emphasis upon character and quality. The supporters of the Church institutions must not expect college officials to meet expenses by big enrollments. It cannot be done. The cost of maintaining a college is the price of leadership. We know but little of the present outlook at Elon for students for the coming year. THE SUN shall send out no note of woe if the enrollment falls short of the enrollments in recent years. THE SUN is more interested in the size of the Senior class than it is of the Freshman class. The largest enrollment serves as no guarantee to a large graduating class. Seniors must first be Freshmen, but our observation has been that the closer a college can get to its students, the chances of their graduating are enhanced. Many, many students go to college with no thought of ever completing the course, but change their minds and graduate. The opposite is also true.

But the two streams that pour into human society are changing the course of the world. We moved too far toward materialism. The Church college endeavors to check the advance of the *material* and strengthen the fortress of the *spiritual*. The Church college is the society saving institution of the day. She has builded the pillars of civilization and safely anchored, so far, the destiny of the nation.



CONTRIBUTIONS



LEADERSHIP

FS I gleaned from the Seaside Chautauqua and Eastern Virginia Sunday School Convention recently, it seems to me the great need of the Christian world, and especially of our Church, is consecrated leadership. Sometime ago someone deplored the fact that some of our great leaders had left our Church to go into other fields and in commenting thereon I suggested that the trouble was we failed to give them the opportunity to use their especial talent in our Church and they naturally sought an outlet for their pent up energy. I am more and more impressed with this thought and am taking the liberty of mentioning a few examples which have recently come under my observation.

In other churches I have visited, the pastor and other leaders are constantly pushing forward some young man or woman into prominent places, coaching and encouraging them along while many of our pastors apparently do not feel that the laymen are competent to fill any important office. Therefore you will see in our Conferences practically all offices filled by the pastors whose hands are already filled with other duties. Naturally there is a lack of efficiency. Brother Hermon Eldredge at the Chautauqua Sunday school class asked the question, "Why were the seven deacons appointed in the early church?" My answer was, because one strong apostle and seven weak laymen could do more than one strong apostle.

Sometime ago a new pastor was called to one of our churches. A young man was acting as choirster, putting in a great deal of energy in trying to develop himself as well as the choir. The pastor was a good song leader. The young man was timid and naturally resigned in favor of the pastor. Instead of the pastor counselling and encouraging him to keep on, he assumed charge and made the young man feel that he had made a failure. Later he was sought out and located in another field and we lost a future leader. Another similar instance occurred not long since. A pastor had been assigned to conduct the song service at a meeting but was late in arriving. The presiding officer called upon a layman to open the service with a song and was proceeding very well when the singing pastor arrived. Naturally the layman offered him the book and place and instead of saying to the layman "go ahead, you are doing fine", he took the book and proceeded to finish the song service. The layman stepped down discouraged and may not make another effort. The same thing often occurs in class. A teacher for some unavoidable cause is late, an earnest substitute starts with the lesson when the regular teacher arrives. Of course it is natural for the substitute to offer the regular teacher the place but wouldn't it be much better for the regular teacher to say "go ahead, you are doing fine, I will sit by and be ready to help if

you need me", than to discourage the substitute, perhaps making his or her first effort. Sometimes it may be necessary to insist but this ought to be done if it is possible to bring out a new worker. The same thing applies to any other office. A true leader is one who leads, not one who does the work. He points out the way and encourages his followers. He seeks out the best and utilizes it for all it is worth. We have abundant talent in our Church but we are letting others find it and as the old saying goes "finding's having".

Let us get on our "specs" and find some of our talent and use it. It will take work and perseverance but get away from that old "line of least resistance".

Someone else will do our work when we are gone, why not give them a chance, while we are here to learn by doing.

A. LAYMAN.

OUR VIRGINIA LETTER

WE like to see people get comfort out of every situation into which they may be thrown. It is much wiser to do so than to make yourself miserable over the situation. One correspondent, writing from a distant state, extracts comfort in a true way as we think from a situation which was at that time confronting that correspondent. The letter reads:

"I do not know what our church is going to do for a pastor another year. The committee is so slow in taking any action. They have neither accepted our present pastor's resignation, nor asked him to reconsider. Our pastor was not here at our last service as he has been on a visit to his people in Southern..... Perhaps he will tell us when he returns that he is going back to his former State and to another field. If so, some one else will get to hear the gospel awhile. Our church has had her chance, and so far as we can see she is on a lower plane, spiritually speaking, than ever before. When preachers of the Word, who are faithful in declaring the whole counsel of God, move from place to place often, it gives more people a chance to hear the truth. That is the consolation I get out of losing our pastor. It may be one way the Lord has of spreading the gospel in these days when there is so much apostasy in the Church."

Now, that is one way to look at this matter and it is a pretty good way to get comfort out of the loss of a faithful pastor. In this day of the scarcity of pastors, it will be wise for churches needing a pastor not to wait too long to act in an effort to secure a pastor. A hint to the wise is sufficient. If you remain slow to act, why you need blame no one but yourself for not having a pastor.

* * *

A correspondent in a recent letter makes a pretty bold hint as to "bosses" in the church. There ought to be no such characters in the membership of the churches

of Christ. The writer to whom we refer, says: "It is a shame that churches, or at least some of them, have to be dominated by worldly, unspiritual members, yet it is so in some instances. It comes close home to me to make a statement, for our own church has been 'bossed' for twenty years by one of the most unprincipled of men in its membership. People have no confidence in him, and yet they let him rule. You see he is rich in this world's goods. It may seem strange but it is true—he manages to make the rest of us bear most of the financial burdens. He has balked everything our pastor has tried to launch, till at length our pastor has resigned, not being willing to be dominated by such a man, and now this 'boss' is trying to be very kind and considerate of our pastor's interests. Of course, he is kind now that he has gotten him to leave us. What can we gain by the change? If we be so fortunate as to get another pastor, this 'boss' will treat him in just about the same way. That is not only an injustice to the pastor, but it is even more an injustice to the church, for no church can do much when it is changing its pastor every year or two. For one I would like to see this 'boss' muzzled in some way so that he shall not continually be handicapping our church in its efforts to build up."

* * *

We read the other day a remark by a writer who evidently has had experience in dealing with evil in the church. This lady, for it was a lady writer, said:

"Satan intends to get inside of the church in some way, for he well knows he can not do much to injure the church, if he stays on the outside. He also knows he can strike the most deadly blows through some prominent church member. The pity is there is so often some man or woman always ready to be the tool of the wicked one. You can nearly always find some person who is ready to sell for prominence. I do not wonder that so many stay out of the church when there is so much within that is wrong. Of course the people who are out of the church ought not to look at these persons and so make an excuse for themselves to go wrong, but as a matter of fact there are such people, and such evils in the church greatly hinder some people. If they could only look to the Perfect One, Jesus Christ, the head of the Church, then they need not forsake the better things for the poorer."

* * *

With this letter finished, I am almost ready to leave for my vacation. I shall be away, if not hindered, till about September 1. I may or may not be able to write again before my return.

J. PRESSLEY BARRETT.

Holland, Va.

THE CHURCH COLLEGE

In this materialistic generation, we are too much inclined to measure all values in terms of dollars and cents, and oftentimes that is the question asked by both parents and young people in considering a college education. How much more money can I make? And even from this

standpoint it is a big paying proposition, but if the Church, or denominational college, has that as the final purpose and goal, it has no reason for its existence. The state school and the business college will do that. It is not enough for the Church college to simply import so much mathematics, teach so many languages or instruct in so many sciences; it must develop character; it must hold up high ideals; it must inspire its students to be pure, to be strong and to be great, and must impress upon them the fact that greatness comes only through service.

The "Church's System of Education" as outlined by the Educational Board of the Southern Christian Convention, has a happy blending of forces and presents a fitting climax to the work begun in the Sunday school. It should commend itself to our Brotherhood and enlist our support.

W. T. WALTERS.

2023 W. Grace, St., Richmond, Va.

ELON LETTER

ONE aspect of the Great Commission receives scant attention in Christian thought. I refer to what may be called the method of evangelization and its results—teaching and disciples. This is the method likewise that yields results in the home field.

We are to go into the world as teachers. How does the teacher go? Not as an autocrat with the air of conscious, obtruding superiority, nor with insolent intolerance toward all that differ from or with him. The teacher who understands his mission discovers a basis of agreement or likeness between what his pupil knows and what he wishes to teach him. It is easy to get a child that has seen an apple to understand an orange. We ascend from each lower level of knowledge to the next higher by discovering likenesses or unlikenesses between the two levels. Professional teachers understand this to be the law of apperception. In the practice of Jesus' teaching we discover it is the parable. In common every day language we speak of using illustrations. So all amounts to the same thing—we begin with what men already know and on that build what we wish them further to comprehend.

The most successful missionaries have used this method in winning adherents to the Christian faith. It was Paul's method at Mars Hill. It is the crying need of missionaries today according to no less an authority than Dr. Tasuka Haroda, president of Doshuska University himself a great Christian leader of Japan. The Christian missionary who is able to show the non-Christian man how Christ fills full his yearning desire to know God—that is the missionary who will win. Not wholesale condemnation of the non-Christian religious, but demonstration of their inadequacy and that Christianity is the completion of all—such is the teaching method Jesus enjoined upon us.

And then the result—Disciples. Looked at historically Christians have been disciples, learners. The Christian faith is not today what it was in the first century. Great Christian leaders like Paul, like Augustine, like

Jerome, like Luther, like John Knox, like John Wesley, like James O'Kelly, like Charles S. MacFarland, have in every generation of Christian history given new impetus to the faith and interpreted it in ever widening circles. Nor do we now know all of Christian truth. We are learning some things in our day that succeeding generations of Christians will cherish with ardent devotion, but after us Christians will continue to learn and the better become able to understand the implications of the faith in Christ Jesus.

Our duty is plain—we are to teach the things sacred through the long centuries of Christian history and experience, and we are to be ready to learn the messages the spirit should through us, speak to men's hearts and consciences in our present age. Teachers and leaders—such are the heart of the Great Commission.

W. A. HARPER.

AN APPRECIATION

I was permitted to spend the week at the Seaside Chautauqua and School of Methods of the Christian Church at Ocean View, July 18-25.

It was the most successful meeting of the kind which I have had the privilege of attending in our Church and the program was of the best. The Norfolk churches co-operated largely to increase the interest and attendance although many other sections were represented, notably Holy Neck church with twenty representatives.

The messages of Drs. L. E. Smith and Roy Helfenstein were outstanding as were the periods given to instruction by Dr. Atkinson and Secretary Minton. Brother Fletcher of Canada was especially fine in Rural Sunday School work. Miss Lucy Eldredge on the "Church School" seemed to satisfy her group and fill the periods to overflowing with helpful and suggestive things.


The Chautauqua lectures by Marion Lawrence and Dr. Peter Ainslie were outstanding features of the week and capacity houses were there to welcome them.

It was a good week and plans are being prepared for a better one next year. Save your dimes and go.

HERMON ELDREDGE.

Eric, Pa.

SOME EXPERIENCES OF A CHAPLAIN

 THE promulgation of Christianity and the working at the job are two different things. The Chaplain the other day found himself working at the job in a way altogether new to him.

Among his many duties is one special one—that of visiting every camp in the Regiment once a month and administering in every way needful and possible. It takes a week to do it, covering a distance of sixty-nine miles, over plains, hills, mountains and valleys. The trip in June was undertaken in a Ford and the exercise of the journey needs no supplement. The following are some of the experiences: (1). Help push the machine three miles up the mountain. (2). Forging the river we stalled and had to get out and push the "universal

carriage" out. (3). Stuck in bottomless places, we waited for "Gooks" (Natives) to gang along and push us out. (4). Caught in a terrific storm and stuck for good. (5). Swinging effects to belt and walking the balance of the way, wading in mud and fording rivers. (6). Arriving at the fifty-second mile post in fine style. This is as far as we got. All the time we kept our good humor and, after a change of clothes, which was well provided in our haversacks, we felt as though nothing had happened. This is very good for a vacation, specially from the monotony of the Barracks and Black Port-au-Prince; but the Chaplain is frank to admit that the life is not very charming.

On this trip the Chaplain visited seventeen different camps. At the most of them he conducted song fests and delivered addresses and supervised their recreational equipment. The opportunity afforded in speaking to these men *en masse* is adequate to all moral and religious teaching, and when possible to take advantage, the Chaplain aims to let no opportunity pass. Having attracted their attention and interest, there is genuine inspiration in facing these men and, in a heart to heart manner, reveal to them the will of Christ in reflections that cast their shadows before them: in the every day things that are the results of sin and which reveal the true character; in God's loving forgiveness; in complying with those habits that put God in the life; in teaching them America's strength (her men); and enforcing upon their vision the true significance of Independence. It would be fine if you could be along and see the men in the rough and discover occasionally some working out for the right.

Occasionally a Jonah is found among them. A good man with Christian training and early persistent persuasion to preach the Gospel, is found down here in Haiti, in Uncle Sam's outfit, as it were, running from duty. Sometimes, figuratively speaking, one gets "spewed" up on the beach and they say they must return. The other day the Chaplain was led to lay his hands on a young musician and ask him if it ever occurred to him that he should preach. As quick as the question was asked a "burning fire" was discovered and the young man plans now to return to the States and prepare for the work long in his heart. Think of picking preachers out of "rough-necks". It is not to be understood, of course, that we are having a revival meeting down here. Why, one has to look for religion as one would for a needle in a hay stack in the night. But a great many of these men are Christian born and (at so early an age) are just far away from home and restraints having their fling. They need to be found. This is the job of the Chaplain.

H. E. ROUNTREE.

Port-au-Prince, Haiti.

There is to be built, at an early date, a bridge across the Hudson River which will be a mile and a half long with towers taller than the Woolworth Building.

To be natural it is only necessary to be sincere.

"CHRISTIANS FIRST"

Address delivered at the Seaside Chautauqua and School of Methods, Ocean View, Virginia, July 21, 1921, by President W. A. Harper, Elon College, N. C.)



QUOTE from Acts 17:26—"Christians First." The phrase is apt—that is what and where Christians ought to be. That is what we who wear that name to the exclusion of all party or sectarian names have been. The record is a glorious one. Our pedigree is illustrious.

The sobriquet our progenitors spiritual achieved in their day witnesses at once to the vision and leadership of our founders. They called us O'Kellyites, but it did not fit. Our most appropriate and benefitting nickname was "New Lights"—new lights, what tribute this to the vision and the leadership of the men who with O'Kelly and Haggard and their compeers dared launch a democracy for the Church that matched in its comprehension of principles the democracy that was then rejoicing the hearts of the people politically! No wonder that the apostle of political freedom, Thomas Jefferson, sought the friendship of the prophet of religious liberty, James O'Kelly, and arranged for him to deliver his message to the assembled Congress of the nation.

It is true that democracy is a spirit and not a form of government. We have seen how necessary it is for the leaders of democracy in a crisis to be clothed with autocratic power and for them to exercise it. It is the glory of democracy that those whom it exalts to the highest leadership voluntarily surrender their authority and readily retire to the rank of private citizens. Such is the spirit of democracy. It is also true that this spirit must have instrumentalities through which to express itself. The spirit must have a body, and that body must work harmoniously, must be geared together in its functions. The leaders of our Church saw this with prophetic discernment. They understood that the petty sectarianism of the Church renders it impotent. Multitudes subscribe to that view now, but these prophets of the Lord saw it more than a hundred years ago, saw it in an age the most prolific of sects in Christian history, and seeing it were fearless to proclaim their great purpose to be "Christian Union," and so they were in derision styled "New Lights".

These pioneers in Christian democracy not only proclaimed the need for Christian Union and incorporated it in their hymns, but they announced a platform that made its consummation possible. The five cardinal principles of the Christian Church are the utterance of statesmen. It is a finer bill of rights than the Declaration of Independence. It is brief, yet inclusive. Not one of its statements has been outgrown. We cannot say this of the immortal document that heralded the birth of our national liberty. "All men are created equal"—a fine theory, a splendid vote-getting proposition, but untrue without qualification. The Declaration also affirms that "the pursuit of happiness" is an "inalienable right"—and yet even the wisdom of the world

disowns happiness as the ultimate goal of life—unless happiness be interpreted to mean even the sacrifice of life itself in the cause of right.

The seers who drafted the five cardinal principles of the Christian Church were prophets of a higher order than were the political leaders of our nation's early life. Their bill of rights stands unimpeached and unimpeachable, and ultimately the wisdom that prompted them to speak for the Kingdom its ultimate constitution will be gloriously glorified in the union of all Christ's followers—which was the goal in terms of which each plank of the glorious five took form and from which it received its inspiration. I say this deliberately and say it because the five cardinal principles of our Church embody all that is needful in the matter of positive statement and in them dwells the spirit that alone must animate any movement looking toward union, the spirit of brotherhood and Christian love.

The requirements of a spiritual democracy are that it shall be distinctly and appropriately denominated, that it should have a head not by birth or inheritance or law, but by free choice, that there should be a just and comprehensive constitution, that citizenship should be open to all, and that individual and social rights should be amply safeguarded. With what prophetic insight the founders of our Church sensed these fundamental requirements and provided for them! It is the marvel of Christian history. That they were inspired of God with a wisdom not their own is the only conclusion to which I can bring my mind. I say it reverently, these men were God's ambassadors and their instructions were direct from Him.

(a) NAME

The democracy of the spirit should be distinctively and appropriately named. Our people have steadfastly adhered to the name given the followers of the Master first in Antioch—Christians. Biblical scholars tell us that the complete translation of the record in Acts should be "the disciples were divinely called Christians first at Antioch." Be that as it may, the bride should take the bride-groom's name, and the Church is the bride of the Christ. The name we wear to the exclusion of all party or sectarian names is distinctive and it is appropriate. Let me pause here long enough to say that we dare not to make our glorious name a party or sectarian one. The century old controversy as to whether we are a denomination takes its origin right here. We never intended to become a denomination, however the census and federated movements must class us. We do not deny any follower of Jesus the same right to use that name which we claim for ourselves. We are not a sect. We are the common denominator of the disciples of Christ. We are a brotherhood, not a denomination, and my faith is that ultimately we shall be *the* brotherhood of Christ among men.

(b) HEAD

Democracy needs leadership and must have a supreme leader—a Head. That head must not occupy his exalted position by reason of birth or of inheritance or by law.

The leader of Christian democracy must lead by inherent ability and by the voluntary choice of the electorate. Such a leader is the Head of the Christian Church. He is the chosen Leader of all who seek its fellowship, their voluntary and willing choice. No leader is able to compete with Him and none to be compared with Him for the leadership of the Kingdom's forces. He is the peerless Head of the redeemed and Him we of the Christian Church have elevated to the place of leadership in our own hearts and in the Church.

(c) CONSTITUTION

Democracy not to degenerate into anarchy needs a constitution. The Christian Church recognizes the Holy Bible, or the Scriptures of the Old and New Testaments, to be that constitution. All the creeds men have written for themselves or for the organizations of the Kingdom have claimed the Bible as their ultimate and legitimate source and sanction. We Christians in accepting the Bible as sufficient rule of faith and practice include all that is divine in all the creeds. We do not however accept any manuscript or version of the Scriptures as ultimate and final. All manuscripts and all versions are to us the legitimate sources of information as to what should constitute the Bible. Least of all do we credit any man or organization of men with the prerogative of interpreting the constitution of the Christian life for us. Each citizen according to our view is the chief justice of the spiritual supreme court for himself and the Holy Spirit is the only accredited associate justice. We Christians recognize and seek the Spirit's presence in the interpretation of the Scriptures and trust the Spirit to lead us right. As an individual member of the Church I claim and exercise this privilege. And what I claim for myself in the Kingdom I cheerfully accord to every fellow-citizen of the realm. Our constitution through a hundred years and more has required no amendment. Our national constitution during the same period has been nineteen times amended, and is far from perfect today. We Christians are unwilling to concede even the possibility of amendment for our Magna Charta of spiritual liberty and soul-democracy. Our constitution is the one perfect instrument for the government of men.

(d) CITIZENSHIP

Citizenship is a highly prized possession even in a political democracy. Men and women cross the ocean to seek citizenship in this country, at great risk to their health and with no assurance of livelihood, such is the charm of political and civil liberty. One of the problems that faces our country is what conditions to impose on those who seek the boon of citizenship here. Immigration threatens American ideals we are told, and it does, unless we Christianize the immigrants and incorporate them into the fabric of our democratic social order. To argue however that America exists for Americans is to advertise our lack of faith in the foundation principles of democracy. America does not exist for Americans, but for all mankind. We must not only assent intellectually to this doctrine, but we must accept actually every

obligation it imposes. We must make America serve the world and we must in particular make every brother and every sister from any place in the world seeking our citizenship fit for that high station.

The Kingdom of God too has certain standards of citizenship. The same limitation on the right to enjoy it which has characterized the immigration legislation of our Congress, has been expressed in the denominational fellowship tests of the Church. There have been erected tests of faith, tests of ordinance, tests of interpretation, tests of government. Not one of these tests is justifiable according to the constitution of the Kingdom. They violate that instrument and must sooner or later disappear. The idea that a church, local or denominational, is a body of people holding similar views and agreeable to each other, an idea that lies at the basis of the 183 sects of American Protestantism, is a mistaken notion. The Church ought to be composed of persons of all Christian views and should teach all classes and all men to live and work harmoniously together. Affinity of tastes, of views, of social standing ought not to be the occasion of cleavage in the body of Christ. All of man and all men are equally dear to Jesus. The Church is not a social club or a labor guild. It is a unitary representative of the Kingdom and as such it must not exclude any member of that Kingdom from its citizenship, its fellowship. The tests of Church membership therefore must be tests of citizenship in the Kingdom, broad and inclusive enough to exclude no one of its citizens.

The prophetic leaders of our Church saw this and with inspired accuracy wrote their naturalization clause in terms that can never die—"Vital piety, or Christian character," they said, "is the only proper test of fellowship or of Church membership." "By their fruits ye shall know them," taught a Greater than they, and His "inasmuch" and the Revelator's "whosoever" suggest the scope of and furnish the sanction for this enabling act, flinging wide open as it does the privilege and right of Kingdom-citizenship to all who do the will of God and exhibit the fruits of the Spirit in their daily life.

(e) INDIVIDUAL AND SOCIAL RIGHT

Government must guarantee the individual liberty and freedom and must safeguard the rights of society, that is, of the individuals governed in their relation to their fellow-citizens and to the organized life of the social order. We have already seen the exalted honor conferred on the individual Christian by the Christian Church in granting him the right of individual interpretation of the Constitution of the Kingdom, permitting him to understand the Bible as the Spirit may lead. This principle would produce chaos in the Kingdom but for the recognition of it as not only a "privilege" but also as a "duty", and not only as a duty "to be exercised by," but also "to be accorded to all." That word "all" is the dynamic of the social gospel. It is the balance wheel that restrains the individual in the interest of the brotherhood of the saints. When "all" search

the Scriptures and become Spirit-led interpreters of the Kingdom's constitution and when "all" practice its teachings in accordance with the requirements of vital piety and Christian character, the purely academic dilemma of how can the individual liberty of conscience and the right of private judgment be reconciled with the social interests of the Kingdom will vanish in the spirit of Christian love and Brotherhood which clearly underlie the Kingdom in its inherit nature. In the Kingdom there will be a harmonious unity amid a charming diversity, wherein liberty of conscience and private judgment shall have properly fruited in purposeful difference, but wherein diversion because of genuine appreciation of and love for the brother who honestly differs is unthinkable—a Kingdom wherein all who name the name of Christ shall be one, even as He and His Father are one.

So we are brought back inevitably and properly in our study of the five cardinal principles of our Church to the great purpose the framers of those principles foresaw as the ultimate goal of the Kingdom—the union of all Christ's followers. The necessity for Christian Union is now conceded by many outstanding leaders in all the Churches. John R. Mott has said that denominationalism is the great organic sin of the Church today and that an unbelieving world is the price we pay for our sectarianism. Robert E. Speer has declared that the cooperative movement of our times is undefeatable. Peter Ainslie with an epitude all his own has challenged the Christian world with his query that will not down—"If not a United Church,—What?" And these prophets of the present time but speak the sentiment that stirs in the hearts of thousands upon thousands. We rejoice in this good day, but we honor the far-seeing prophets who in a far different day not only saw the necessity, but pointed the way, submitting a platform that, if universally adopted, would overnight bring all the followers of Jesus into that oneness for which He so yearningly besought His Father on the eve of His supreme sacrifice.

Naturally would men of such keen, discerning insight become the spiritual progenitors of leaders, yes, new lights if you please, in other realms of Christian statesmanship. It is even as should be expected. The Christians did become the new lights of the Kingdom in many lines. They were the first we have seen to sense the uncompromising necessity for Christian Union. They were also the first to found a religious newspaper and with such vitality did they launch it that to this day it is vigorous with enthusiasm in the propagation of Christian truth and a real and worthy *Herald of Gospel Liberty*. They were the first to recognize that equality of opportunity should be accorded woman. In the Church they welcomed her to the ministry. In education they were the first to accord her equal right to higher education. Oberlin granted women the right to higher education on limited terms a short while before Antioch first began her pioneer work in genuine co-education. It is significant that the Christians have never maintained an

educational institution of any kind on any other than a co-educational basis. The first total abstinence society in the world was organized in July 1833 at Pleasant Hill Christian church in Alamance County, North Carolina, and now behold who follow in their train. The American public school system as exemplified in the State of Massachusetts, admittedly the original pattern for the nation, was created out of the great mind of that prince of educators, Horace Mann, a faithful, loyal servant of the Christ in the Church that wears His name. And this same Church that has never been great in numbers, because it has been too busy with the larger work of the Kingdom to look after its own interests, has supplied the leadership for the International and World Sunday School Associations in the persons of Marion Lawrance and W. C. Pearce, for Christian Endeavor in the person of Amos R. Wells, a graduate of and professor in Antioch College, for the Federal Council of Churches in the person of Charles S. Macfarland, nurtured during his youth in the home of a Christian minister, and for the Y. M. C. A. during the most trying period of its history, the World War, and at its most strategic post, Camp Upton, in the person of Hermon Eldredge. And it was this same Church that launched a Forward Movement totaling the largest per capita drive for funds for general Church purposes in Christian history—\$50 per member over a period of five years for the whole Church and \$50 per member in the Southern Christian Convention.

(To be continued next week)

SLANG IN THE PULPIT

Garrett W. McQuiddy in The Christian Evangelist.

By the side of the poorly prepared sermon, I place the vulgar sermon as operating against the crowded pew. I cannot explain the man of God who puts the vulgar into his sermons. He is out of his place in the pulpit. The effect of vulgarity is to prostitute the pulpit, to cheapen its message, and to destroy reverence for the Lord's house, and the people's loss of reverence for the Lord's house is soon followed by their loss of longing for its sanctuary. The sermon of the pulpit needs to be clean and chaste, compelling the mind to think in terms of truth and righteousness, and commanding the heart to chain its passions and to release its virtues. The only sermon that is means to this end is the sermon that has Christ both at its center and circumference. In the material world the sun is supreme. Every planet borrows its light from this great luminary. So in the spiritual world the supremacy is in Jesus. Every pulpit must, therefore, borrow its light from him if it would light up the souls of the people with the verities and virtues of life. He is the magnet of the pulpit. Let the preacher present him to the people. He is not antiquated by reason of 20 centuries intervening between his hour and ours. His doctrine is not outworn. It is the mightiest truth in the universe today.

President Harding returned from his vacation in the White Mountains on Tuesday, July 9, and is declared to be unmistakably the better for the trip.

THE OBSERVATORY

J. E. MASSEY

A CUT IN TAXES

By working his plans between the House and the Secretary of Treasury the President has given the country a tax relief approximating \$555,000,000. This was a great deal larger cut than the House had planned, and still more than the country would have enjoyed according to the Secretary's proposal to pay the country's debt on current account. The report of this reduction in the year's taxes was made the other day by the Ways and Means Committee who are framing a new tax bill.

Among the principal changes in the measures of taxation were in the repeal of the excess profit taxes, retroactive to January 1, 1921, the increase of tax on net incomes of corporations from 10 to 15 per cent, and the striking out of all surtax brackets above 32 per cent. The provisions of the new bill strike out all transportation levies and transfer beverage duties to manufacturers, while there is provision for free building income, aimed to stimulate this industry which has been considerably slighted during the past few years.

"It is welcome news that the excess profit tax is to be repealed and the income surtaxes are to be reduced retroactively to the beginning of the current calendar year," says the *New York Times*. But it is disappointing that the halving of the transportation tax is to be postponed until next New Year and the repeal of the remainder until 1923. The increase in tax on corporations will be popular; and the country will welcome this relief of over a half million in taxes, but it should make up its mind that some of the bill now not provided for will be heard from again."

OUR LACK OF EDUCATION

Much of the social discontent of the present period is traced to our mania for vocational training, according to Dean Andrew Fleming West of the Graduate School of Princeton University. "To push vocational training to the extreme is to reduce the pupil to the condition of an animate tool. This tends to industrial and economic slavery and fosters discontent, both social and political, of all so trained," he says. "Remove this difference—give to all the chance to know about other things that the way to make a living—and you remove the basis of social discontent."

Dean West believes that the education of the average American youth is far from a praiseworthy standard yet, in spite of the fact that we spend more upon education than any other nation. We do this and get less for our money, he says, because we have "too many educational lunch counters." In other words "the elective system of study has grown out of all sensible proportion in schools and colleges, until too many of our young people are getting education by dabs."

American education is far from being as thorough as that of other countries of Europe such as Germany and England. "Not long ago we were shocked by Gen. Perishing's statement that one out of every four in the American war-time army 'could neither read nor write,'" says the *Literary Digest*, "while in the German army there was only one illiterate in 5,000." This lack of thoroughness, Dean West believes to be due to the less rigid standards of American school attendance and to the "appalling dearth of good teachers in all branches." He calls attention to the fact that while the natural supply of teachers of all kinds was annually from 16,000 to 18,000, reports from Washington say that there will be needed next September 120,000 new teachers. We need more and better teachers.

When the Dean was asked to outline the "all-round" education suitable for the average person, he replied:

"First, there should be made a selection of a few studies of the most general value for the whole of life. These few should be used as a basis for all general education. Secondly, these studies are to be pursued long enough so that each shall be fully developed and mastery of them assured. Thirdly, these studies are to be organized together to form a coherent body of education or things known, running parallel."

"After this foundation has been carefully laid elective studies in accordance with the ascertained attitude of a student for a special field may be wisely added to them, but not in accordance with immature caprice as is now the rule."

NEW CLIMATE FOR CANADA

A more amazing and at the same time practical feat of science could not be proposed than that of changing the climate of eastern Canada to that of the South. The proposed feat is nothing more than the building of a ten-mile dam between New Foundland and the Canadian main land, cutting off the cold Labrador current which has run through the strait to the southward. Scientists say that by building the dam the current which has made this part of Canada as well as New England experience cold winters for the centuries past, will be reverted to the northward, where it will have no effect upon the land of the western hemisphere.

Such a change in climate would produce a great change in the commerce and industries of this part of the world, possibly making eastern Canada one of the most ship-laden parts of the northern continent. The British Government is considering the project seriously also proposing to extend a railroad from the main land across the dam to St. Johns, New Foundland, facilitating the commerce of the two sections of the Empire.

The call for a world conference was sent out by President Harding August 11. The conference is to take place at Washington, D. C., on Armistice day, November 11, 1921. It is called for the purpose of a practical effort to banish the causes of war. The powers invited to attend are Great Britain, France, Italy, Japan and China.

WORLD HAPPENINGS

The Linney nomination was confirmed by the Senate August 10, 1921 by a vote of 31 to 17. Only half the members of the Senate were present when the action was taken. It is understood that both Senator Simmons and Senator Overman opposed the confirmation.

It is believed that the old Farmers Alliance is coming to life again in North Carolina and that it will supplant the present union. The old organization has already been revived at meeting in Raleigh and it goes on record as being strongly in favor of cooperative marketing.

It is learned that tobacco prices on the South Carolina markets, including towns and cities just over the border from North Carolina, are continuing to improve. Buyers claim that good tobacco is just as much in demand as ever and they are instructed to buy it. The market opens at Danville, Va., on September 20.

Naval officers are not so much in favor of this nation disarming further at present. They declare that this nation is already disarming her navy while other powers only talk about disarming. Japan is building the most powerful submarines in the world and Great Britain is building four of the greatest battleships she has ever constructed.

Germany hopes to regain in air what she has lost on land. A German technical commission is searching the southwest coast of Spain for a site suitable for zeppelin sheds to house the giant aircraft to be used in proposed Spanish-South American trade.

Civil service examinations were called at Washington August 9, 1921 to fill postmastership vacancies in 47 North Carolina postoffices. The civil service commission set September 10 as the date for the examinations. All offices are third class and the salaries range from \$1,000 to \$2,100 per year.

Governor Cameron Morrison has ordered two companies of national guard troops to take charge of the situation at Concord, N. C. The troops were ordered out early Sunday night, August 14, 1921, after a call for help from Sheriff Spears of Concord. The trouble has grown out of a mill strike which has been on there for some time.

The movement for a recess of Congress has received several set backs in the last week. The date had been set for August 20 but is changed now to August 24 or 25. The change is due to a probable delay in passing the Tax Bill.

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(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE Editor

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CARDINAL PRINCIPALS OF THE CHRISTIAN CHURCH

- 1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE BULLETIN

Drs. Staley and Rowland preached for the Raleigh congregation last Sunday, according to information from pastor J. V. Knight.

Brother W. P. Minton, our Foreign Mission Secretary, reports on another page the return of Missionary Martin, which the Brotherhood will regret to learn.

The revival at Haw River church will begin next Sunday. Dr. P. H. Fleming, pastor, will be assisted by his son, Rev. H. J. Fleming. The revival at Pleasant Hill, another of Dr. Fleming's churches will begin the first Sunday in September with Brother George D. Eastes doing the preaching.

Rev. George D. Eastes, Evangelist, writes that he is open for engagement three weeks, beginning September 11, before going to the middle western states. Any church, or group of churches in the Southern Convention, desiring his services should get in touch with him at a very early date. He has associated with him Mr. Frederick J. Balmoud. Those interested will please address Evangelist Eastes at Box 1362, Norfolk, Virginia.

For about fifteen years Brother Donald Melver has been the faithful pastor of the First Presbyterian church in this city. He has a host of warm friends in Burlington, and in North Carolina, outside of the Presbyterian Church. He is yet in the prime and vigor of manhood, and we congratulate the Presbyterian church at Bristol, Virginia, on securing the services of this scholarly, consecrated and industrious man of God, who will take up his work in the Old Dominion September 1.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

AN IMPORTANT WORD ABOUT OUR PORTO RICAN WORK

Wilson P. Minton

According to present plans Dr. J. O. Atkinson and the Foreign Mission Secretary will sail for Porto Rico about the middle of September. They go at the request of the Foreign Mission Department of the American Christian Convention to make a first hand study of our work there and with a view to ascertaining just how the mission of the Christian Church can best serve the field in the future.

Rev. W. H. Martin, who was compelled to come home on account of the illness of Mrs. Martin, will accompany the brethren on this trip; but it will not be possible for him to remain in the work there. Mrs. Martin improves very, very slowly and the attending physician states that it is entirely out of the question for her to think of returning to Porto Rico. This news will be received with great regret throughout the Brotherhood, for we had come to watch with interest for the news of the ever enlarging work Brother Martin had so rapidly launched. But the keenest of all disappointments is that of the Martins themselves. They loved the work and wanted so much to give their lives to it. Even in the face of her serious physical handicap Mrs. Martin has expressed her willingness to return, but of course this could not be thought of under the circumstances.

While Brother Martin was in Porto Rico only about fifteen months (he remained there eight months after Mrs. Martin came home) he had accomplished much more than could reasonably have been expected. He is a thorough student and in a remarkably short time had learned to converse in the Spanish language and had even begun to preach a little in Spanish before he was compelled to come home. His views of real Christian service and his devotion to his work enabled him to make his presence strongly felt not only in his local field of Santa Isabel, but in the larger Christian movements on the island. Through all the difficulties he has had to meet, his faith has never wavered, and he has gone on with the prayer that God might still make it possible for him and his family to continue in the work that had gotten such a grip upon their hearts. Now that this seems impossible he has turned his face to work in this country again, with the same faith that God may have for him as important a work to do here, in stirring the Church to larger missionary activity and perhaps, in the discovery of someone who can take his place in Santa Isabel. It is likely that he will accept the pastorate of some church about November first. We bespeak for him and his devoted family the prayers of the brotherhood as he continues his Christian work wherever God may

lead. The Santa Isabel field is now in charge of Rev. Ojeda, a well trained native pastor whom we have recently added to our force.

The report of the work in Porto Rico will be made at the annual Mission Board meeting in October, and while we cannot now foretell just what that will be, we do wish to call the attention of our people to the great need for more trained workers in both our mission fields. We are now face to face with the greatest opportunity for advance work in the history of our missionary activity, and the Church should give herself to earnest prayer that we may speedily find properly trained workers to go to the aid of those already at the task. Surely there are such workers now ready upon whom God will lay His hand if we pray and believe.

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
Burlington, N. C.

The Board of Religious Education plans to issue this year an attractive handbook, containing the minutes of the recent sessions of our three Conventions, those of Eastern Virginia, of the Valley of Virginia and of North Carolina, together with tabulated reports from the various Sunday schools and Christian Endeavor Societies represented in these Conventions. This book will be issued at the earliest date possible. Much of the material is already in the hands of the printers. Copies of the handbook will be sent to each Sunday school of the Southern Christian Convention.

* * *

The report of the Sunday schools of the North Carolina Convention shows fifty-three Sunday schools reporting this year, with a total enrollment of 6,463, including 256 officers, 306 teachers, 5,459 scholars, 296 Cradle Roll babies and 146 members of the Home Department. The average attendance of all the fifty-three Sunday schools is found to be 65, while 43% of the church membership is seen to be represented in the enrollment of the schools. These fifty-three Sunday schools have raised for all purposes a total of \$10,502.59, of which \$2,005.31 is for missions and \$3,255.60 for the Christian Orphanage, or more than half of the total raised for "others".

* * *

Such reports as the above are a very valuable part of our work. They record our progress, and show us our needs. One need shown in most of our reports this year is for more activity along the line of teacher training. In his splendid book "How to Conduct a Sunday School" that great Sunday school leader, Marion Lawrance says: "Since the Sunday school is a *teaching service*, the teachers should be competent and specially trained for their work, such as one of the teacher training courses now so numerous and comprehensive. In some schools no teachers are selected except those who hold diplomas in-

dicating that they have completed such a course. This is far in advance of the average school no doubt, but is an ideal worth aiming at. Horace Mann, the great educator, said on one occasion, "The only way to get good teachers is to make them." He referred to public-school teachers, but it is equally true of Sunday school teachers. There should be, therefore, in continuous operation in every Sunday school a vigorous training class where young people may be trained under competent leadership for the important office of teaching."

All great Sunday school leaders stress the need for and the value of teacher training. Every Sunday school at some time or other feels the need of it. Truly it is a part of our work which we cannot afford to neglect.

The fifty-three Sunday schools of the North Carolina Conference report but two such classes, with a total membership of sixteen. We hope there are many more. At the Eastern Virginia Convention, when the question was asked on the Convention floor, how many delegates came from Sunday schools with a teacher training class, it was shown that there was but one. Prospects are brighter though, for ten pastors and delegates promised to go back to their schools and be responsible for the organization of such a class. May many more see the need and assume the responsibility for this great work.

"Go ye therefore, and teach all nations. . . ." Matt. 28:19.

Next Sunday's Sunday School Lesson: August 21

Paul Prepares for World Conquest—Acts 15:1;16:5.

Golden Text: But we believe that we shall be saved through the grace of the Lord Jesus in like manner as they—Acts 15:11.

Next Sunday's Christian Endeavor Topic: August 21.

Lessons From the Book of Ruth—Ruth 1:14-22.

"Observe how fine a thing it is to commit one's entire way unto God. Ruth decided at once and forever; in that decision she swung her whole life into the divine purpose, and so became a sincere Christian under the Old Testament gospel."—*Charles S. Robinson.*

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

SUPERINTENDENT'S LETTER

Our financial report keeps climbing and we passed the \$14,000 mark this week. We are happy to do this and hope our Sunday schools and friends will continue to remember us kindly and make their contributions liberal so we can do a larger work in this line of our Church work.

A number of our Sunday schools have joined our monthly contributors in the last two weeks and it is our earnest desire that all will join in within the next few weeks. "Every Sunday School on the Roll This Year" is our slogan.

Five beautiful little children have come to us in the last week. Bright little fellows. We are happy to give them a home.

We are putting the furniture in the "Baby Home" now and hope to get it open for the little children in the next ten days. We need sheets, pillow cases, quilts, blankets, and counterpanes. *WE USE THE THREE QUARTER BEDS AND WILL USE BED LINEN THE SAME SIZE AS WE USE NO DOUBLE BEDS. LET THE SHEETS, QUILTS AND COUNTERPANES, BE SEVEN FEET LONG,* or as near that length as possible.

The writer had a very pleasant trip to Ingram church, Va., and attended Children's Day exercises there on the fourth of August. We have attended many Children's Day exercises but we are frank to say the children at Ingram church rendered one of the sweetest and most touching programs we have ever witnessed anywhere.

The Singing Class attended the Masonic Annual Picnic at Baynes' store in Caswell County on August 4, and rendered a program for the occasion. They report a splendid time and enjoyed the kind hospitality they were accorded there. This has been an annual trip for the past six years that our children look forward to with a great deal of delight.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR AUGUST 17, 1921

Amount Brought Forward \$13,813.43

Sunday School Monthly Offerings

(North Carolina Conference)

Reidsville, \$2.00; Pleasant Hill, 3.65; Durham, 14.17; Berea, 2.47; Catawba Springs, 11.28; Needham's Grove, 2.27.

(Eastern Virginia Conference)

Antioch, \$6.00; Ivor, 7.10; First Church, Portsmouth, 3.00; South Norfolk, 11.93; Old Zion, 13.00; Mt. Carmel, 3.44; Memorial Temple, Norfolk, 6.19.

(Valley Virginia Conference)

Linville, \$1.00; Dry Run, 2.00; Leaksville, 2.15; Wellon's Baraca Class, Richmond, 2.00.

(Alabama Conference)

Noon Day, \$0.76. Total, \$94.41.

Special Offerings

J. W. Davis and wife, Boonsville, Va., \$10.33; Ingram, Va., (Children's Day), 30.01; Mr. and Mrs. E. W. Beale, 5.00; A. F. Perkins, rent, 12.50; "A Friend", Durham, N. C., 10.00. Total \$67.83.

Furnishing New Building

Mrs. J. E. Vincent, Suffolk, Va., \$25.00; Mrs. A. M. Johnston, 10.00; Franklinton church, N. C., 25.00. Total \$60.00.

Total for the week, \$222.24. Grand total, \$14,035.72.

Familiar words are always the most forceful. Deep matters are "explained" simply by substituting common every day terms for unusual or technical expressions. For instance, when you explain the law of gravitation by saying that a thing falls because it is heavy, you have not "explained" anything at all, but you have made a clear impression on the hearer's mind by using the words with which he is familiar. Besides, familiar words give your writing an air of sincerity and of frankness. They give your reader the idea that you have thought long on the subject, and it is no more strange to you. For the clearest words to us are those we are most used to; and when we hear them they sound like truth, whether they are or not.

CHURCH NEWS

UNION (ALAMANCE)

The protracted meeting at Union, Alamance, began on the fourth Sunday in July and continued till Friday afternoon, July 29.

Evangelist Rev. Geo. D. Eastes was with us and preached to good acceptance. His sermons were strong and forceful with apt and telling illustrations here and there. He is an interesting speaker and a hard worker.

Mrs. Eastes presided at the piano and rendered valuable service in the meeting. I do not know when I have heard better singing than that made by the choir and the large audience which assembled from day to day during the meeting. The audiences from the beginning of the meeting till its close were large, prompt and attentive.

The visible results as gathered thus far, are twenty-five professions, three restorations, twenty-three additions to the church, twenty baptized with others to be baptized at my next appointment, and the church revived and greatly encouraged.

There are large opportunities and great responsibilities connected with this pastorate. I know of no community where so many young people gather. God help pastor and people to measure up to the call of the hour.

P. H. FLEMING.

LIGHTBOURNE-DAVIS MEETING

The Lightbourne-Davis evangelistic meeting at Fuquay Springs and Pleasant Union have, from outward appearance, proved a success. Large crowds attended the meeting at both places and the people *en masse* were pleased with Bro. Lightbourne's strong, beautiful, and forceful sermons and with Bro. Davis' excellent performance at the piano.

The meetings were characterized by a policy of brotherly union and good will to all. The most striking thing seemed to be a wave of earnestness and a desire for a better life set in motion.

Large numbers came forward in response to the call to reconsecration. A large number also came as reclaimations, while 55 or 60 confessed Jesus as Lord. Special mention might be made of several cases of hardened old sinners being broken down, by the persuasive preaching of the gospel, and made to surrender to Christ. One man of years standing as a very hard case became so convicted in the first meeting that he followed on to the next meeting and confessed Jesus as Lord. Another who had become so hardened that he had almost ceased to be present at church, became so convicted that he could not rest in his home, came back and surrendered.

Brother Lightbourne made such an impression that the town of Lillington and the town of Coats are both trying to secure him for future meetings. I would estimate the crowd at the last service at the country church at 2000.

May the Lord richly reward them in their future work by giving them many souls for their labors.

J. LEE JOHNSON.

ANNUAL MEETING AT INGRAM

The week following the second Sunday in July we held the annual meeting at Ingram. It began on the second Sunday morning and closed Friday night following. There were several reconsecrations, and the church as a whole seemed much revived. There were two professions made and one addition to the church as a result of the meeting. This might seem somewhat small to some when there are other meetings being held where there are a large number being added to the church. But in view of the fact that there are only a few non-professing Christians in the community it was a great meeting. The church responded readily to each request and seemed to get a blessing from so doing. We have a faithful little band at Ingram.

Bro. J. G. Truitt conducted the meeting for us. He had the whole responsibility as pastor and evangelist, since I as pastor, was sick and unable to attend but four of the services. Bro. Truitt could and did do that all right though, as he was former pastor and knew the people even better than

I. He was greeted with a hearty welcome back into the community by all denominations, as well as the church to which he preached.

Another great occasion was held at Ingram on the fourth of August when the day was given entirely to the children. It was a little later in the season than is the custom of having the children's day there. But owing to the fact that whooping-cough was raging in the community it was postponed.

The morning was given to the exercises by the children. A large number took a part, both boys and girls. The children did a credit to themselves, to the school to which they belong, and the community as a whole. Many expressed their opinion of it as being the best and most touching program ever rendered on an occasion like that.

After the program by the children, Bro. C. D. Johnston, the Superintendent of our Orphanage, gave us an address on the institution of which he is the head. Bro. Johnston in his talk told us that it was our work there, they were, and are, our children as well as these of the community. By the inspiring speech that Bro. Johnston gave, each of us was made to feel more responsible for the Orphanage. This was shown by a very liberal offering made after his address. The exercises of the children and the entire program of the day was under the supervision of Misses Mary Kent, Pattie Adams, and Mrs. R. L. Ingram. The Sunday school and community as a whole are very grateful to them for their service, and the excellent program of the day.

A good dinner was served on the ground—one which everybody seemed to enjoy. In the afternoon all were given a chance to devote the entire time to social events. Cream was sold for the benefit of helping to raise the amount allotted to the Young People's Society.

Our work is progressing very nicely in both the Sunday school and church. It is a real pleasure to work with a band of soldiers like these.

JOSEPH E. McCAULEY, *Pastor*

SOLEMN VOWS

DRIVER-LOHR

On July 31, 1921 the home of Mr. and Mrs. James Bradferd near Tenth Legion was the scene of a pretty home wedding. The contracting parties were Mr. John R. Driver and Miss Lois Ella Lohr. The groom is a son of Mr. and Mrs. D. J. Driver, living in the community, and is a successful farmer. The bride is a native of Madison County, Va., but has been teaching school in the community for several years. A few intimate friends and relatives of the bride and groom were present. An excellent dinner was served. After the ceremony the happy couple left by automobile for a honey-moon trip to Washington and other places of interest. Both are prominent young people, and will doubtless make their mark in the world.

A. W. ANDES.

CALLED HOME

GILKERSON

John Henry Gilkerson was born May 5, 1847, and died July 29, 1921. His age was 74 years, 2 months, and 24 days. He is survived by two daughters, and one son. Brother Gilkerson united with the Linville Christian church several years ago. For some time prior to his death he endured much affliction, but expressed himself as ready to meet his God. Funeral services were held at Linville, Sunday, July 31, 1921, conducted by the writer, assisted by Rev. Samuel Garber of the Church of the Brethren.

A. W. ANDES.

NICHOLSON

Mrs. Nellie Jane Nicholson was born July 27, 1891, and departed this life July 15, 1921, making her age therefore, 29 years, 11 months, and 18 days. She is survived by her husband, Frank H. Nicholson, and a daughter five years old. Surviving also are her father, four sisters, and one brother. It is sad to see one taken so early in life, especially when a little daughter is left who will so much need the care and guidance of a mother. Funeral services were conducted July 16 at Joppa in Powell's Fort, of which church she was a member as is her broken-hearted husband also. May God care for the bereaved.

A. W. ANDES.

GARVIN

Mahlon Garvin was born December 11, 1838, and died at his home near Timber Ridge church, July 17, 1921, at the age of 82 years, 7 months, and 6 days. Brother Garvin united with the Timber Ridge Christian church at 18 years of age, and was a faithful member during the remaining sixty-four years of his life. For many years prior to his death he filled the office of deacon. He enjoyed the friendship and esteem of a large circle of acquaintances. A good man has gone from earthly labors to his heavenly home. He leaves three sons and two daughters to mourn his departure. Funeral services were held at Timber Ridge, July 19, 1921, and the body laid to rest by the side of that of his wife who died September 6, 1897. A large congregation gathered to pay a tribute of respect to this good brother.

A. W. ANDES.

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THE CHRISTIAN SUN

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Marriage and obituary notices will be printed if received within 60 days from the date of event. The limit of words is 150—all above this number at the rate of one half cent a word.

Original poetry and rhyme not accepted for publication.

REPORT OF THE CONDITION OF The Elon Banking and Trust Co., at Elon College in the State of North Carolina, at the close of business June 30, 1921-

RESOURCES

Loans and Discounts	\$22,141.18
Demand Loans	6,167.66
Overdrafts, secured, \$346.59;	
unsecured, \$273.14	619.73
U. S. Bonds and Liberty Bonds..	1,150.00
All other Stocks, Bonds, and Mort-	
gages	2,500.00
Federal Reserve Bank, Bonds held	
for Conversion	450.00
Banking Houses, \$4,000.00; Furni-	
ture and Fixtures, \$3,001.47..	7,001.47
Cash Items held over 24 hours..	240.87
Due from Banks, Bankers, and Trust	
Companies	3,056.52
Checks for clearing	118.40
Expenses less undivided profits	1,815.32
Total	\$45,261.15

LIABILITIES

Capital Stock paid in	\$ 8,350.00
Liberty Bond Account	153.00
Bond Conversion Account	450.00
Bills Payable	10,000.00
Deposits subject to check	14,380.36
Cashier's Checks outstanding ..	601.84
Certified Checks	15.50
Time Certificates of Deposit, Due	
on or after 30 days	10,472.01
Accrued Interest due depositors	280.00
Collections	245.00
Undivided Profits	268.54
Interest Reserve	44.90
Total	\$45,261.15

State of North Carolina—County of Alamance, July 9, 1921, I, Marie Riddick, Cashier of the above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARIE RIDDICK, Cashier
Subscribed and sworn to before me, this 9th day of July, 1921.

MARION C. JACKSON, N. P.
Correct—Attest:

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Directors.

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BURLINGTON, NORTH CAROLINA

MISCELLANEOUS

FINANCIAL DEPRESSION AND THE WAY THROUGH

(J. W. Bailey in Charity and Children.)

Last January I wrote for the Biblical Recorder some "Thoughts on the Financial Depression." Amongst other things I said then that we should get over it. This was questioned then. It is plain enough now. The depression bids fair to stretch out through many mouths, and many a business now staggering and struggling must go down. Many an individual must take his losses and start over again. Money will not be easily borrowed for at least eighteen months, if so soon. It will, however, within that time become somewhat easier to make and save. When thrifty people have made and saved enough it will become easier to borrow. Then thousands will begin again to borrow, buy and sell, and splurge; and we shall have "prosperity." But the money must first be made and saved. Remember that. There is no other way to replenish the supply; no other way to make credit easier.

I come now to write a few suggestions on the way through the depression.

In the first place rest assured that there is a way through the wilderness and the night. Just as there were thousands who a year ago thought prosperity would last forever, there are now thousands who think that the depression is here to stay. There is no way to think—it is not thinking. Be of good cheer. You may not see it, but there is an end of the depression, and a way through to the end. Consider the past—the ebb and flow of prosperity and depression. The pendulum of a clock never stays to one side.

The first step on the way is to hold on to your one indispensable asset—your character. Your money may go; it may be recovered later on. The same energies that made it may yet make more. Your lands may go. Other lands may be bought. But if you lose your character—it is lost, and all is lost. You cannot start again without character. Some men are now seeking out lawyers to show them how to avoid their debts. Wise lawyers will tell them that character is property—and more than property. That a good character is itself the basis of fortune. That if they preserve their characters they may lose their money and live to make more. But if they repudiate their obligations and dodge their debts, they lose their characters, and with them their only chance to get started again. And if you are too old—remember the inheritance due to your children—a good name, more to be desired than great riches.

I will tell the story of an editor of the Biblical Recorder (not myself) that has never been told. He was induced to become director of a bank. In order to qualify as a director he bought ten shares of its stock—giving his note for it. He

had little or no property. In ten days the bank broke—the cashier and president fled to Canada. There were four others who had bought stock and qualified as directors the same time he did. It was announced that these five new directors would resist payment of their notes on the ground that they had been fraudulently induced to buy this stock—that the bank's officers knew it was broke when they sold the stock. They undoubtedly had a reasonably good legal defense. The editor of the Biblical Recorder announced that he would be party to no such action—that he had signed the note and would pay it. The next day he found a note on his desk from the late Judge Reade—president of another bank. The note read—"You can get \$5,000.00 any day on demand on your plain note." The editor of the Recorder asked Judge Reade why he made the offer. He answered—"Because you are an honest man, and have proved it. You need no security. If you need money, honest men ought to let you have it." From that day the editor of the Biblical Recorder never lacked for credit. In time of panic and depression he let go his property but preserved his character. With his character to bank on, he began anew late in life and made a good estate.

Again, one who must go through this depression ought to lay fresh hold upon God. Earthly props are falling—well, that is the earthly way. There is nothing sure but God; and He is sure. As the visible things which are temporal take wings and fly away, get a fresh hold upon the "unseen things which are eternal." God is where He always has been. He is the same in the lean years as He is in the fat years. If there have been changes in your relations to God they have been on your part, not on His. You used to count your fortune, count now His mercies. Praise right now and count them over. You are not so poor. You used to lean on your estate, now lean on Him. Your trust has been in riches, invest it now in Him. There is more joy, more satisfaction, more life in a well-established faith in God than there is in all the land and money. Jesus showed the world how to get along without property; and Paul proved that Jesus was not setting up an ideal that a mere man could not follow. Very probably a man cannot say that he has learned how to live until he has learned how to be content and confident without property. Independence of property is essential to religion.

And again, work and save. There is much to be done. There are no big opportunities in sight; but they will come again—to the faithful. Your working and saving will tend to pile up the general surplus out of which business will be restored. It can be restored by no other means. Government subsidies will not suffice. Only labor creates wealth. Remember that. The tenant farmer who makes a crop this year on short rations and small labor cost will have a living and a small profit. That profit may be applied on last year's unpaid debt. (If so, let the creditor be generous and considerate.) This done he makes profit next year—on short rations and

low cost; and has at the end of the year a living and a small profit. If he puts this in the bank and thousands do likewise, the bank's deposits will increase and the power to extend credit will be restored. Interest rates will come down. Loans will increase in value. Improvements will start up. This is the only business way out. The money consumed by the war and by folly must be made, must be saved, and must be banked. It cannot be borrowed until it has been made and saved. Your little will count. Your luxuries must go. Automobiles will do more to keep the depression with us than anything that I know of. If you have not told the car good by, tell it now. It stands between you and—prosperity.

And, finally, we ought to make a drive against the mad-men who are plunging our government into debt. United States, state, county, township and town bonds mean taxation; and taxation is burden. The burden is already so great that business is staggering under it. Every dollar borrowed and spent,—notwithstanding bonds are so easily issued must be accounted for. Loans to governments stand in the way of loans to individuals. Bonds are a charge on business, an obstacle to the return of prosperity, a brake on the wheel. We ought to demand that the tax burden be lightened at every point. We are cutting out the luxuries in our homes—let us also demand that they be also cut out in nation, state, county, township and town. Luxurious public salaries ought to go too.

The depression of 1894 lasted until 1899. The writer struggled (as editor of the Recorder) every hour of the way. This one will last longer that that for some people—for those who will not meet it along the lines I have suggested it will last seven years. But for those who will so meet it I could almost promise that daylight will appear through the woods by morning, and the worst be over by Christmas. They will be well on the way out next year this time.

If you are depressed, get down your Bible; ponder over some Psalm or the sermon on the mount; pray quietly; put your trust in God; resolve to face your situation with faith in Him; go to sleep, in the morning the outlook will be brighter, the way clearer, and your heart will not be bowed down with burdens greater than it can bear. Maybe you will find another in the yoke with you when the hill gets steeper. Said the ancient prophet—"In quietness and confidence shall be my strength."

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONFERENCE

VOLUME LXXIII

BURLINGTON, N. C., AUGUST 24, 1921

NUMBER 3

Co-operation

THE EDITOR

CO-OPERATION is about to become the watchword of this age. The word has a sound and a meaning that invites approval. But good things may become bad when the extreme is reached. It is well that we distinguish co-operation from individual initiative. All great movements start with individuals and not with co-operative bodies; they carry on that which was born in the mind of the individual. An individual—Robert Raikes—founded the Sunday school; Florence Nightengale started the Red Cross, the world's greatest mother; George Williams founded the Young Men's Christian Association, and it has helped to hold up the morals of millions of young men; the Dowager-Lady Kincaid set to work the organization of the Young Women's Christian Association, which has mothered many million homeless girls and protected them from the world's snares. All great religious movements hold up some person as founder.

Co-operation must not overshadow the individual. The individual must not become to think that he is helpless without being joined by a group. The world is now, as never before, in need of individual impulse. Men collectively will set sail to individual ideas. The day of the hero, the martyr, and the man who can say that which may be heard around the world, is still here.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

No More of Their Kind

THE other day when Caruso, the noted singer, passed away no few papers said that he had no superior and no successor. To these statements we agree.

If Caruso has no successor, then it devolves upon the public to ask *why* and and to find out *why*. Caruso was the king of the golden realm of singers. Is there to be no other king for this golden realm?

The day of art for the sake of art is no more. The great brush artists painted the pictures that grace a million walls without the hope of reward. They saw—they felt, but they could not tell what they saw and felt, so they expressed it with brush and generations have gazed upon these great pieces of art with amazement.

From appearances, no paper, magazine or book is complete without a touch of some sublime verse of centuries ago. The old hymns never grow dull to us; with each singing they bring a message that is refreshing and the heart responds to them as it does to no other songs. These old hymns have in them the spirit of devotion and worship. The new hymns have military enthusiasm, and seem to call us to action, but not to a spirit of worship.

No Burns, no Longfellow, no Whittier, and no Riley. Why? No Moody, no Sankey, and in fact no great preacher to set the world to thinking. Why?

Some Correspondence and Comment

ON JUNE 29 of this good year, Rev. J. H. Garrison, D. D., Editor Emeritus of *The Christian Evangelist*, 163 N. Alexandria Avenue, Los Angeles, California. (*The Christian Evangelist* is printed in St. Louis, Mo., and Dr. B. A. Abbott is Editor-in-Chief) wrote THE SUN's Editor as follows:

“Dear Brother Riddle:

“By your grace, or somebody else's, I am receiving THE CHRISTIAN SUN out here at my home on the coast each week, and admire its spirit and aim. I hope you are receiving *The Christian Evangelist*, with which I have been associated editorially for more than a half century. It represents, as you know, the people most generally known as Disciples of Christ, because He alone is our Creed; but we are sometimes designated by the same name as your people wear. Of course, it is not right for either body to designate themselves as the

Christian Church, thereby implying that we alone are Christians. On the other hand, we do not want to take a sectarian name, but one that all may wear. I think we are justified in calling our congregations ‘Churches of Christ’ or ‘Christian Churches,’ and other Christians have the same right, if they wish to exercise it.

“But I started to write this letter, to ask to state what, in your judgment, constitute the vital difference, if any, between the religious bodies we respectively represent, and whether you think it possible, under the urgency of Christ's prayer for the unity of his followers (John XVII; 20, 21) for them to merge their minor differences in their common faith in our divine Lord and Savior, Jesus Christ, and to so love one another because we all love Him, as to work together as members of His body.

“Very fraternally your brother in Christ,

“J. H. GARRISON.”

* * *

Since Brother Garrison wrote the above letter the following paragraphs have appeared in *The Christian Evangelist* in the “Easy Chair” page of which Dr. Garrison is the contributor:

For several months the “Easy Chair” has been receiving THE CHRISTIAN SUN of Burlington, N. C., through the courtesy of its editor, Rev. C. B. Riddle, who gives as his reason for this extra courtesy the fact that he has been for many years a reader and admirer of the “Editor's Easy Chair.” Of course, this would naturally incline us to have a good opinion of his orthodoxy and literary taste, aside from the many fine things THE SUN is saying and the excellent Christian spirit it is manifesting! It is “the official organ of the Southern Christian Convention” and is “devoted to the interest of the kingdom of God as represented by the Christian Church.” By the name “Christian Church” is meant the body of people we sometimes speak of as “The Christian Connection,” thus using the name “Christian Church” in the same limited and denominational sense, that many of our writers and speakers do, in designating our own movement. The use of religious names is rather an embarrassing question. On the one hand we ought not, and by our very principles cannot be forced to adopt a sectarian name, that is, one which all Christ's followers cannot in all good conscience wear. On the other hand we do not wish to sectarianize a common Christian designation, or assume, or even seem to assume that we are the only people fit to wear it. What, then, shall we do? Perhaps in the present divided condition of the church, we can do no better than to use undenominational names in the least objectionable way, all the while making it plain that we claim no monopoly of such names, but are praying for the day when all who own Christ as Lord may be content to wear them. Meanwhile let us not forget that there is something far more vital than the name we wear.

But we were speaking of THE CHRISTIAN SUN. We notice that it carries at its mast this statement of the “Cardinal Principles of the Christian Church.”

1. The Lord Jesus Christ is the only head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

Observing this statement of principles we wrote the Editor of THE CHRISTIAN SUN, Brother C. B. Riddle, to kindly state what, in his judgment, were the chief differences between the position of the "Christian Church" and that of the people most generally known as "Disciples of Christ," their local congregations being designated as Churches of Christ, or Christian Churches, and what, in his opinion, was the possibility of merging or uniting the two now separate movements into one. We have a courteous reply from the editor saying he was extremely busy at the present time, but would soon give attention to our request in his paper. We are sure our readers will be interested in reading his reply.

* * *

OUR REPLY

We have mailed Brother Garrison a copy of the Government and Principles of the Christian Church and will ask that, after reading, he tell his readers the vital difference, as he sees it, between the two branches of worshippers. We do not have at hand a copy of the Principles of the Disciples. The matter of baptism is, as we see it, the main separation now. The Christian Church will baptize by immersion or sprinkling, while the Disciples adhere closely to immersion.

Union between the two bodies can come only when they are willing to acquaint themselves for the Kingdom's progress and not for denominational discussions.

Here are three questions that we desire Brother Garrison to answer: 1. What caused the Disciples to drop the name—Disciples—and take up the name "Christian," in connection with their local church? 2. When did this happen? 3. Why is it that so many Disciples are not, seemingly, supporting one of their number, Dr. Peter Ainslie, in his Christian union efforts, though the Disciples have *union* as a main plank in their platform? (We get this from articles that have appeared in *The Christian Evangelist*).

It is time for sectarianism, bigotry, and monopoly to take a back seat. The Christian Church is favorable to united effort toward the progress of Christ's Kingdom, and we are sure that readers of THE SUN will be glad to read Dr. Garrison's discussion of the above questions, as they rally around the points discussed by so many of our people.

EDITORIAL BRIEFS

The following news article from Reidsville, N. C., appeared in the *News and Observer* under date of August 21: "Rev. W. L. Wells recently tendered his resignation as pastor of the Montgomery Street Christian church. The congregation and church officials met and decided to ask Rev. Mr. Wells to withdraw his resignation and continue his pastorate. He now has the request under consideration and will probably decide within the next week or ten days whether he will remain as pastor. Rev. Mr. Wells has been pastor of this church for four years and during that time a deficit or debt of \$3,500 on the church has been reduced to less than \$500, and the membership has increased by 75 or more. He is a very popular citizen and his many friends in and out of the church are hoping he will decide to remain in this field."

Bro. I. A. Luke, Holland, Va., is the president of the Nansemond County Sunday School Association. The annual Convention is to be held Sunday, August 31 at Providence M. E. church. The copy of the program which we have received is forward looking.

Rev. D. T. McKinney, Lillington, N. C., a licentiate of the North Carolina Conference, is open for church work for the coming year and is offering his services to any church or group of churches.

The Editor attended the Virginia Valley Central Conference last week and returned to the office Monday morning. A good Conference is reported and a full write up will appear next week.

In last week's issue of THE SUN we announced that the third editorial would appear on the ministerial situation. This will appear next week, space not permitting this week.

Rev. J. L. Foster, Waverly, Va., after nine years in the Waverly pastorate, will retire from that field November 1, and is now open to consider any other church or churches.

Have you made that decision about sending that son or daughter to Elon? The 1921-22 session opens September 7. Elon is *our* College and richly deserves *our* support.

The Statistical Bulletin of the Metropolitan Life Insurance Company claims that the death rate among college women is much lower than among women who do not attend college.

Columbia University is to have a Biblical course. In the recent summer session there much more interest was shown in religious education and the coming academic year will see a broadening of religious teaching at the university. There will be provided a course in Old Testament history and literature, which is to be the forerunner of a wide range of instruction in the Biblical field.



CONTRIBUTIONS



“CHRISTIANS FIRST”

Address delivered at the Seaside Chautauqua and School of Methods, Ocean View, Virginia, July 21, 1921, by President W. A. Harper, Elon College, N. C.)

(Continued from last week)

I have not recited these instances of achievement in any spirit of boastfulness or pride, though if any Church has occasion to boast we do and if any Church can rightfully exhibit pride, we can. I have recited these household facts of common knowledge in our Brotherhood that we may feel with all the greater weight the tremendous responsibility that rests upon us in the days ahead. Our fathers were not afraid to look forward. They considered the Kingdom to be a growing, advancing, developing institution. They dreaded not to be styled visionaries, impractical idealists, new lights. Their delight was to see visions and to dream dreams. But they did not rest their case in seeing and dreaming. They proclaimed the things they had discerned in the secret place from the housetops. All honor to their indomitable spirit of progress. In grateful memory we their lineal descendants in the spiritual line will ever enshrine them. But we will if we stop with that but prove ourselves unworthy of our illustrious pedigree. Pedigree that ends in the offspring is worse than personal failure—it is dishonoring to the pedigree. What is sadder than the puny, imbecile son of a great father! These mighty Christian warriors wrought well in their day, but they look to us to complete their work. They look to us to be the prophets of our day as they were in theirs. They look to us to discern the signs of the times and to interpret the gospel to the men and women of our day in the language they can understand. It is the same gospel, but the people are not the same. Enlarged conceptions of life have come and the gospel needs reinterpretation in terms of those enlarged conceptions. I challenge the men and women of the Christian Church to pioneer the way in these latter days, even as our forefathers did in the days of their sojourn here, and to speak the message for which men's hearts yearn in these times.

It would be presumptuous in me to undertake to speak that message, yet it is entirely proper for us to consider together a few at least of the chords that must enter into the symphony of its harmonious oratorio. We will do this briefly and humbly, praying the Father that He may raise up the prophet in our midst speedily who will utter for Him the message so needful at this crisis hour in Christian and world history. It is the duty of our Church in this day to keep the Christians first in prophesying the idealism of the Kingdom and in providing leaders for its practical working out. Let no man of us shirk in an hour like this and let no man be afraid to follow the Spirit's leadership.

I SALVATION

The conception of salvation is certainly in need of enlargement. The historic, traditional view is that it is a purely personal matter and concerned primarily with a future state. Salvation is personal and it does bear upon the preservation of the soul in the life to come. But this is not its entire content.

Salvation is for this world too. If the Christian religion can not add to the value of this present life, it is sadly deficient in its ministry. This world is no “vale of tears.” It is God's world, the best He could make it, and He pronounced it good. Religion is other-worldliness, but it is of this world too. Even should there be no future state, the salvation of the Christian faith with its splendid idealism would be unqualifiedly worth while for the present life. What the green pastures and the still waters were to the sheep of Palestine, that the salvation of the Christian religion is to the sincere adherent of the faith in this present life.

And likewise salvation of the Christian type is more than personal. Its fundamental concept is brotherhood, and its fundamental obligation is sharing the good we have with others. Of necessity therefore it is social. We are our brother's keeper, we are members one of another, we must out of respect to the organic Christian principle of life, bear one another's burdens. There is no selfishness in Christian salvation, and so there can be no self-salvation alone. We must be saved together, or we will all likewise perish. The Christian faith would die of inaction, were its missionary impulse to cease. The sweetest satisfaction of the Christian life is to lead some one else to experience the joys of the salvation which has enriched our own heart.

But it is more even than this. The salvation of the social order, of the institutions that minister to men in all the relations of their life, is also essentially a part of the Kingdom's program of world-redemption. Religion has a message for the press, for industry, for labor unions, for the social life, for the theatre and other forms of amusement, for political parties, for the nations. There is no organization or institution wherein its voice may not properly be heard with saving influence. The environment of life tends tremendously to uplift or to pull down character. We must make the social order Christian or it will paganize us. This Christianizing of the social order is no idle dream; it is a grim necessity and the Kingdom can never come till it is accomplished. Such is the concept of salvation adequate for the times.

II SERVICE

The conception of service too needs enlargement. For the most part our efforts are now consumed in keeping the intricate, complicated, duplicating machinery of the Church alive. Our Christian activity is keeping us from real Christian service. We have fallen into the habit of referring to singing, praying, testifying, and attendance

on religious worship as divine services. We must rise to the point where we will look upon all service as divine. Life in all its aspects is the field of divine ministry. Service to the body is as assuredly Christian service as is a prayer meeting. It was for the time being more so for the good Samaritan in his ministry to the wounded Jew. Preachers on their way to the pulpit and deacons to the pew may well consider whether they might not invest that hour to better advantage by visiting some known or suspected den of vice or in seeking to lead the "rubber necks," as we derisively call them, of the street corners to a new ideal of life. Attendance on Church worship may make us worse men than we are, if we go merely for the satisfaction the service brings us and do not pass its benediction on to some one else. We think we have completed the circle of Christian duty when we have worshipped in the sanctuary. The success of the minister is rated by his drawing power. His real success is seen in his propelling power. When the pews in Wichita, Kansas, began to exhibit a falling off in men it was a thing to rejoice over. The churches there were functioning. Their men in deputations of four each to the number of 68 such teams were carrying the gospel to outlying rural and neglected city districts.

Our service too is to be life-wide in scope and constructive in purpose. We must minister to all life or see that it is ministered to. This will require three things—cooperation with agencies already on the field infusing them with the spirit of Christian idealism, the coordination of duplicating agencies in the Church itself so as to provide time and personnel for the increasing obligations, and the creation of additional agencies in the Church to foster and promote lines of service not now contemplated. The Church of the future will recognize her obligation to the social and recreational aspects of life as well as to the mental, moral, and spiritual. Wherever her sons and daughters go, she too will go, not in a concessionary spirit, but because it is right for her to minister to all their life.

And her entrance into service of whatever character will be constructive. It is well to amputate a blood-poisoned limb. Indeed such amputation is essential, but the good surgeon also administers medicines to purify the blood of his patient. So is the disease eradicated. Just cleaning up life is inadequate. The Church has the divine commission to condemn evil in every place and form, but only on condition that she puts good in the place of evil. The process is described in the Bible as overcoming evil with good, and this is the only way to do it. We must cease our mere scolding and meet the impulse to action in men with a constructive, positive program of things to take the place of the evils we aim to eliminate from life. The method of moral and spiritual growth is not through inaction and abstention, but through activity and indulgence in wholesome, helpful pursuits. The Church must recognize this and provide for it in her program of service.

III SACRIFICE

"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" queried the prophet Micah. This was a splendid standard for that day. It marks the acme of Hebrew prophecy. But is this enough? Then why did Jesus come? And why that tragic enactment of Calvary? Micah's prescription was not enough. "To do justly"—an eye for an eye, a tooth for a tooth—this is the law, and is a great advance over a head for an eye or a life for a tooth. The law is not ample, we must do more than seek justice and pursue it. The clamor for rights and justice produced the World War. Justice is the basic principle of life—but only the foundation. It is not its superstructure and cannot be.

"To love mercy",—this is a great advance step over "to do justly." According to this view we are to make of our lives the most magnificent successes possible, accumulate all we can, and then be merciful to the unfortunate and the down-and-out. Nations according to this view would be justified in erecting barriers against the commerce of other nations and to use every means possible to build themselves up, and then to say to the rest of mankind "we are sorry for your weakness and we are glad to give you of our bounty. We cannot join your League of Nations, but we will contribute of our own abundance to your necessities, as occasion may arise. Wars will come. We will prepare for them. We shall be able to defend ourselves. So must you. Nations exist to get all the advantages possible for their own citizens. They are not responsible for other nations, except to be merciful to them if they can afford it." The prophet Micah's teaching permitted such a view. For we must not forget that the most narrow nationalists in history were the Jews to whom Micah spoke this word. They were arrogant, intolerant, clannishly selfish. Yet they loved mercy. The American people can certainly profit by their blunder. Nations and individuals must do more than "love mercy".

"To walk humbly with thy God"—certainly all of us need to recognize God and acknowledge His supreme place in our lives. But religion is more than worshipping God. It has human relationships too, and these relationships are not satisfied in doing justice and loving mercy. Humility before God is good, but it took the life and teaching of Jesus to reveal the complete excellency of the Christian way. He taught that love in sacrifice is the true test of discipleship. He made it plain to the lawyer who questioned Him that to love God with all the mind, soul and strength and to love one's neighbor as one's self is not enough. He said that doing these things would put us not far from the Kingdom. To put us actually in the Kingdom, He taught we must love one another as He loved His disciples, even to the point of giving our lives for our brotherman. Loving sacrifice that is the way—not sacrifice alone, because we might give our bodies to be burned and yet not satisfy the requirements of Christian brotherhood. There must be love and willingness to sacrifice. Let us never forget it.

It is sacrifice that brings us into fellowship with Him, sacrifice that takes its origin in love for Him and brotherman. The Church must love men and be ready to sacrifice herself for their salvation, and we as individual Christians must exemplify the same sacrificial love in our personal lives. So must the nations with reference to each other. We will bless the world and save and serve it not in the success we achieve for ourselves as individuals or as nations, but in the sacrifices we make in love on each other's behalf. Jesus is the best loved man who ever lived because He gave Himself in loving sacrifice as no other man ever did. So only will His Church and His followers win the world to Him. It is the magnitude of our sacrifice that indicates the extent of our soul-growth. Let us not spare to speak to the people in our day that they go forward in loving sacrifice for the coming of the Kingdom of Christ, that they go forward in this grand crusade as individuals, as Churches, as nations. It is the command we need most of all to obey.

OUR VIRGINIA LETTER

WHEN one tries to injure another he ought to stop and carefully, and ever prayerfully, to examine his own motives—look into his own heart and see if there be any wickedness mixed up with his motives, and if there is, then by all means repudiate such action and do it now, for whatsoever you sow that shall ye also reap. When you try to injure another, you may be sure that another will seek to injure you, and thus in the long run you will get back again what you gave to another. This is the sentence God has written in His Word against all wrong doing, and the sentence will be executed even to the uttermost farthing. Before you sow an evil seed, you will do well to stop and ask yourself this question: "Am I willing to get back as my portion just the deal I am giving to another?" If you are, then you may go ahead, but if you are not so willing, then you had much better not do it at all, for whatsoever a man sows that shall he also reap—that shall he get back. Not only so, but when it comes back to your life, you may expect it to come with at least the natural increase. You know when the farmer sows a bushel of wheat, he naturally expects to get in return much more than he sowed. May we not expect as much in reaping what we sow in evil? Then when you go to give evil to another, measure exactly, for you may be sure it will come back into your life with the increase which is sure to follow the sowing. Must you sow? Then be careful to sow just what you are willing to receive in return—no more, no less!

* * *

The Scriptures abound in many precious promises. Some one has undertaken to count them and they say there are 32,000 of these precious promises in the Word of God, and these promises are sent to the people of the world, and yet how few get real comfort out of these 32,000 promises, sent to us from the God Who cannot lie! One trouble, as to these promises, is found in the fact that they fail to acquaint themselves with these

promises, and not knowing the promises of God, they cannot act upon them, and not acting upon them, they do not get their value, and getting no value from them, they soon come to put no dependence upon them, and of course, they get no good out of them—certainly no direct good from them. One thing even the average Christian fails in, and that is to acquaint himself or herself with the teachings of the Bible, and not knowing the Bible they do not get the growth of the soul which would surely come to the hungry heart from a true knowledge of the Word. Let us learn to read and study our Bible every day, and it will greatly profit us all.

* * *

The Holland, Virginia, Christian church very generously voted us August for a vacation, and so it came to pass that on Thursday, August 4, my wife and I had the pleasure of starting off on said vacation. Leaving Holland at 7:08 a. m., we reached Suffolk in good time to catch the 9:05 train on the Atlantic Coast Line for Darlington, S. C. It was a run of 12 hours to Darlington, but we reached that city on time and found daughter, Mrs. Hearn, and little Bunn quite well, but little John Barrett, aged 4 months, was not very well, and yet not dangerously ill, as we hope. These are two fine boys, at least grandfather and grandmother think so. It is a fine rest to play with these lambs of the fold. It would be hard to tell which enjoys this pastime more, the grandparents or the children. We are having a fine time eating, drinking good water, and sleeping, but that is not all for we have time for a quiet study of the Word, but I must close for this time.

J. PRESSLEY BARRETT.

(Darlington, S. C.)

THE KINGDOM OF HEAVEN

The kingdom of heaven is neither a geographical nor a political realm, but it is a spiritual realm. It is the kingdom of the Father's rule in the hearts of men and women. It is within you. It never comes till it is welcome. Therefore, we still pray "Thy kingdom come."

D. A. LONG.

Rev. F. C. Lester, Mr. R. J. Morton, Mr. H. C. Amick, Rev. A. T. Banks, Rev. J. G. Truitt, Rev. H. S. Hardcastle, Mr. J. A. Dickey, Rev. E. H. Rainey, Rev. J. E. McCauley, Rev. H. S. Smith, and Mr. J. W. Fix will be doing graduate work in various universities and seminaries next year.—*Elon College Bulletin* (Opening Number).

The price of gasoline has dropped on an average of about 30 per cent since the beginning of the year. This means an annual saving of \$500,000 to the automobile owners of America. The public still holds to the view that it is too high at present and thinks that the big cut in crude oil should bring further reductions.

It is said that Europe is slowly recovering from the belief that our foreign policy is an endowment policy.

THE OBSERVATORY

J. E. MASSEY

IRELAND INDEPENDENT OR A DOMINION—WHICH?

The pendulum of victory or peace (the world scarcely knows which) in the case of Ireland now swings in favor of her being an independent nation; then again in favor of the British proposal for a dominion status. Of course there is little question that Sinn Feiners would not reap independence in the fullest degree, but with the island itself divided into two almost distinctly opposing factions; Ulster on one hand and Southern Ireland on the other, considering the weight of opinion and numbers of the rest of the British Empire, the chances for Ireland being completely independent seem to lesson in favor of her remaining under the influence of Britain.

Eamon de Valera, so-called President of the Irish Republic, believes that now is the time to strike for his aims of complete independence. Again and again he attacks the British offer, and his manouvers are backed by the Dail Eireann, in fact guided by the latter, it seems. But on the other hand, Lloyd George has worked to obtain the backing of the British public, and is equally persistent in keeping Ireland within the Empire. Not only does he have the backing of England and Scotland in this; he is continually being advised by General Smuts of South Africa, and the leaders of the other dominions.

Although there are numbers of American agitators of Irish freedom, and in some parts of the country the Irish question is a very delicate one, this country as a whole appears indifferent. Certainly this nation is not in favor of dictating in arms for Ireland. What it wants is what the world wants—peace, time to reconstruct that which has been torn by war.

Had Ireland an abundance of men and materials for war, the case might be different. Undoubtedly most of her people desire absolute self-determination, but Ulster is a strong minority and has so far allied with the Empire. It is Protestant, while the rest of the country is Catholic, and religious differences have figured considerably in the Irish question, in spite of the modern severance of Church from State.

England has a strong advantage over Ireland. She looks upon the question from a domestic standpoint, just as we did in the case of the Civil War. It is the proximity of the two islands, Ireland and England that makes the Englishman revoke Irish independence. But he will go a long way toward conciliation. Ireland, according to the late proposal of the British Government, will practically have economic freedom and self-government.

It is useless for the two countries to have more bloodshed. Ireland as well as England wants peace. She too must "give and let give", for stubbornness will not likely solve the problem at present, as it did in the case

of the American independence. Ireland must become united before she can obtain complete freedom. That will take time.

ADVERTISING RELIGION

Modern "advertising" means more than an attempt to "sell". At least, that is the meaning conveyed by a recent number of the *Literary Digest*. The idea of placing a big advertisement on the roadside in order to attract a crowd at church has thus far been denounced by most conservative Americans, because we have accustomed ourselves to thinking that "advertising" religious services and movements, "commercializes" religion. We have thought that such places the services of the church on the same rating as that of an article of merchandise. But the idea is losing ground.

"It pays to advertise", quotes the *Literary Digest*, "is just as true of the Church as of business." The New Orleans *Times Picayune* argues: "The same great force that is used with such signal success with making known the worth and importance of purely material truths that underlie the things of life will have equal potency in spreading the spiritual truths that underlie the outward manifestations of religion."

Churches in a number of Southern cities have taken up the idea with success, we are told in various accounts. Before people take an interest in things, they desire to know about them, and in so many cases the pulpit is not equal to the needs of informing the public about religion, in its many forms and movements. The American public is educated in the language of the sign-board and newspapers, it seems. They are accustomed to surveying these for their information, and must be informed in a conspicuous and direct method. He is no longer the American of the pioneer days, when he traveled miles to get a morsel of news. The Church must use itself in terms of present-day education of its public.

The question of unemployment is cause of great concern to the present administration. The army of unemployed is rapidly climbing toward the 1914 record and a hard winter is feared. Secretary of Labor Davis has placed official statistics before the Senate. Captain Robinson, of navy general wage board, is trying to get Labor to accept wage cut so that more can be employed.

The Poles and Germans are still having trouble and a serious clash occurred between the two on August 17, 1921. The clash took place near the frontier villages of Sternalitz and Kostellitz, in Upper Silesia. The Germans drove the Poles across the frontier killing twenty-four and wounding many more.

Gold valued at approximately \$10,000,000 has arrived at the port of New York in the last week. In addition to this it is announced that vessels at sea are carrying \$5,000,000 more to New York. This gold is to be distributed among financial institutions and eventually to find its way into the vaults of the Assay Office.

THE HOUR OF WORSHIP

WHAT GOD HAS SAID OF PRAYER

"All things whatsoever ye ask in prayer, believing, ye shall receive." (Matt. xxi. 22.)

"If ye abide in me, and my word abide in you, ask whatsoever ye will, and it shall be done unto you." (John xv. 7.)

"Whatsoever ye shall ask in my name, that will I do." (John xiv. 13.)

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven." (Matt. xviii. 19.)

"And (Jehovah) saw that there was no man, and wondered that there was no intercessor." (Isa. lix. 16.)

"If any of you lack wisdom, let him ask of God who giveth to all liberally and upbraideth not." (Jas. i. 5.)

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Luke xi. 9.)

"Before they will call, I will answer; and while they are yet speaking, I will hear." (Isa. lxv. 24.)

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. vii. 11.)

"Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. ii. 8.)

"Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Luke x. 2.)

"If my people, which are called by name, shall pray, then will I hear from heaven." (2 Chron. vii. 14.)

"Pray without ceasing." (1 Thess. v. 17.)

WHAT MEN HAVE SAID OF PRAYER

Whoever prays most, helps most.—*William Goodell*.
Expect great things from God.—*William Carey*.

Every step in the progress of missions is directly traceable to prayer.—*Arthur T. Pierson*.

He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or a Chinaman is by way of the throne of God.—*Eugene Stock*.

Let us advance upon our knees.—*Joseph Hardy Neesima*.

Communion without service is a dream; service without communion is ashes.—*Robert E. Speer*.

I never prayed sincerely for anything but it came at some time—no matter at how distant a day—somehow, in some shape, it came.—*Adoniram Judson*.

I resolve to devote an hour morning and evening to private prayer, no pretense, no excuse whatsoever.—*John Wesley*.

Ten minutes spent in Christ's society every day; aye, ten minutes, if it be face to face and heart to heart, will make the whole life different.—*Henry Drummond*.

We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of His highest willingness.—*Archbishop Trench*.

On all my expeditions prayer made me stronger, morally and mentally, than any of my nonpraying companions. It lifted me hopefully over the one thousand five hundred miles of forest tracks.—*Henry M. Stanley*.

I am so busy now that if I did not spend two or three hours each day in prayer I could not get through the day.—*Martin Luther*.

"MY GRACE IS SUFFICIENT FOR THEE"

The other evening I was riding home after a heavy day's work; I felt wearied, and sore depressed, when swiftly, and suddenly as a lightning flash, that text came to me, "My grace is sufficient for thee." I reached home and looked it up in the original, and at last it came to me this way, "My grace is sufficient for thee," and I said, "I should think it is, Lord," and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, "Drink away, little fish, my stream is sufficient for thee." Or, it seemed like a little mouse in the granaries of Egypt, after a seven years of plenty, fearing it might die of famine; Joseph might say, "Cheer up, little mouse, my granaries are sufficient for thee." Again I imagined a man away up yonder, in a lofty mountain, saying to himself, "I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere," but the earth might say, "Breathe away, O man, and fill the lungs ever; my atmosphere is sufficient for thee." Oh, brethren, be great believers! Little faith will bring your souls to heaven and heaven to your souls.—*C. H. Spurgeon*.

TRAMPLING ON THE SHADOWS

A tiny girl, out with her mother, noticed for the first time the shadows they were throwing straight before them. She was greatly interested, but also distressed by the fact that her mother persisted in pushing forward without waiting for the shadows to get out of the way.

"You walk on them. You walk on them!" protested the baby voice.

"Well, child," answered the hurried mother, half laughing, half vexed, "we will never get anywhere in this world if we can't trample on the shadows we make."

The shadows are always in the way, and they are chiefly of our own making—shadows of fear, of discouragement, of unbelief—and it is only as we learn to tread them down and push on that we ever accomplish anything worth while or ever reach any point of comfort or success. The harvest and the most useful lives are those that have mastered the lesson of pushing steadily forward in the path of right, regardless of the interfering shadows.—*Forward*.

A careful and prayerful thinking of John 3:16 is worth while.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
Burlington, N. C.

Next Sunday's Sunday School Lesson: August 28.

From Asia to Europe—Acts 15:36-16:18.

Golden Text: "And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house."—Acts 16:31.

Christian Endeavor Topic: August 28.

The Ten Commandments in the Life of Today.—Exodus 20:1-17.

HOW DOES YOUR SUNDAY SCHOOL RANK?

The Sunday School Board of the American Christian Convention, has adopted the Standard for an International Standard Sunday school, as a Standard for the Sunday schools of the Christian Church. The Standard includes ten points, each of which is an essential in effective Sunday school work. Any Sunday school, which qualifies on the following ten points, is recognized in the Christian Church and in all denominations and in the International Sunday School Association as an International Standard Sunday school. We need many such schools in our Southern Christian Convention. What school will be first to send in word that it can qualify on all ten points and is hence entitled to this recognition and a place on our Honor Roll of Standard Sunday schools?

The ten points of the Standard are as follows:

1. A Cradle Roll and a Home Department, both organized and active.
2. Organized Class in both Secondary and Adult Divisions.
3. Teacher Training Class, meeting regularly in the study of some approved course.
4. Graded organization and instruction.
5. Missionary instruction and offering.
6. Temperance instruction.
7. Definite Decision for Christ urged.
8. Worker's Conference regularly held.
9. Full Denominational Requirements. Annual Offering and Report.
10. Full Sunday School Association Requirements.

The Field Secretary will be glad to answer questions regarding any of these ten points, and to help any school to qualify as an "International Standard Sunday School." May we have many schools which will be willing to endeavor to reach this goal, and by so doing, better their Sunday schools and their churches in doing a more active work for the Kingdom!

NOTICE

The fifty-second session of the Eastern Virginia Christian Sunday School Convention was one of the best ever held, and the delegates went back to their various schools feeling better informed and inspired to accomplish bigger and better things the ensuing year. However, one thing marred the occasion, namely, the lack of the reports and money being sent in in as fine form as has been the custom. Here is the reason, for that trouble and reason for this notice. There being a vacancy in the office of Corresponding Secretary, no report blanks and other notifications in regard to money were sent to the schools. The blanks were then necessarily delivered to the delegates at the convention to be filled and sent to the Recording Secretary, E. T. Cotten, Suffolk, Va. Because of this, the publication of the minutes will be delayed quite a while, and we trust the schools of the various Conventions will be as patiently as they can. Our minutes are already for publication at present date, but the tabulated table cannot be made up until the reports have been received by the Recording Secretary.

We trust each and all the schools which have not already done so, of the Eastern Virginia Sunday school Convention will take notice and send in reports and money as soon as possible.

E. T. COTTEN, *Recording Sec'y.*

YOUNG PEOPLE'S SOCIETY, LIBERTY (VANCE)

On July 22, 1921, at 8:00 o'clock P. M., the Young People's Missionary Society of Liberty Christian church, (Vance) met for its regular monthly meeting at the home of Mr. Ira Weldon.

The Society was called to order by the president, Miss Margaret Alston, after which the Society hymn, "Just as I Am", was sung. A chain of prayers was then offered, several members taking part. A very interesting program was carried out. The Scripture lesson was taken from Luke 2:1-20, using the subject "Be Glad".

This being the time for the election of officers the following were nominated: President—Mr. Walter Bowen; Vice-President—Miss Zola Winn; Secretary-Treasurer—Miss Nora Eaves.

Twenty-five active and twenty honorary members were present at this meeting; also several visitors. The offering received amounted to \$3.65. The treasurer reported \$121.64 collected since July, 1920. Disbursements, \$101.23. Amount now in treasury, \$20.41.

After the Society adjourned the young people were invited into a large maple grove where they found many watermelons. This was of course enjoyed by all present.

After the refreshments Mr. Weldon ushered the jolly band into the front lawn where they enjoyed a social hour, after which they departed for their homes having spent a most pleasant evening.

The young people will hold their next meeting in August.

A CO-WORKER,

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPALS OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

CANNING SEASON

We are very proud of our Orphanage children and we may well feel proud of them. One day last week they gathered and canned ninety-four gallons tomatoes. Of course our force, matrons and all helped, too, as we draft all the help we can get on canning days. But we thought this one item in our work worth mentioning. The dry weather struck us hard this year and I hardly see how we have been able to produce any vegetables, at all. At one time we thought we would not be able to get any tomatoes at all to can, but we have put up something over one hundred gallons. We intended to can four hundred gallons, and if we had had favorable seasons, we would have easily gotten that done.

Our beans have been almost a failure and we have gathered very few to can but have later vines coming on and hope, if we can get seasons, that we will get our quota canned out of the late crop.

It has been our custom to put up much sauer kraut and the children are very fond of it through the winter and it helps out very much, too. We had planted a large patch of cabbage to make kraut but the dry weather actually burned our cabbages from top to bottom.

We are glad to have with us this week Mr. Alton Cooper, of Andrews, S. C. Alton came to us some years ago a little boy and left us last year and took a job with the Seaboard Railway Company, at Andrews, S. C., and has made good.

We are always glad to have our old boys visit us as we feel that they always count the Orphanage their

home and like to come back to see us from time to time. One of the great joys in this work is to see our children go out in life and make good.

Contributions are coming in rather slowly and we need funds to feed and clothe the children in our care. If your Sunday school is not making the monthly offering please make yourself a committee to see to it that you get it on the list at your next service.

"Every Sunday School on the List This Year," is our slogan. Help me to get them.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR AUGUST 24, 1921.

Amount brought forward\$14,035.72

Sunday School Monthly Offerings

(N. C. Conference)

Piney Plains, \$7.35; Pleasant Ridge, \$2.60; Ramseur, \$3.37; Bethel church, \$6.47; Plymouth church, \$4.45; Burlington, \$54.66; Liberty, (Vance Co.), \$3.30; Sanford, \$7.67; New Providence, \$3.49; High Point, \$2.45.

(Eastern Virginia Conference)

Berea, Nansmond Co. (Va.), \$10.00; Hobson, Va., \$2.50.

(Virginia Valley Conference)

Winchester, Va., \$25.49; Timber Ridge, Va., \$1.43; Infant Class, Joppa church, \$1.65.

(Georgia and Alabama Conference)

Richland, Ga., \$1.21. Total, \$118.09.

Children's Home Fund

Mrs. J. L. Barksdale, Southerlin, Va., \$1.00; Mrs. Ronnie Lee Holt, \$5.00; Liberty, Vance Co. (Va.), \$31.00; Mr. W. E. White, Mebane, N. C., \$100.00. Total, \$137.00.

Special Offerings

W. H. Thomas, \$25.00; G. L. B. Penny, Guardian, \$18.44; Buckland S. S., (Ohio), \$10.00. Total, \$53.44.

Total for the week, \$308.53; Grand total, \$14,344.25.

A LETTER

Dear Brother Riddle:

I preached at Mt. Auburn yesterday. The church is still on the lookout for a pastor for the next Conference year. It is a sad sight to look at the crops about Mt. Auburn—cut off so badly by the heat and dry weather. The recent showers were too late to do the corn much good. One month ago the people never had better prospects for abundant crops.

I went to see Brother W. B. Mann immediately after my return from Mt. Auburn. He is quite feeble, though cheerful. His abiding faith and trust gives him hope in all the nights of his sorrows. His devoted daughter and son-in-law anticipate his every want. His only grandchild is the joy of his heart.

I went to hear Dr. C. H. Rowland preach at the First Christian church, in this city, last night. A splendid sermon. Dr. W. W. Staley was also present. A number of members said to me as I entered the church: "Dr. Staley gave us a grand sermon this morning, now we are to have Dr. Rowland tonight. We are glad they are having a vacation." Well, if two such attractive preachers expect to get any rest from ministerial services they will have to hunt a swimming hole or a fishing pond in a distant State and disguise themselves well at that.

D. A. LONG.

1609 Hillsboro St., Raleigh, N. C., August 15, 1921.

RESPONSIBILITY OF THE CHURCH IN INDUSTRY

LABOR SUNDAY MESSAGE SEPTEMBER 4, 1921

Commission On The Church And Social Service Federal Council Of The Churches
Of Christ In America



HE message for this Labor Sunday is set against a background of suffering and confusion. The land is filled with unemployment. Possibly one-fourth of the population are straitened and anxious. Thousands of employers are holding their industries together merely from day to day. Labor is fighting for the fundamental right of collective action, and fighting at a serious disadvantage. The freedom of the ministry to proclaim a social gospel and to apply it according to their own honest convictions is sharply challenged. Even the common right of citizens to freedom of speech and assembly in many communities is at stake.

In such a troubled time as this it would be easy for the Church to hold aloof from industrial questions. To confine itself to simpler tasks would seem the path of prudence. The summons, however, is not to the easy way but to the way of duty. Concerning the relations of men to each other in the economic and industrial realm, as well as in the other areas of life, the Church must seek to discover and to proclaim the mind of Christ. To do so calls us, indeed, to humility and to prayer, but also to courage and to faith.

When the pulpit speaks on human relations in industry it is not undertaking to advise the engineer or manager about the technique of management or machine process. It is simply trying to apply its Gospel to the relationships between men in the working world. It cannot be too strongly asserted that the preacher has a specialty as well as the engineer. Machinery, buying, selling, finance—these are matters of which he has only incidental knowledge. But the relation of persons to one another is always a moral and religious question and so is inevitably in the preacher's field.

The immediate and compelling consideration for the Church is always its divine commission to win men and women to personal discipleship to Christ. But a redeemed life is one redeemed in all its aspects and relationships. The economic and industrial factors that condition the lives of men and women and help to make them what they become are, therefore, as much a concern of the Church as any other phase of their moral environment. An industrial practice that cramps and devitalizes human beings in body or in spirit is as much a foe of religion as is the liquor traffic. The Church cannot ignore the one any more than it can ignore the other.

Not only so, but the charter of the Church, received

directly from its Leader, requires that it proclaim the Gospel of the Kingdom. Jesus said of this Kingdom that it is like leaven hidden in meal—it works until "the whole lump" is leavened. There are no areas of life which Jesus excluded from the ultimate operation of the law of the Kingdom. A Gospel that is susceptible of only partial application is not a Gospel which can save the world. A Church which is content to recognize limits to the proclamation of its message is a defeated Church.

Christian Principles to be Applied to Industry

There are at least three fundamental principles in the teachings of Jesus that the Church must apply to industry. Unless we can learn to conduct industry according to these basic principles the Kingdom of God cannot prevail in the modern industrial world.

1. *Men are to live as brothers.*

That God is our common Father and that men are therefore to live together as brothers is the very foundation of Jesus' message. To the more simple, social and business relationships the application of this teaching is at once apparent. The store-keeper and his clerk, the farmer and his hired man, the mistress and her maid, find no obstacle outside their own wills to the maintenance of Christian relationships. But between several hundred absentee stockholders on the one hand and several thousand wage earners on the other, relations are so impersonal and distant that the responsibilities which brotherhood implies are more difficult to grasp and are too seldom regarded with seriousness. In the administration of a large industry policies are frequently inaugurated which would not have been determined upon if their full human consequences could have been instantly visualized. The investors in an industry expect its managers, first and principally, to produce profits. The directors scrutinize the records but rarely visit the work shops. In consequence men and material are lumped together as commodities, labor is bought in the market like goods, and the personal equation is lost in a mechanical system.

Democratic relationships in large scale industry do not necessarily pre-suppose a restoration of the early intimacy between employer and employee. Such intimacy is impossible in large plants, and where it actually obtains it is by no means a guarantee of a square deal. Democracy requires rather that every individual shall have his point of view represented and shall have op-

portunity effectively to register his will. What really matters is that the life interests of the workers should be the first consideration; not that they should be called by their first names. But where there can be added relationships of personal friendship between employer and employee, the human possibilities of the situation are greatly increased. Significant in this connection is the fact, not widely realized, that according to the most recent available figures more than one-third of the factory workers in America are still employed in plants having fewer than one hundred employees. The employers of these small groups of workers have superior advantages too little utilized, for the promotion of fellowship.

In an industrial age there can be no real brotherhood of man unless there is a brotherhood in industry. Mr. John D. Rockefeller, Jr., has put the matter well: "Surely it is not consistent for us as Americans to demand democracy in government and practice autocracy in industry." Of similar import is the recent statement of one of our foremost labor leaders that to political citizenship must now be added industrial citizenship. Political democracy leads to industrial democracy because a nation trained in school and church and state to democratic relationships, will inevitably carry these same principles into industry. The growing sense of manhood and responsibility in the workers tends in the same direction. There can no longer be satisfactory relationships under an autocratic shop rule, any more than in an autocratic state. Arbitrary control leads to class war, which is as contrary to Christian principles as any other war.

Democracy in industry must be realized progressively and is being steadily approached today in an increasing number of industrial establishments. Recognition of the ideal commits no one to any particular social theory or program. Collective bargaining with labor unions is an expression of the democratic ideal; so also are some of the various forms of labor representation in shop councils. There are also democratic forms of cooperation by which labor relations within a plant are handled as in a town meeting, or a family circle. It is quite possible to develop such forms of association, without prejudice to those vital interests of labor which are conserved by its own regular forms of organization, and to secure a real partnership between employer and employees. Such a partnership may go to any length in democratic procedure that those concerned may desire it to go.

2. *A human life is of immeasurable value.*

Jesus taught the immeasurable value of a human life. Once born into the world all society is obligated to see that it has a chance. Modern high-speed machinery is dangerous even with the best of safety devices. Although we have deeply mourned the loss of the 48,000 American men who were killed in the great war, we have given little thought to the fact that during the same period of nineteen months, American industries claimed 35,000 victims. This fearful rate of destruction still continues. With all the impetus to protection of life given by the workmen's compensation and industrial safety move-

ments, the dangers of modern machine processes still show that too low a value is placed upon the life and health of human beings.

But the crippling of the body is not the only price paid by human lives. Crowded living quarters reduce physique and low wages increase infant mortality. The wage earner is subject to hazards from which the salaried and professional classes are secure. Children born in industrial districts are deprived of opportunities that should be inalienable in a Christian society; a predestination as real as any theology ever taught governs their future. Low wage scales and unemployment have the effect upon the lower paid workers of thrusting millions down to the poverty line and an accident precipitates them into destitution. Unless the man is lifted above the machine, the life that Jesus considered of more value than the whole material world is sacrificed. In order that the family of the laboring man may have fair opportunity, not only must life be safeguarded, but wages must be sufficient to guarantee a higher standard of living for the workers and to justify their aspiration to a larger life. There can be no doubt that our working people should receive a relatively larger share of the product of industry.

Since prices began to recede we have heard much concerning excessive wage demands. Without doubt wages in certain occupations have been out of proportion to those paid in the less skilled and less well organized trades. But throughout the entire period of war prices large groups of wage earners have been compelled by inadequate wages to live at a low standard. Not only so, but even the wartime wages of highly skilled labor, whether of hand or brain, can be considered disproportionately high only when it is forgotten that in the production of all our wealth labor bears the most irksome burden, takes the heaviest risks and suffers the gravest insecurity.

3. *Service is the Christian motive.*

Of course business cannot be run without an adequate financial return. The services of physicians, teachers and even of ministers, require compensation. But the primary motive in these professions is assumed to be service. A Christian society will try to put business under the same motive; it will purge itself of all ruinous competition and substitute for it a cooperation that preserves initiative and all the stimulus of competitive enterprise without its war-like methods. The Kingdom of God is builded through service and sacrifice; it cannot be builded out of selfishness and with the motive of profit dominating, nor can it ever be builded apart from the daily activities of men.

And the motive of service is not only entirely practicable but it is the only salvation of business itself. The service motive will bring a spirit into industry that will minimize strife and selfishness and magnify fraternity and goodwill. It will inspire production and tend to eliminate waste. With the profit motive controlling both employer and employee, each seeks to exploit the other, each looks upon the other with suspicion, friction grows between them instead of confidence, and industry as-

sumes the aspect of war broken only by periods of truce. The operation of the profit motive defeats the practical purpose of industry—continuous, efficient production. If the service motive can be made mutual, employer and employee will learn to work together in mutual goodwill and the wastage of strife will be turned into mutual advantage.

The Golden Rule is the classic expression of all these ideas and of the spirit in which alone they can ever be made real. Without that spirit the most careful devised system of organized relationships will be ineffective. The Golden Rule means the comprehension of another's point of view, and the doing as one would be done by. It is a rule to be observed day by day, especially as new situations arise, and to be used equally by manager and men. These Christian principles are as binding upon one group in industry as upon the other; and only in so far as they are recognized can industry achieve permanence and security. They will be found at last to underlie the social structure as the laws of chemistry and physics underlie the phenomena of the material world.

The Church as a Teacher of Right Industrial Relations

The right of the Church to speak on human relationships in industry has been challenged by some representatives of employers, although upheld by many others. It is objected that ministers know nothing about industrial processes and therefore are not competent to speak upon the relations of employer and employee. This is a challenge which the Church must meet by a full understanding and a clear statement of its relation to industry.

Even in the absence of demonstration in familiar fact, the Church and its ministry would not lack a sufficient warrant for the proclamation of the Gospel with respect to industry. The Church is commissioned to bear testimony to the truth as it is in Christ. The responsibility for making the world of business and industry conform to Christian requirements rests upon those leaders of business and industry who profess to be Christian men.

But the Church is not advocating an untried experiment. Abundant demonstrations are at hand that every sincere approach to the application of the Golden Rule in the world of work has made not only for stability by putting cooperation in place of competitive strife, but for lower costs and a better product. Illustrations of this principle in many types of industry are now at hand. The ideal has nowhere been attained, but the soundness of the principle is no longer open to question.

Clearly the function of the Church is not to manage industry, or to teach either employers or workers how to manage it, but to interpret these Christian principles and to mediate the Christian spirit. To do this effectively, its teachers, and especially its ministers, need to have direct knowledge of industrial conditions. They need to be sufficiently familiar with industrial processes and procedure so that they can illustrate and make clear what these principles mean in industrial relations and

in the conduct of business. The pastor must understand the point of view of both the employer and the worker, so as to know the difficulties and responsibilities of each. This requires frequent visits to factories and to the homes of the workers and intensive study of specific problems. Else he may know the Gospel, and still be like a physician who is well trained in materia medica and yet who, because not trained in diagnosis, fails to heal. The need of the Church today is for men skilled in the diagnosis of moral ills that the Gospel may be more adequately applied to human needs.

But the Church has also the possibility of teaching through its laymen, including employers and leaders of labor who have the Christian spirit and who are working conscientiously at the problem of Christian relationships. These men know the problems of management as the ministers do not and are competent to speak upon them in their technical aspects. The Church can use them appropriately and with great effect in explaining what Christian principles mean and how they actually operate in industry. The application of these Christian principles rests finally with the laity—with employers, managers and leaders of labor—and upon their spirit and faithfulness depend the future of our industrial life.

The Church must therefore assert and maintain the authority of Christian teaching with reference to the industrial order, and its own right and duty as interpreter of Christian motives and ideals. Let the Church gird itself with humility for this great new task. Let it work by faith, for the difficulties are insurmountable unless one believes in the presence and power of God.

Let the Church keep also the comprehensive social point of view. It is not and cannot be partisan. It is, or should be, the shepherd of all; rich and poor, radical and conservative, employer and employed. Class distinctions or conflicting selfish interests have no permanent place in the Kingdom of God. The Church may find itself, in the defense of right relations, temporarily supporting the claims of a particular individual or group, but it is not, and cannot be partisan. Its platform is the Sermon on the Mount. Its function is to promote goodwill and to secure that social justice without which goodwill is impossible. Others will propagate self-interest, hatred and class struggle; it is for the Church to work in the Master's spirit and to give itself to the coming of His Kingdom of brotherhood upon the earth.

FORGETFULNESS OF SELF

Not when we are determined, come what may, to have a pleasant and a happy life; not then, as the reward of that insistence, does God bestow the music of the heart. He gives it when there is forgetfulness of self, and the struggle to be true to what is highest though the morning break without a glimpse of blue, and the path be through the valley of the shadow. The one sure way to miss the gift of happiness is to rise early and sit up late for it. To be bent at every cost on a good time, is the sure harbinger of dreary days. It is when we have the courage to forget all that, and to lift up our hearts to do the will of God, that, like a swallow flashing from the caves, happiness glances out with glad surprise.—*G. H. Morrison.*

CHURCH NEWS

FROM BROTHER P. T. KLAPP'S FIELD Mebane

The meeting at Mebane began July 21 and continued for nine days, with glorious results. Between forty and fifty professions of faith in Christ, with eleven accessions to the church and more to follow. The attendance was very large, the seating capacity was inadequate for our congregations. There were sometimes as many outside of the tent as were under it.

Rev. J. G. Truitt arrived on Sunday evening, July 24, and did the preaching. His messages were clear, logical, Biblical, and delivered in the power and demonstration of the Holy Spirit. To say the least, God has made Brother Truitt a power in the pulpit.

We have bought the brick for the new church to be built at this place.

Pleasant Hill (J)

The meeting at Pleasant Hill began the fifth Sunday in July and continued five days. In many respects this was a great meeting. Between twenty and thirty professions were made at this meeting. The interest was good from the beginning, and God's people were revived and strengthened. God bless this people and lead them to know the Lord more and more.

Pleasant Ridge

The Pleasant Ridge meeting began the first Sunday in August and continued until Friday night following. Rev. J. G. Truitt came to our assistance on Monday and did the preaching. His sermons were of a high order. One of his messages was "How God Saved His People during the Mosaic Dispensation," and his argument was from the 16th Chapter of Leviticus. Another message which I desire to mention was on "A Life Freed from Sin." These sermons were thoroughly Biblical. The remainder of his sermons were good and the people came to hear him and heard him with great delight. The results of this meeting were not what we had hoped to see, but we believe

much good seed was sown. There were several reclamations and God's children were edified and built up in the faith. To God be all the glory and praise for what was accomplished in these meetings.

P. T. KLAPP, *Pastor.*

HENDERSON LETTER

Fuller's Chapel enjoyed a season of revival effort and experience the week following the third Sunday in July. Rev. F. C. Lester was with us and did all the preaching, which was very much enjoyed by all. His messages were clear, practical, and earnest, such as edify the saint and warn the sinner, and greatly arouse the indifference. A goodly number attended the day services; large congregations attended the evening services. Bro. Lester made for himself a lasting place in the hearts of those who heard him.

The music was under the direction of Bro. C. C. Woodlief, who has for several years given much time and effort to the development of the interest in music in church and community. In addition to the facts mentioned above one great factor in creating interest is the prayer meeting which is held regularly every Sunday evening, and is largely attended. At least one young man professed faith in Christ in a recent meeting. Friday night, the last service of the morning, eight united with the church, and others are expected to join. We were called away Friday, so were not present at the last service. It is said to have been a great service. Besides those who accepted Christ as their Savior, many came forward for reconsecration during the meeting. God be praised for the good accomplished.

Another result of the meeting was the organizing of a Christian Endeavor Society. This is a step fraught with great possibilities, as there are many young people in the community. The Sunday school is perhaps the best in the history of the church.

Henderson church is making progress along lines that will add greatly to the opportunity for service. Full reports will be given a little later.

R. L. WILLIAMSON.

BETHELEHEM AND ANTIOCH

Rev. J. D. Wicker of Sanford, N. C., began a series of meetings at Bethlehem on July 30. I reached there on Monday and we continued the meeting until Friday afternoon—with services in the afternoon only. There were fifteen professions. Twelve joined the Christian church and two united with the Baptist church. Many persons re-dedicated their lives to the service of God.

The meeting at Antioch began Sunday, August 7. Services were held both morning and afternoon and continued until Thursday, August 11. There were between twenty-five and thirty professions of faith and twenty-three joined the Christian church. Most of these were grown people, several being heads of families. Communion service was observed at both churches.

A woman's missionary society was organized at Antioch with eight members.

I feel that both of these churches have been strengthened under the power of the Spirit, and my prayer is that God's richest blessing may rest with every member and that they may grow to be strong in the Lord's service.

ELISHA BRADSHAW.

Elon College, N. C.

RALEIGH, N. C.

The First Christian church of the Capitol City held its third quarterly conference last night, and the purpose of this article is to give some facts concerning the work and plans for the coming quarter and the next conference year.

The church is now in the last quarter of its thirty-ninth year, and is planning for a "fortieth anniversary". A representative committee of five has been appointed to assist the pastor in mapping out the program for the next conference year. The purpose will be to celebrate the fortieth anniversary with appropriate exercises during the month of June, and the erection of a modern church building in the heart of the Capitol City. Raleigh is said to be the most beautiful city in the State, and our church owns one of the choicest lots in the city, and is located just two blocks from the Capitol

square. Our present quarters are far too small, and our people are anxious for a new edifice.

During the conference year, this church has had fifty-two additions to its membership, and plans are being made to have Rev. A. Victor Lightbourne and his blind pianist, Sam Davis, in the church from September 1 to 16th, for a meeting. The field is ripe, and we must harvest before the grain wastes. The city has been divided into four districts with a captain and secretary for each district, whose business is to make a complete canvass of the city. The purpose of this canvass is to find and enlist all who are members of other Christian churches, and to learn who in the city are favorable material for our church.

Next Sunday our church is to have two distinguished visitors in the persons of Dr. W. W. Staley, President of the Southern Christian Convention, and Dr. C. H. Rowland, President of the Seaside Chautauqua and School of Methods. These brethren have agreed to speak for us, and a couple of great messages will be given to an appreciative congregation.

J. VINCENT KNIGHT,

August 11, 1921.

DR. J. H. BROOKS

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TEN REASONS FOR GOING TO CHURCH

1. We like to please our friends. You have not a worthy friend who would not be pleased to have you go to church.

2. The sermon may help you. Daniel Webster said, "It is a mighty poor sermon that doesn't hit me somewhere."

3. It helps us keep in touch with the Eternal Verities. There is danger that God, our loved ones and the future world will be crowded out of our thoughts.

4. It helps to keep our ideals fresh and high and stimulates us to live up to them.

5. It encourages an institution that stands for the best things, and that cannot live without friends and supporters.

6. It helps us to see things in their right proportions. We need the comprehensive view which takes in not only dirt and dollars, but also character and eternity.

7. The reflex action of worship is as inevitable as it is ennobling. One cannot help but grow like that which he reverences, loves and adores.

8. Its service appeals to the best sides of our natures: the music to the aesthetic, our friends to the social, the sermon to the intellectual, the worship to our oldest and deepest instincts.

9. The thought and speech on high themes, the noble hymns and dignified music are needed to offset the slang, profanity and ragtime with which we are daily assaulted.

10. George F. Hoar says, "There is no more commanding public duty than attendance at church on Sunday. It would be impossible to maintain liberty of self-government if our churches were closed, and public worship of God is to be maintained only by attendance upon it."—By H. S. Bradley, D. D., in *The Congregationalist*.

SMILES

Certainly "Not"

Tenderfoot—"Why do you have knots on the ocean instead of miles?"

First-Class Scout—"Well, you see they couldn't have the ocean tide if there were no knots."—*Yale Record*.

Luck

"Sure, it's Mike that's the lucky man."

"How's that?"

"Why, he just took out an insurance policy for \$10,000 and the very next day he fell off the bridge and got drowned in the river."—*American Legion Weekly*.

Mixed Metaphors or Drinks

William Lyon Phelps of the English chair at Yale has added a new mixed metaphor to his large and amusing collection. This addition is from one of the novels of W. L. George: "The cloud that tried to stab their happiness was only a false rumor whose bitter taste could not splinter the radiance nor dim the effervescence of their joy."—*Detroit Free Press*.

The Nice Shades of Our Speech

Dr. Tehyi Hsieh, Chinese Labor Commissioner to the United States, while speaking recently at the Kiwanis Club of Springfield, Mass., gave an interesting example of "dictionary English." A Chinese woman who had learned her English in the schools had been very much annoyed by the constantly increasing charges made by a plumber. When at length a particularly exorbitant bill was presented she said: "How is this, sir? You are dearer to me now than when we were first engaged."—*Writers' Monthly*.

The Labor Problem

A gentleman here from Georgia says the labor situation in the South this year reminds him of this story:

A Negro applied to a cotton plantation manager for work.

"All right," said the manager, "come around in the morning and I'll put you to work and pay you what you are worth."

"No, sur, I can't do dat," replied the Negro. "I'se gittin' mo' than dat now."—*Commerce and Finance*.

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THE BOOK SHELF

Edited by W. D. Lambeth, Office Assistant.

Volume I

August 24, 1921

Number 12

EDITORIAL

The Need of Christian Education

ONLY a short time ago, just before the recent war, the need of the hour was declared to be more education. The war greatly emphasized this need but we saw in the case of Germany that mere education was not sufficient in itself. The world is beginning to realize today that there is a certain kind of education which will satisfy the great demand and that kind is Christian education.

We are beginning to realize that religion, like everything else of value, must be taught. It is possible to get more religion in industry and business only through the development of Christian education and leadership. The forces of evil are organized and backed by men and money. Why not have a systematically organized force to fight these evil forces? The safety of our nation depends on just such an organization and such an organization can come only through Christian education.

Then, the need of the hour is not more factories or materials, not more railroads or steamships, not more armies or more navies, but rather more education based on the plain teachings of Jesus. The prosperity of our country depends on the motive and purposes of the people. These motives and purposes are directed in the right course only through religion. Laws, riches, or force are of no avail in determining a man's attitude toward life. Harmony at home and peace with the world will only come through Christian education.

We believe that book stores, publications and the like, can help greatly in the cause of Christian education by placing the right kind of literature and books before the people.

NOTES

We are overstocked with two books "Up The Susquehanna" and "The Bright Side and the Other Side." The first book is a story of travel and Indian life and is good for boys. The original price of this book was fifty cents. The second book is also a book of travel and the scene is in India. Its original price was seventy-five cents. From now till September 1 we will sell any one both of these books for twenty-five cents each postpaid.

We have a number of song books—mostly all books of Sunday school variety. We would like to get these off our shelves. If you want a number of song books we will take five cents each for these and pay the postage. This is a good opportunity to get song books for the coming year.

We have a nice little vest pocket Testament, No. 2113, and sell it at 75 cents. It makes a very nice gift to a friend and what is more you should have one yourself. Order No. 2113.

Remember we have made arrangements with one of the largest Bible publishers in the country to have Bibles and Testaments rebound for our customers. We have already had a number of Bibles and Testaments rebound and in every case the work has been of the highest grade. We can have the owner's name put on in gold letters. Let us know when you have a Bible or Testament to be rebound.

We can get Communion service sets for you at the same price that you pay the manufacturers except that we pay half of the express and you save that much for your church. Send your orders to us.

STRONG BOOKS

A Woman's Point of View

By Harriet Stanton Blatch

A record of facts with constructive conclusion and strong program for progress by one of America's foremost thinking women. The *New York Tribune* has said of it "A Woman's Point of View" is informed with so strong a conviction and so keen an intelligence that it is likely to make its way even against the common weariness." Price \$1.25.

The Hall With Doors

By Louise Hasbrouck

A Vocational Story. Which door to life? College? Business? Social Work? Home? A group of normal, fun-loving girls form the V. V. Club to find out. Did they open the right doors out of the Hall of Girlhood on to the way of Achievement? This is a book for which mothers and teachers have long been waiting to put into the hands of their girls. Price \$1.75.

The Young Woman Citizen

By Mary Austin

A brilliantly written discussion of the responsibilities that are assumed with the right to vote. Mrs. Austin writes with authority, presenting without prejudice, woman's responsibility for citizenship as compared with man's.

Friday's Footprints

By Margaret T. Applegarth

Here are missionary stories—almost two-score of them—told by a master of story-telling who has so co-ordinated her work and who presents her material in such a fascinating way that to read her chapters is to take a personally conducted tour around the world of missionary interest.

Any of the above books may be secured from C. B. RIDDLE, Publishing Agent, Burlington, N. C.

ESTABLISHED
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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONFERENCE

VOLUME LXXIII

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Crosses and Crowns

THE EDITOR

WHERE there is no cross there is no crown is a repeated statement known the world over. All things worth while are paid for with a price. Sometimes it is the price of blood, again it is the surrendering of self and things selfish that greater things may abound. The crosses we bear are not only emblematic of His cross, but remind us that great parts of the world are suffering while other parts enjoy the richest happiness.

The crosses of life make the crowns worth while. And these crowns are not to be understood as a great diamond-set head paraphernalia. The crown in life worth while is that satisfaction that we have rendered a service to others for their happiness. The great rewards beyond will be in proportion to the rewards here. If no crowns here—no crowns beyond. And these crowns are not human bestowed. It is out of the heart that a feeling flows that we have done what we could that presents the crown.

Crosses are opportunities to enjoy the crowns of life. Despise not the crosses—strive for the crowns.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

Over the Hills and Far Away

ON Wednesday night, August 17, THE SUN's Editor left Burlington to attend the Virginia Valley Central Conference, which met at Mayland church, near Broadway, Va., August 18-22. We were joined at Elon College by Superintendent Charles David Johnston and President William Allen Harper. These brethren have been companions of ours on other trips, and we knew that there was in store for us a season of good fellowship and Christian hospitality—and such was the case.

We reached the Nation's capital at 6:30 the next morning, looked after some local relations, made a brief visit to both houses of Congress, visited government buildings and left at 3:55 P. M. for Broadway, Va.

While visiting the East Room of the White House we met one of THE SUN's former Editors, the Reverend Jesse P. Whitley, Norfolk, Va. Brother Whitley was at THE SUN's helm from October, 1876 to March, 1879. He is a born editor and still wields the pen as religious editor of the *Virginian-Pilot*. Such is the fate of a man who once sits on the tripod—he cannot get away from the haunt of it. Printer's ink, we are told, once on a man's hands never leaves.

Superintendent Johnston, considering the trip his vacation, decided to walk up Washington's monument, the elevator being out of commission. The SUN's scribe thought it his duty to go along to see that our good Orphanage Superintendent got back all right. And we did. Some upward walk—555 feet! President Harper was wise enough to stay on the ground.

A word about our law-making bodies. We have visited these august assemblies under different administrations and have always faced the same kind of wrangling. Much speaking, debating, and seemingly little being done. It is about as much pleasure to read newspaper reports of Congress as it is to make a personal visit there. The tariff, and general revenue matters, now engross the time and thought of Congress.

From Washington, D. C., to Broadway, Va.,—a distance of 133 miles—the scenery of corn fields, fruit farms and pasture lands greeted the eye. The route carried us through the heart of the Valley—a section adorned by nature's hand. Among familiar faces on this trip was that of President Fairfax Harrison of the Southern Railway System. He is an Elon LL. D., and many readers of THE SUN will recall his address at Elon College at the 1917 commencement. President Harrison is a student and a scholar of the first magnitude; a genius in business, and an organizer with effect and force.

While traveling Mr. Harrison assumes the same position as any other citizen and pays his own railroad fare, though entitled to free transportation.

The Virginia Valley Central Christian Conference was organized 1848, and is therefore, in its seventy-third year, this being the seventy-third session.

Friday Morning Session

The Conference opened on Thursday morning. Addresses during the first day were made by Dr. A. B. Kendall, Miss Lucy Eldredge, and Rev. C. A. McDaniel, who delivered the annual address. Miscellaneous business was transacted and pastors took part in bringing before the Conference the needs of their respective fields. The Thursday night session was missionary in plan and purpose, and Rev. W. W. Staley, D. D., president of the Southern Christian Convention, was the speaker.

The session Friday morning opened at 9:30, and President Harper conducted the devotional half hour, using as a question—theme, "What is a Christian?" Rev. W. C. Hook reported on Moral Reform and led the discussion, followed by Dr. A. B. Kendall.

Superintendent Charles D. Johnston spoke interestingly and touchingly about the Christian Orphanage and endeared himself, as usual, to the people.

Mrs. W. T. Walters read the report on Foreign Missions. Her good husband spoke pointedly to the report and was supplemented by others.

Friday Afternoon Session

THE SUN's Editor gave a talk on *Devotion* as the opening message of this session. The Conference also accorded us at this point an opportunity of speaking in behalf of the literature of our denomination and especially in the interest of THE CHRISTIAN SUN. Following this report on Education was rendered showing the enrollment of two young men for the ministry. President W. A. Harper delivered an instructive address on "The Church's System of Education."

An interesting period of this session was the telling of the delegates of the best thing that their churches had done during the year. The Conference Missionary Association met and the report showed progress and steady growth.

At the close of this session of the Conference a delegation was officially sent to Edinburg, Va., to carry the Conference's fraternal greetings to the seventy-second annual Convention of the Disciples of Christ. Drs. Harper, Staley and Rev. J. C. Barrett were sent; and they detailed this scribe to go along, for what, we do not know. It was a most delightful and interesting trip of thirty miles over the famous turnpike highway. Along this route beautiful homes, yea, magnificent homes were found. These magnificent dwelling places are thickly settled. Not only beautiful homes, but farms of beauty under a high state of cultivation. Apple orchards, too, caught the eye as they stood picture-like at the foot of the mountains. The corn crops in the Valley section

are much better than in many sections we have recently visited. Practically no apples could be seen, though thousands of acres are planted in apple trees in this great Valley section.

The evening meal for this trip was provided by some good women at Mayland before our departure. The meal was enjoyed by the road side at sunset's close. A real fellowship was this with these brethren. Away from the presence of mail, beyond the call zone for "more copy", in the quiet of the evening, it was indeed a real treat to be with these brethren.

We received a most cordial and brotherly reception at the Disciples Conference. Dr. Staley was to do the talking for the group, but the moderator was not satisfied until Dr. Harper, Brother Barrett and the writer had been heard. If all the members of our denomination could have the brotherly feeling that existed at this Conference there would be no delay concerning the union of the two bodies. The big difficulty in getting large organizations together is the lack of understanding, and this misunderstanding is due to the lack of personal contact with the other group.

This same night at our own Virginia Valley Conference the program was in charge of the Woman's Home and Foreign Mission Board, and Dr. J. O. Atkinson, our Field Secretary of Missions, was the speaker.

Saturday Morning Session

Rev. R. P. Crumpler led the Conference in its half hour of devotion after which the general routine of Conference business was taken up, various committees heard from, and further miscellaneous business dispatched. Miss Lucy Eldredge, Secretary of Sunday School and Christian Endeavor work for the Convention, made an interesting, inspiring and helpful address. Miss Eldredge is a true pattern of her noble father and we feel that she will bring things to pass in her new undertaking.

The business of the Conference was being brought to a close on Saturday afternoon when we left. We failed to get the details of what took place, but presume that others will write of the things we have failed to report.

The usual preaching services were held on Sunday. Dr. Staley, Dr. Atkinson, Rev. C. A. McDaniel and Rev. J. C. Barrett, were the speakers for these services.

Visiting brethren at the Conference were: Dr. J. O. Atkinson, Dr. W. A. Harper, Dr. W. W. Staley, Mr. C. D. Johnston, Miss Lucy Eldredge, and the writer.

Officers elected for the coming year were: President—W. T. Walters; Vice-President—Dr. A. B. Kendall; Secretary—Rev. A. W. Andes; Assistant Secretary—Rev. R. P. Crumpler; Treasurer—Mr. Samuel Earman.

The Conference voted to meet with the Joppa church, near Edinburg in its 1922 session.

We had an enjoyable trip. The above is but a brief sketch of what we saw and heard. No doubt we have failed to mention important things, but not intentionally. Others will, we are sure, write of the Conference.

Meeting The Crisis

THE crisis of the ministerial shortage is at hand—at hand in all denominations. It must be met. The churches must have ministers. The crisis can be met, and the Church has upon it the responsibility of meeting it.

No survey, no organized plans, will bring men to fill the pulpits now vacant. "Pray ye the Lord of the harvest that he send forth laborers into his harvest" is the way our Master said to get recruits. No better plan can be laid. There is no use getting away from it, but there is great hope in earnestly following it. We must pray, and pray earnestly. We must pray, in that some young man, or our neighbor's son, may enter into the great work; but we must pray unselfishly that our own sons may be led into this high and holy service. In our own hearts we must lift Him up so that He can draw all men unto Him. (See John 12:32.)

The *work* of the minister must be exalted. It is better to exalt the *work* than to exalt the *worker*. Men are willing to undertake the big, the heroic, and the challenging things of life. The right kind of men—the kind of men that the ministry needs—are not those who care to be exalted themselves, but they are willing to sacrifice that their undertakings may be exalted. The ministry cannot be considered as a side issue and expect great hearts to undertake it.

God does not undertake things except through human beings. God will undertake for the churches when the churches undertake for Him. How many local churches will get so interested in filling our pulpits that they will pray that God may call one or more of their own number to help? When individuals and churches earnestly "pray ye" as the Lord has directed, young men will offer themselves as answers to these prayers.

To meet the crisis the churches must recognize that the laborer is worthy of his hire. God cannot be exalted in the minds of young men as the Giver of every good and perfect gift, as the Provider of all things, and harmonize this with a compensation too meager to sustain self and family.

To meet the crisis, that shelf-worn philosophy must be done away with that only the poor enter the ministry. It is short-sightedness that reasons that God cannot use the rich man's son also. There must be dedicating of life regardless of social or financial circumstances. The churches must look to the issue as the King's business, and consider it a program sufficient for all classes.

When individuals and churches turn their thoughts in a passionate way toward an unsaved world, toward teaching millions of unregenerated men and women, they will "pray ye" and our pulpits will be filled.

These lines of suggestions deal not with the present. Others in this issue suggest how we may be able to handle the present situation.



CONTRIBUTIONS



SUFFOLK LETTER

REV. C. H. ROWLAND, D. D., and I had a fine time in Wake County for ten days. Fuquay Springs water was our first objective, and the result was four pounds added by Rowland and six and one-half by me; but I needed weight more than he. The benefit otherwise was of more value than avoirdupoise, clearing up our blood, increasing our appetite, and improving our looks.

We enjoyed several trips to Mr. J. B. Johnson's home and pond. Rowland caught one bass that weighed 4½ pounds; and another that tipped the scales at 6½ pounds; and yet another much heavier that he did not land as it carried away his borrowed artificial minnow; but it furnished a fishing text for many piscatorial addresses; and that put new life and hope into Rowland's mind. Fishing is good for grouch, despondency, loss of energy, and faded imagination. The good dinners at Johnson's were as much enjoyed as the fishing, and that is saying enough.

On the first Sunday in August we went to Catawba Springs where Rev. J. Lec Johnson who is very much beloved by his congregation, was beginning a revival meeting with a good attendance. I preached at that service. We ate dinner at Brother Sam Rowland's—a typical rural feast—and went to Plymouth church in the afternoon where Dr. Rowland preached and I taught a Sunday school class. That was Rowland's home church where he held his membership and began to preach. The people were delighted to see their friend and that gave me introduction to their confidence and good will. No man gets very far alone. Those who introduce us and indorse us are great assets in our lives. We get into the Kingdom through mediation of Jesus Christ, and we will enter heaven through Him.

We spent the second Sunday as the guest of Mr. Thornton Rowland and his good wife who was confined to her bed with what we hope is only temporary indisposition.

We attended Sunday school and church at the First Christian church, Raleigh, where Rev. J. V. Knight is the popular pastor with a growing work. They are planning for a new church building in 1922. I sat with the Baraca Class taught by Prof. L. L. Vaughn of the A. & E. College and his exposition of the lesson was fine. At eleven o'clock I preached and Dr. Rowland at night. The congregations were good for vacation month and especially so at night.

In the afternoon we motored to Auburn where pastor Knight was beginning a meeting. My daughter, Willic, had taught school there when a girl and many of her friends greeted me in her praise. I preached again and we enjoyed the hour. Rowland had preached at this church and the congregation was glad to see him. After service we stopped at the home of Mr. James

Branch, where peaches, cantaloupes and watermelons were served in country style—that is, in abundance.

On Monday morning, August 15, we ate breakfast and left Raleigh at six o'clock. Our breakfast was prepared by James the only and good son of Mr. Thornton Rowland as his mother was not able to be out of bed. Then James drove the car as far as Warrenton where we left him at his grandfather Gardner's. We reached Franklin at 4:15 P. M., after delay of an hour by a tire puncture and blowout.

W. W. STALEY.

ELON LETTER

I WISH to take this means of expressing my grateful thanks to the dear friends who have so loyally assisted the office and field workers of the College this summer in their effort to give Elon a good enrollment this fall. It seems to me the response to every suggestion for help has been unusually gratifying. Ministers and lay workers, alumni and students have all royally presented our cause and the success we shall achieve will be due in large measure to them.

I am particularly gratified at the manner in which our people have rallied to "The Church's Educational System". We must keep at it along this line and in a few years we will have the best trained ministry and laity in the South. Our people have never been afraid to pioneer the way. New ideas have been our specialty. This idea will, when it becomes universally applied, revolutionize our Church work.

Then too the splendid letters that have been appearing in *The Burlington News* this summer have rejoiced my heart. Last spring when the Methodist Protestants were seeking a suitable location for their college in this State, Alamance County, offered them about \$200,000 to locate on a fine tract of ground between Burlington and Graham. The proposed college went to High Point. That suggested to Editor O. F. Crowson, of *The Burlington News* that maybe Alamance had not fully appreciated Elon, a college in Alamance with thirty-one years of history behind it. He wrote an editorial along that line and since then in almost every issue, of which there are two a week, he has had one or more letters from the country's most distinguished citizens expressing their appreciation of Elon. These have been people of other Churches than ours with the one exception of a very fine letter from Mr. J. M. Fix, who spoke as a patron.

There is not space to print even excerpts from all these letters. So I shall print the one written by Hon. E. S. Parker, Graham, and a splendid layman of the Presbyterian Church. Mr. Parker wrote under date of July 2 and said:

"There are not many Colleges in North Carolina and when we think of the fact that our coun-

ty is one of those fortunate counties in whose bounds there is a college, we should be profoundly grateful. That the people of Alamance do recognize the benefits that come from the presence in their midst of such an institution as a Christian college, was demonstrated when they made the magnificent offer to obtain the Methodist Protestant college. They failed to obtain that college, but they have as great an opportunity now as then and that opportunity is to build and make larger and more powerful Elon College. We are grateful that Elon College is in Alamance, but to paraphrase, 'Gratitude without works is dead'. It has not been my privilege to know intimately the work that is done in the class rooms at Elon, but I have had both the opportunity and the occasion to observe the spirit and atmosphere around that institution and certainly it is such that even the visitor there for a day comes away better for that day. During the war it was a perfect hot bed of patriotism and yet it was a patriotism of the understanding kind.

"While Elon is the denominational college of the Christian Church, yet, under the leadership of its President, it is broader in its teaching and its influence than any single denomination can be. Its President, Dr. Harper, while intensely loyal to the Christian Church and its college, is so broad in his views that he is constantly called upon to talk in churches of every denomination, and he, personally, and the institution that he heads subordinates denominationalism to true Christian training. What such an institution means to the county cannot be estimated and to support it should be regarded as a privilege because it means a great future for our country's citizenship to be trained in these things that are so worth while.

"If some other county had the privilege of obtaining an institution like Elon, we know what they would do. Will Alamance be less appreciative of what she has?"

Nor would I be satisfied to close this letter did I fail to express my most grateful thanks to Brother Riddle for his splendid editorials and for the space he has accorded others in THE CHRISTIAN SUN.

All in all, the summer's campaign has been a pleasant, though strenuous one, pleasant because of the united effort of the Church. Brethren, we have fought a good fight together. The results are with One wiser than we. Let us earnestly pray for His continual blessings upon our College.

W. A. HARPER.

MINISTERIAL COURTESY

J T. Bowden, in *Biblical Recorder*

This, my brethren, is a subject that is rarely ever brought to our attention in public discussions. And yet I am persuaded that there is a smouldering feeling among many of our good pastors that a better understanding would save us much embarrassment.

I believe the professors of homiletics in our theological seminaries would do well to say more about ministerial courtesy to the younger preachers, for we are certain that it is a matter that should receive considerable attention, especially that part which touches the relation of ministers to the churches of which they were formerly pastors.

Time and again we have known pastors to have their difficulties multiplied beyond reason because their predecessors persisted in maintaining quasi-pastoral relations to their former churches, or at least to some of the members. They have corresponded more or less regularly with their old parishoners; they have received their confidences as to the work of their successor and the condition of the church; they have officiated at marriages and funerals; they have frequently visited in the town community, spent their vacations there, sharing the lavished kindnesses. One is only surprised that these ministers ever resigned the pastorates of churches which they so loved, and in which they are so greatly needed.

Now the rule of ministerial courtesy in this matter, it seems to us, is clear and definite. An ex-minister should hold no official relations whatever with his former church except with the full knowledge and approval of his successor. If his services are needed and desired at funerals or marriages he should make it the condition of his presence that the pastor of the church is present also, and when he visits there he should invariably make his first call on the pastor. He should be scrupulously careful to recognize his position as pastor at all times. In short, he should recognize in the fullest way the rights of the pastor, and never say or write anything which has the color of infringing upon the pastor's prerogatives, or that would give pain to the most sensitive successor.

We do not urge these conditions simply for the sake of respecting the position of the pastor, though that consideration alone is sufficient, but each pastor is entitled to the fullest and undivided loyalty of his people, and to the full advantage of the impression made by his own personality and methods. These interferences from outside are distracting to the people. They suggest comparisons. They throw the deficiencies of the actual pastor in high relief if he is weaker at some points than his predecessor. They feed the highly imaginative or otherwise sensitive and jealous ones and make his work more difficult than it would have been. Sometimes they rob him of the conditions of success.

The truth is that after a man resigns a pastorate of a church he holds an entirely different relation to it. He should think of that before he resigns. A resignation means the absolute sundering of the old official relation. After a minister has resigned, his first duty is to give his successor a fair chance.

Tear gas is being used now to disperse mobs. It is a chemical gas which chokes the victim and causes a copious flow of tears.

"Between the two classes of savers, those who save money and those who save homes, the latter are to be preferred."

OUR MINISTERIAL SHORTAGE

A Temporary Solution of the Problem


WHO WILL TAKE THEIR PLACES?

Prospects now are that we are to have more pastorless churches in the Conferences of the Southern Christian Convention next year than has been witnessed in our generation.

Rev. J. C. Barret, Harrisonburg, Va., leaves a pastorate of strong, well established churches, to enter Defiance College, O., in September; Rev. F. C. Lester, Graham, N. C., leaves a pastorate of two good churches, to enter a university for post graduate work this fall; Rev. A. T. Banks, Ramseur, N. C., leaves a substantial pastorate for post graduate work in a theological school this fall; Rev. B. F. Black, Franklinton, N. C., leaves a full pastorate for university work; Rev. E. T. Cotten, Suffolk, Va., with a strong pastorate of near-by churches, and Rev. C. J. Felton, of our good Newport News, Va., church have both accepted work the coming year with our churches in Canada. Here are six of our strong, loyal, vigorous, active pastors going out from us this year. And this writer does not know of any to take their places. In addition to these, Rev. H. W. Dowding resigned our First church of Portsmouth, Va., last spring to go to England, and since January first we have built a nice, good church in Prentis Place, Portsmouth. These two pulpits have been supplied by two of our men from Yale University, viz., Revs. H. Shelton Smith and E. H. Rainey respectively; but both of these return to Yale with the opening of the fall term, thus creating two vacancies. Here we have an absolute shortage of eight men seven more than we had last year with not one to take their places. Is it not time that we at least were praying devoutly, as our Lord commanded that we should; "Pray ye therefore the Lord of the harvest that he would send laborers into his harvest?"

J. O. ATKINSON.

OCCUPY "TILL I COME"—

 HAVE noted with interest recent editorials in THE SUN as well as other comments upon the dearth of young men offering themselves for the ministry, as well as having read the several articles upon "If I Were A Preacher" and *vice versa*. I am not a prophet nor a son of one, nor am I an expert on the subject but perhaps an expression from me might be helpful.

I am of the opinion, as expressed by the Editor and others, that the cause lies in a decadence of real vital piety in the home. And that goes deeper than a mere mockery of reading the Bible and family prayers. We may have our daily Bible reading and prayers, but if there is no sincere desire to follow implicitly the teachings of God's Word it becomes sacrilege.

Parental authority as ordained of God and taught in His Word has ceased to exist because of disbelief in the Divine plans and in its stead has developed a man-made substitute.

Friction between the dual head, frequently culminating in divorce, makes its impression upon the children and naturally they do not lean toward spiritual things. This condition will continue until there shall be a return to a full recognition of Jehovah as our Supreme and Spiritual Father and Jesus Christ as His manifestation in the flesh. Our one and only Head. This awakening and return will require the active, constant and consecrated effort of every true and sincere believer. I believe therefore, our every effort should be put forth to place and individual task before every Christian.

Our Sunday schools are doing a great work but they occupy only a small field. Our Christian Endeavor Societies are doing great work, but they also occupy only a small field. These and other like organizations are hedged about by limitations placed upon them by the church (speaking not of a particular organization, but as the great body of followers in general). Our vacant pulpits, it seems to me, present a field for service for the laymen to occupy "till He come". As all pastors are not ten talented men, so laymen may not be even one talented, but perhaps several laymen together may under proper direction combine to make a talent. All farmers are not well trained but they do not allow a field to grow up in weeds because they do not have an experienced man to cultivate it, but frequently good crops are harvested by farmer boys—amateurs. Christian Endeavorers have demonstrated their ability to conduct services and have within their ranks many capable of doing good work for the Kingdom under proper leadership. Following the "Billy Sunday" campaigns, there have been organized in many cities "Billy Sunday" clubs, composed of laymen to carry on the evangelistic work set in motion by the great leader. I have the honor of being chairman of Prayer Meeting Committee of one of these clubs. We have organized three regular sub-committees of five members each who have been sent out from place to place to conduct services, definite programs being arranged in advance, somewhat along the line of C. E. programs and we have report of excellent work being done. We have been filling two regular appointments. At the same time we have had other special committees doing similar work. Can we not under a similar arrangement fill every vacant pulpit in our field, at the same time praying for the Lord to send forth laborers? Simply "occupying till He come."

One of our programs was as follows:

"SABBATH OBSERVANCE"

1. Its Institution—Gen. 2:2-3.
2. Why Ordained—Mark 2:27.
3. Things Lawful—Matt. 12:12.
4. The Greatest Gift—Matt. 28:1-3.
5. Keep it Holy—Ex. 20:8.

One member of the Committee being assigned to read and discuss not exceeding five minutes each, one of the topics.

One of the greatest results has been the getting of five men to read and study a section of the Bible upon a vital question.

LAYMAN.

THE OBSERVATORY

J. E. MASSEY

UNEMPLOYMENT

Approximately 6,000,000 people in the United States are unemployed, according to a recent estimate of the Department of Labor. This is equivalent to one person out of every ten being idle and in many cases dependent upon the remaining nine that work. Such a wave of unemployment seems to be increasing rather than decreasing, and when considered in terms of reluctant decline in the cost of living, it gives no little concern to hundreds of thousands of families who are dependent upon a specific and declining wage.

But forces are being organized to increase employment. In New York City and several other large cities, where unemployment is always manifested in extremes, the municipal authorities have organized themselves to study the conditions of the present unemployment. Most noted of these bodies to fight unemployment in New York City is the Board of Estimates, which is expected to establish employment bureaus and other means of bringing the employer into closer touch with the employees. In his statement to the Board of Estimates Mayor Hylan said:

"The problem of unemployment particularly in view of the possibility that the approaching fall and winter season may witness the continuance of the industrial depression now existing in many lines of activity, is of such vital importance to the social side of the community that it is deserving of the most sincere and thorough consideration."

In respect to increasing employment, the *New York Tribune*, relating our present industrial ills largely to the hitch in our system of transportation, writes:

"Not only does the railroad business wait anxiously for final action on the railroad bill, which has been passed in the House by a vote of 214 to 128, but practically all the business of the country.

"If the railroads are able to make improvements which must be made if rates are to come down, a great army now idle will get work. Not only this, but the demand for goods thus created will bring confidence where now there is doubt. If a half billion is spent on railway betterment it means employment for a half million men for six months. The effect of the prospect would be immediate. When other labor demands are light is a good time to carry on work for permanent improvement."

PEACE SIGNED BETWEEN U. S. AND GERMANY

The treaty of peace recently drawn up between the United States and Germany has been signed, giving us the full right of territory won by the Allies and expressly cutting America from the League of Nations. Although the relations between this country and Germany since the war have been of a friendly nature, this is the first formal ending of the state of war declared April 6, 1917.

According to this treaty of peace our rights under the Treaty of Versailles are assured, but we are not to be tied up to a decision as to Shantung and other similar questions, neither is the United States bound to take part in "Allied Commissions", save that we elect to do so. This is a treaty by which the United States reaps the advantages of the Treaty of Versailles, but "is not bound to assume responsibility for any of them", is the opinion of the *New York World*. The country can participate in any of the Allied commissions with freedom of action, and in the opinion of Secretary of State Hughes "it puts us on equality with the other powers."

The immediate effect of the new treaty is realized in the field of finance, still this effect is not as yet marked. The people as a whole received the news with little enthusiasm or emotion. Historically, however, the document will probably be one of the most important. The relations between the two countries should become stronger in friendship and confidence.

NEAR-PROHIBITION IN NORWAY

The most acute political question agitating Norwegians today is that of prohibition, according to the recent account of a noted journalist, T. R. Ybarra, in the *New York Times*. The same old fight between the "Wets" and "Drys" which took place in this country, is being staged in Norway at present. But the situation in the latter country, in the estimation of the writer, is considerably acuter than it was in America. He states that it may at any time "overthrow the Norwegian Government."

Norway isn't bone dry in the sense that the United States is, to be sure, but the Prohibitionists have hopes that they will eventually win. Unlike the United States, Norway has an almost international fight to contend with in order to obtain prohibition. That fact seems to be the cause of the acuteness of the question of drinks.

By the terms of the near-prohibition law now in force in Norway nothing containing over 14 per cent of alcohol can be drunk by Norwegians. This is equivalent to placing a ban on sherry, port, and madeira wines, which are the great staple of wine export from France, Spain, and Portugal. The fact that the latter two countries cannot handily export their drinks, has caused no little internal and external trouble. In turn they have counteracted the Norwegian law and put a ban on Norwegian fish, which have been brought in enormous quantities in past years.

Thus the fight is on. Somewhat of a compromise has been reached between Norway and France. But prospects with Spain and Portugal are not very promising. Smuggling of wines on the rugged Norwegian coasts has ensued. The odds are in favor of the Prohibitionists, however, and it seems that they are destined to get a "good end of the bargain" finally.

On August 25 the governor of West Virginia requested the war department to send 1,000 federal troops to Logan county, at once. Trouble has again broke out in the coal fields there and it is reported that old men, women and children are fleeing the trouble zone.

THE HOUR OF WORSHIP

BACK TO GOD

By William Jennings Bryan

The supreme need of the day is to get back to God—to a love of God that fills the heart, the mind and the soul, and dominates every impulse and energy of the life.

Evolutionists are leading their followers away from the Creator, away from the Word of God, and away from the Son of God. They teach that man is the lineal descendent of the lower animals—that he has in him, not the breath of the Almighty but the blood of the brute. They tear out of the Old Testament the first chapter of Genesis, and then, having discarded the miracle, they tear out the first chapter of Matthew and deny the virgin birth of the Savior. They would, in effect, dethrone Jehovah, strip the Bible of its claim to inspiration, and libel the Master, by branding Him as the illegitimate son of an immoral woman. Their creed denudes life of its spiritual elements and makes man a brother to the beast.

Materialism has so paralyzed the mental machinery of the evolutionists that they cannot comprehend spiritual things. They can understand how gravity, though an invisible force, can draw all matter downward to the earth, but they cannot understand how an invisible God, all-powerful, all-wise, and all-loving, can draw the souls of men upward toward His throne. Their minds are open to the most absurd hypotheses advanced in the name of science, but their hearts are closed to the plainest spiritual truths.

These exponents of a brutish philosophy have entered our universities with boldness; they have crept into some of our Christian colleges by stealth; they have even wormed their way into a few of our theological seminaries. They make agnostics and atheists of a multitude of trusting students; they turn many young men away from the ministry; they palsy the zeal of some who stand behind the pulpit.

It is time the Christians of the country should understand the ravages that the groundless hypothesis of Darwin is making. It is depriving the Church of the support of young men, and young men who ought to be its leaders; it furnished Nietzsche with a basis for his godless philosophy, a philosophy which led the world into its bloodiest war, and it is bringing chaos into the industrial world. What can be done to combat it and to save church and civilization from its benumbing influence?

First, those who preach and teach should be called upon to announce their views so that their positions may be clearly understood. Every citizen has a right to think as he pleases—to worship God according to the dictates of his conscience, or to refuse to worship Him. That is an inalienable right that should not under any circumstances be interfered with, but those who employ a minister for themselves or an instructor for their children have a right to know what the preacher is to preach and what the teachers are to teach.

Second, only Christians should be permitted to teach in Christian schools and colleges. If denominational schools cannot find Christian instructors to teach every branch of learning that needs to be taught, they have no reason for existence.

Third, Christian taxpayers should insist upon a *real* neutrality in religion, whenever neutrality is necessary. The Bible should not be attacked where it cannot be defended. Professors, paid by the public, should not be permitted to undermine the religious faith of students. No amount of education can compensate for the destruction of faith. Out of the heart, not out of the head, are the issues of life; as a man thinketh in his heart, not as he thinketh in his head, so is he.

The sin of this generation is mind worship—a worship as destructive as any other form of idolatry. To your tents, O Israel.—*New Era Magazine*.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

SUPERINTENDENT'S LETTER

The writer had a very pleasant visit to the Virginia Valley Christian Conference. It is always a pleasure to visit that Conference and meet the good people of that section. The Virginia Valley is a beautiful country and is very prosperous. The mountains are so beautiful to one who has lived in a flat country and who has never had the pleasure of seeing so much earth piled up in one big pile.

I had the pleasure of meeting my old friend Mr. Lisky, in whose home I spent several days and nights some years ago while attending Conference in that section. He and I are going to take a bear hunt sometime in the future. I have often heard big bear stories and read them in books when a boy, many years ago, but I want to be able to tell some exciting bear stories from my own experience. So sometime when I get an opportunity and can take a week off I am going to visit Brother Lisky and we will take that long-planned hunt. When I return I know I will be able to tell of many exciting stories and the bravery I showed when I met the big bears. I know all the children will enjoy my letters when I am describing the exciting time I had with the big bears.

The weather continues dry with us and our gardens have dried up. Tomatoes have given out and it has been so dry that late plantings have done no good.

We are having many applications for a place in the Orphanage for little helpless children while writing of a home. We had three applications while writing this letter from three little children in Alabama. Our income is small at this time and sometimes is discouraging. We have so many pleading for a place and we can give quite a number a place within the next few weeks if we can get income enough to care for them.

We are glad a number of our Sunday schools, that have not been making the monthly offering have joined the faithful in the last few weeks. We want every Sunday school on the roll this year. What school will join this band of happy workers in the next month?

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR AUGUST 31, 1921

Amount Brought Forward\$14,344.25

Sunday School Monthly Offerings

(N. C. Conference)

Palm St. Greensboro, \$6.18; Auburn, 3.00; Oak Level, 1.12; Bethlehem, 3.30; Christian Chapel, 1.40; Bethel, 2.52; Wake Chapel, 5.00; Chapel Hill, 2.72; Graham, 2.47; Howard's Chapel, (for July and Aug.), 2.00; New Lebanon, 1.00; New Lebanon Baraca Class, 1.00; Shallow Ford, 1.93.

(Eastern Virginia Conference)

Suffolk, \$25.00; Windsor, 8.75; Mt. Zion, 2.22; People's church, Dover, Del., 6.13; Isle of Wight, 2.50.

(Virginia Valley Conference)

Antioch, \$3.50; Wood's Chapel, 1.00.

(Georgia and Alabama Conference)

Pleasant Grove, \$1.15; Wadley, 2.20. Total, \$86.08.

Special Offerings

G. L. Gwynn (on support of little girl), \$10.00; Virginia Valley Conference offering, 43.44. Total, \$53.44.

Furnishing New Building

Mt. Carmel Missionary Society, \$25.00.

Home Fund

"A Friend", \$2.00.

Total for the week, \$166.52; Grand total, \$14,510.77.

not be used for kindergarten purposes according to law, but has a kitchen and two rooms for the kindergarten teachers. Of course these have tatami. Upstairs and down are largely glass on the south, and the east and north, also have some windows downstairs, as does the kitchen upstairs. The kindergarten building is near enough to the church that the two can be connected by a bridge. The roof is tile. Until the June treasury statements come, I can not give an exact report on cost. The contract price was slightly over 4200 yen (\$2100) and there were a few minor additional expenses. The patrons raised a fund to aid, which Miss Stacy and the teachers were using in the purchase of an organ, a clock, etc., as I left. It has always been next to impossible to rent rooms for the teachers and we are very glad to have our own rooms for them."

W. P. MINTON.

S. S. OFFERINGS FOR MISSIONS DURING JULY

Union, N. C., \$1.89, Berea, Va., 8.50; Union, Va., 1.00; Isle of Wight, Va., 2.50; Wadley, Ala., 1.82; Holy Neek, Va., 16.00; Johnson's Grove, Va., 1.70; East End, Ga., .35; Wentworth, N. C., 3.44; New Elam, N. C., 2.04; Zion, N. C., 1.54; Morrisville, N. C., 1.50; Wake Chapel, N. C., 6.00; Hines Chapel, N. C., .40; Antioch, Va., 7.27; Graham, N. C., 1.50; Berea, N. C., 1.63; Richland, Ga., 1.20; East End, Va., 6.80; Franklin, Va., 125.81; Rose Hill, Ga., 3.23; Pleasant Hill, N. C., 1.88; Bethlehem, Va., 3.03; New Providence, N. C., 2.52; Pleasant Grove, N. C., 3.17; Berea, Va., 12.00; Durham, N. C., 11.31; S. Norfolk, Va., 12.96; Dry Run, Va., 2.10; Shallow Ford, N. C., 1.79; Bethlehem, Va., 5.29; Sanford, N. C., 4.07; Linville, Va., 3.63; New Lebanon, N. C., 2.65; Danville, Va., 6.14; Burlington, N. C., 51.09. Total for July \$319.75.

We are very glad to report in the above several new schools which have recently decided to take one offering a month for missions and an offering a month for the Orphanage. This is gratifying and we sincerely trust all our Sunday schools will adopt this financial program as our Southern Christian Convention has voted all should do.

J. O. ATKINSON, *Secretary*

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

A NEW KINDERGARTEN AT OJI, JAPAN

We are happy to announce the practical completion at Oji, Japan, of a splendid new kindergarten building, a short description of which follows from the pen of Brother Garman, and other interesting details of which Miss Stacy writes in the September number of *The Christian Missionary*. When we remember that Oji, a suburb of Tokyo, has about forty thousand laboring people almost entirely dependent upon our one little church there for Christian enlightenment and that one of the surest ways to reach them is through the children, we can begin to realize what this new kindergarten building will mean to the work. For some four or five years our workers have been running the kindergarten there under great difficulties, but their faith and devotion have at last been rewarded.

The money for this splendid addition to our kindergarten work in Oji was secured by careful management on the part of the mission resulting in a surplus from the annual appropriations during the last few years sufficient to make it possible. Such economy and wise use of funds on the part of the mission will surely receive the hearty commendation of those in this country who give of their means for this cause.

Mr. Garman, who had supervision of the building operations, writes as follows:

"It is a two-story Japanese building with an oak floor instead of tatami (matting). The upstairs can

The presence of soldiers in Concord, N. C., soon ended the strike there. The mills are reopening and the employees going back to work without any disorder. It is expected that every mill in Cabarrus County will be open again within two or three days.

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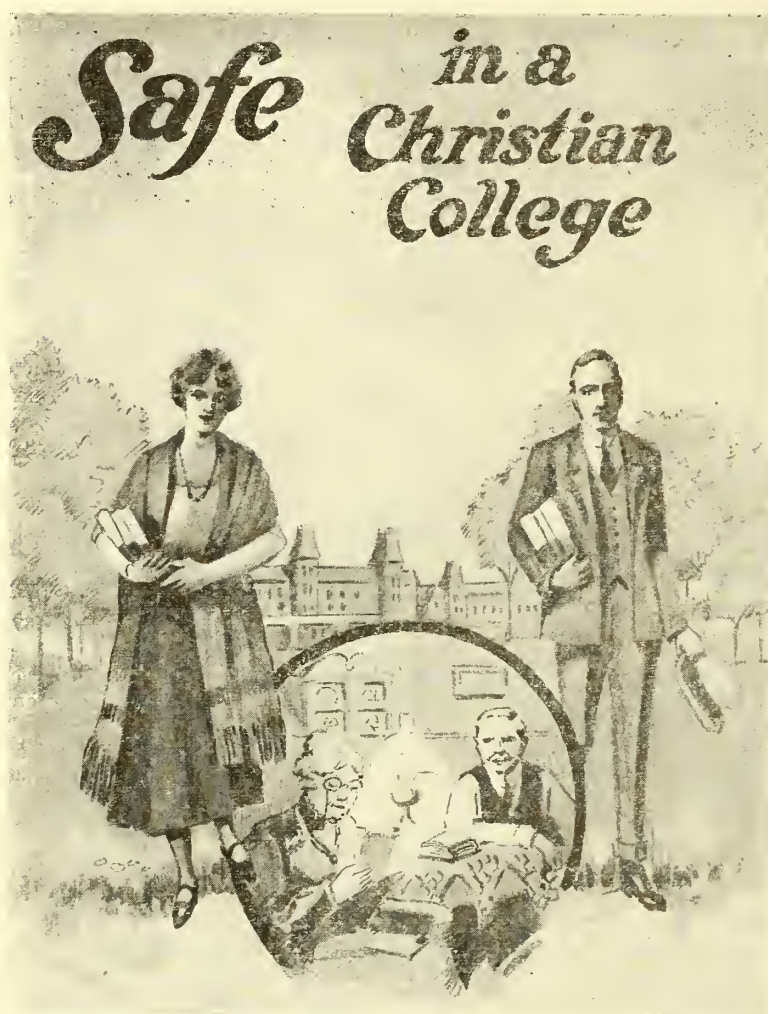
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FOR FULL PARTICULARS ADDRESS

President W. A. Harper, Elon College, N. C.

PERSONAL MENTION

Rev. J. L. Foster, Waverly, Va., is spending a few days with his people in Burlington. Bro. Foster has resigned the Waverly pastorate after a service of nine years, and is open for a call from any church.

THE SUN'S Editor preached at Union, Alamance, last Sunday in

the absence of Pastor P. H. Fleming, who was engaged in a revival meeting at Haw River.

Rev. O. D. Poytherss and family, South Norfolk, Va., called at THE SUN office one day last week en route home from Charlotte, N. C., where they had been to visit relatives.

Rev. Geo. D. Eastes, with Dr. P. H. Fleming, pastor, will begin a revival meeting at Pleasant Hill, Alamance, next Sunday.

We are requested to announce that Dr. W. S. Long, Chapel Hill, N. C., will preach at Union, Alamance, next Sunday at 11 A. M.

Pastor P. H. Fleming and son, Rev. H. J., were engaged in a revival at Haw River last week. The preaching was done by the son and a good meeting is reported.

Rev. H. J. Fleming, who has been pastor of Kittery Point, Maine, during the past year returned to Burlington last week. He brought with him Mrs. H. J. Fleming, who was till August 15, Miss Mildred Sawyer. THE SUN extends best wishes to bride and groom. Bro. Fleming, we understand, is open for work in the Southern field.

Rev. E. M. Carter writes: "The Missionary Rally will be held with the church at Wadley, September 10. The speakers for the program will be notified by mail as to their subject and time."

Rev. E. T. Cotten, Suffolk, Va., has resigned his work with a group of churches in the Eastern Virginia Conference and accepted work with our brethren in Canada. Rev. C. J. Felton, Newport News, Va., has also decided to return to Canada.

Send us items of news for this feature of the paper. There are many things happening among the brethren that would make good material for the Bulletin, but we cannot announce or mention that which we do not know.

Rev. H. S. Harcastle, who has been spending the summer at Kamp Kill Kare, St. Alban's Bay, Vermont, is now with his parents in Dover, Delaware and will return to Yale the last week in September.

Elon College opens on September 7. We trust that if parents who read THE SUN are yet undecided about sending their son or daughter to Elon, they will study the message of the picture shown on this page.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE Editor

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CARDINAL PEINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

WORLD HAPPENINGS

It is reported that a Southern Congressman is drawing up a resolution to have Congress investigate the Ku Klux Klan. The name of the Congressman has not yet been revealed.

Frank A. Linny, who has been appointed district attorney of the western district federal court of North Carolina, has tendered his resignation as chairman of the Republican state executive committee.

The state troops which were sent to Concord, N. C., to quell the strike disorder have been withdrawn and all the mills in Cabarrus county have resumed work with the exception of Buffalo Yarn Mills.

The fire at Macon, Ga., which caused the death of 12 persons and destroyed the Brown House hotel, was caused by an explosion in the basement of the Brunner Drug Co. next door. An investigation is being made.

The fire at Indian Springs, Ga., which caused the death of 16 persons and destroyed the Wigwam hotel, was started by a maniac in a smaller hotel and spread to the Wigwam hotel. An investigation is being made.

The Bank of Thomasville, Thomasville, N. C., closed its doors August 23, 1921. It is claimed, however, that the depositors are safe. The town is not overwhelmed and already organizing a new bank.

The Panaman government has notified authorities at Washington that Panama will not resist by force the demands of the United States that Costa Rica be permitted to occupy the disputed Coto territory.

The giant dirigible ZR-2 met its destruction August 25, 1921, at Hull, England. Twenty-seven men of the British navy and seventeen of the United States navy met death. British officials are omitting no effort in salvaging the wreck and investigating the accident.

Germany and America signed the treaty of peace August 25, 1921, it has been officially announced by Secretary Hughes. Specific provision is made that the United States is not bound by the League of Nations.

Premier Lloyd George announced August 26, 1921 that he is willing to meet De Valera again. He states that delay in negotiations will be dangerous, he also declares that Ireland is offered more rights than the states of the American union enjoy.

Intimations have been given in the high official quarters that it is the intention of America to withdraw her soldiers from the Rhine as soon as the peace treaty signed Thursday, August 24, 1921 is ratified. We have about 14,000 men there.

Five men fell in a battle between state troopers and an armed band of strikers in Logan county, West Virginia, Sunday morning, August 28, 1921. There is grave fear that there is going to be much trouble and bloodshed in the state and feeling is said to be running high.

North Carolina leads the South once more in taxes. The state sent \$124,498,902 to the federal treasury for this year. It is less than the amount sent last year. The decrease in taxes for the whole country amounts to nearly one billion dollars.

Greensboro, N. C., is to be the meeting place of the State Convention of the American Legion for next year. The privilege was awarded to Greensboro Saturday, August 27, 1921.

The United States Steel Corporation is to undertake to move a whole village. Hibbing, Pa., the world's richest village is to be moved one mile away from the site of its birth.

MISSION BOARD MEETING

The Mission Board of the Southern Christian Convention is to meet in regular annual session, in the Philathea room, Suffolk Christian church, Suffolk, Va., Wednesday, September 14, 1921, 9:30 A. M. Any communications or petitions, or reports for the Board should be sent before September 10 to the Secretary.

J. E. WEST, *Chairman, Suffolk, Va.*
 J. O. ATKINSON, *Secretary, Elon College, N. C.*
 August 28, 1921.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
Burlington, N. C.

Sunday School Lesson—September 4th.

From Philippi to Athens. Acts 16:19 to 17:15.

Golden Text: The angel of Jehovah encampeth round about them that fear him, and delivereth them. Psalm 34:7.

Christian Endeavor Topic—September 4th.

(Consecration Meeting)

Thy Will Be Done III With my mind. Matt. 6:7-15.

WANTED—LEADERS

One solution of the ever-perplexing problem of efficient leadership in all our Church work is found in our Teacher Training Classes in our Sunday schools and in our classes studying "Expert Endeavor" in our Christian Endeavor Societies. "There is no inspiration without information" and these classes are in many places inspiring Christian people to undertake greater work for their Master and for his Church.

A second solution of the problem of leadership is found in our Christian College. To the Sunday schools of the Southern Christian Convention is given the task and opportunity of furnishing the student body of our Elon College. The College, exists to serve the Church, and in turn needs the Church to support it with prayer, money and students. The card "The Church's System of Education" as published by the Board of Education of the Convention, shows how intimately related the College is to the educational branch of the Church, the Sunday school. As the members of the Christian Church of the South come more and more to see this relationship, and as they recognize it in their Sunday school work, they will give Elon the opportunity for larger service. It will be the natural thing for the boys and girls to go to their own college, and to come back prepared for service in the church. Leaders cannot be produced in a moment. They are the work of years, of long-planned effort and training. Let us in our Sunday schools of today begin to provide for our Sunday schools and Church of tomorrow by believing in our "Church's System of Education" and by impressing it upon our boys and girls from their childhood days, and by working to bring about the ideal "Every Sunday School of the Southern Christian Convention Represented at Elon College," and hence, "Elon College serving every Sunday school."

"CHRISTIAN ENDEAVOR IS GROWING."

"Christian Endeavor is growing." So says Mr. Edward P. Gates, General Secretary of the United Society of Christian Endeavor at the recent World's Convention in New York City. Secretary's report shows that nine thousand, two hundred, and thirty-eight new Christian Endeavor Societies have been organized during the past

two years. He also reports that any losses in total membership which Christian Endeavor may have suffered as a result of the war conditions have been more than made up. The number of Christian Endeavor Societies is larger today than it has ever been, and more denominations and nations are represented in its fellowship. Secretary Gates gave three fundamental reasons for this remarkable growth: First, because Christian Endeavor is adaptable; second, because Christian Endeavor is loyal to the Church; third, because Christian Endeavor is continually emphasizing spiritual things. Every Christian Endeavorer will agree that the Society possesses these three vital characteristics, and that these very qualities show every Church its need of a Christian Endeavor Society. A Society which can adapt itself to the large city church and to the countryside, as Christian Endeavor has demonstrated that it can; a Society with a forty years' record of intense loyalty to the church; an organization which stresses the spiritual things in a day which has a materialistic trend; truly this is an organization to be desired to help promote the work of the church through its youth. Rev. Thomas Davies, President of the Welsh National Christian Endeavor Union, has said: "It has, indeed, become a by-word in many churches if anything is waiting to be done: 'Oh, ask the C. E.—they'll see to it.'" All of our churches have a place in their program for such service and miss much when they do not have it.

CHILDREN'S DAY REPORT

Has your Sunday school had your Children's Day exercises? Are you interested in the fact, that we have a Field Secretary, who is giving her entire time to the advancement of the Sunday school and Christian Endeavor work in the Southern Christian Convention?

Are you willing to do your bit toward financing this great work? If so, read the list of Sunday schools that have sent in offerings, and if you fail to find *your* school in this list, get busy, and have a Children's Day program, and give them a chance. Be sure you do this (even if you have put it off too long). Any time this year will do, and the Board of Religious Education will appreciate your efforts. The following schools have sent in their donations to this work:

W. B. Byrd, \$1.00; Richmond, \$4.00; Centerville, \$4.80; Bethlehem, \$4.00; Reidsville, \$9.30; Henderson, \$5.52; New Lebanon, \$3.05; Raleigh, \$13.68; New Port Christian Church, \$1.75; New Hope Sunday School, \$2.65; Leaksville Sunday School, \$5.25; Winchester Sunday School, \$10.91; Long's Chapel Sunday School, 2.30; Mt. Olivet (R) Sunday School, \$2.34; Oakland, (Va.), \$7.79. Total, \$78.34.

This is a fine record for the fifteen schools that have so nobly responded, and we appreciate their efforts, feeling that these schools have been benefitted themselves. But what about the vast number of schools that are "at ease in Zion?" If you think the work worth while, again I say get busy. Thank you.

C. H. STEPHENSON,

Raleigh, N. C.

CHURCH NEWS

BETHLEHEM AND ANTIOCH MEETINGS

The meeting at Bethlehem started the fifth Sunday in July, with two services a day and closed on the Friday following. I was assisted by Brother Elisha Bradshaw. He is a good preacher and a good worker. God blessed his efforts. As a result of this meeting, we had fifteen converts, twelve accessions to the church, and a great many reconsecrations. It was truly an old time revival of the religion of the Lord Jesus Christ. Quarterly meeting was held and the Lord's Supper was commemorated while there, and I collected \$70.00 to pay a pastor for the coming year. Bethlehem church is in a good condition with fifty-seven members enrolled.

We left Bethlehem Saturday and went across the Roanoke river to Antioch church. We entered, having the Holy Spirit with us. We had a large crowd on Sunday and they continued to come during the week. Good dinners were enjoyed by all. As a result of this meeting twenty-eight professions were made and twenty-three joined the church, with one or two to join yet. Brother Bradshaw did some fine preaching at Antioch and endeared himself to the people at that place. We also held quarterly meeting here and commemorated the Lord's Supper. One hundred dollars was collected to pay the pastor for the coming year. Antioch has about eighty-five members enrolled.

I expect to preach at Antioch the third Sunday in September at eleven o'clock and at three o'clock meet at the ferry on the Roanoke river and baptize for both churches Bethlehem and Antioch. I expect about thirty-five candidates for baptism. If my health does not permit me to fill this engagement, I will get some young man to do so.

I would recommend that Brother Elisha Bradshaw go before the Committee on Education and be recommended for license to be ordained at

the next Conference. He is zealous and unassuming, a good worker and preacher. Any church would be fortunate in securing him for pastor.

J. D. WICKER.

Sanford, N. C.

BETHEL

Revival services began with the Christian church at Mt. Bethel the third Sunday in July and continued until the following Friday. Rev. John G. Truitt did the preaching to the delight of all who heard him. Brother Truitt is a strong preacher of the truth and we predict for him a successful career in the work of the Master. There were large congregations every day and the interest was good in every service. There were three professions and three additions. It was a good meeting. The work at Mt. Bethel is showing signs of new life. The Sunday school is doing well. The attendance at the regular church services is increasing from time to time. The work in general is progressing nicely, and to God we give the glory.

W. L. WELLS.

NEW LEBANON

The fourth Sunday in July was the beginning of a series of revival services with the New Lebanon church. Bro. F. C. Lester preached for us, and he did it well. His sermons were well prepared and well received. He is a consecrated young man and gives promise of a most useful life for the Master's cause. He has his eye on the foreign field. May heaven's blessings ever attend him as he goes to represent the Master in other lands.

At the close of the meeting there was one young man to unite with the church on profession of faith in Christ. May God lay it upon the heart of this young man to be a minister of the Gospel. The work at New Lebanon is most encouraging. We have some splendid talent there, and we are looking for the church to go forward.

W. L. WELLS.

HAPPY HOME

The first Sunday in August, revival services started with the Happy Home church, and continued through Friday. Rev. A. T. Banks assisted us. Brother Banks' sermons were strong

and convincing. The people were pleased to have him in the meeting. He is one of our successful preachers. We understand that he is to leave his present field of work this fall and go to school to further prepare himself for a better day.

The results in these meetings were not what we had hoped for. A week is not long enough with the average church to experience what is considered a real genuine revival. As a rule when a meeting starts, the spiritual temperature registers low, and it requires about a week or more to get the spiritual temperature to a fervent boiling heat, and when our spiritual cups begin to overflow, souls are going to be saved, and Zion is going to move.

The pastor recently has been remembered by many of the good people of this pastorate, with such things as chickens, butter, eggs, milk, melons, and vegetables. These good things are always gladly received and the pastor and family are most grateful to every one who has contributed to their temporal needs.

W. L. WELLS.

FROM BRO. L. L. WYRICK'S FIELD

Ether—The revival meeting began at Ether on July 17 and closed on July 22. The attendance was very good from the beginning to the close. The singing was splendid.

Rev. J. S. Carden, Durham, N. C., was with us the first day of the meeting and had charge of the services. He had been here before and this was a renewal of friendship, as well as the making of new friends. He brought forceful, simple gospel messages. He is full of enthusiasm and it is good to fellowship with him. May God bless his efforts elsewhere.

There were seven professions during the meeting and the church much revived and strengthened. All glory and honor to Him who is King of kings, for what was accomplished.

Concord—A series of revival meetings began at Concord, Caswell County, N. C., the fifth Sunday in July and closed August 5. Large congregations attended each service, and the interest was splendid from start to finish.

Rev. Neil Rowland, Fort Worth, Texas, came to our assistance on Monday and did the preaching. This was

our first work with him, and it was good to be with him. He is a super-annuated minister of the M. E. Church and does revival work during the summer months. He brought inspiring messages, and was heard with rapt attention. We hope to be with him again.

There were six professions during the meeting, and four additions to the church. To God belongs the glory for the good accomplished.

Mt. Pleasant—On the first Sunday in August the revival meeting began at Mt. Pleasant, closing the Thursday night following. The interest was good and the congregation large.

Rev. G. C. Crutchfield, Elon College, N. C., was with us from Monday night, and did the preaching. He is a promising young minister who puts himself into the work. His messages were simple and full of enthusiasm.

There were thirty professions and reclaimations. Fifteen additions to the church, with eleven to be baptised by immersion. The church was much revived and filled with hope for a better future.

This is my first year as pastor of this church, and the work has been pleasant in every way. For all that has been done all praise would be to Him who rules above.

L. L. WYRICK.

FROM BROTHER B. J. EARP'S FIELD

Danville—We began work in Danville the fourth Sunday in June. A revival had just been conducted by Rev. Victor Lightbourne with his assistant Mr. Sam Davis, who rendered excellent service at the piano. Mr. Lightbourne's sermons were of the highest type. There were twenty-two decisions for Christ.

The Sunday school with Mr. Siviter as the efficient superintendent, is doing good work. The work of the parsonage had to be postponed for the time being as the committee on ways and means failed to realize sufficient money to build.

Damascus—The first Sunday in each month we have been going to Damascus, Gates County, N. C. The most important feature here being the revival that was held the week after the first Sunday in August. Rev. O. D. Poythress of South Norfolk, Va., was with us and did the preaching, also led the singing, which was an

inspiration to us all. Dr. and Mrs. I. W. Johnson of Suffolk, Va., were present on Wednesday, and rendered very helpful assistance. Rev. Mr. Harrell of the Baptist church was also present most of the week, and by his earnest prayers and faithful co-operation proved a great help to the meeting. The sermons of Brother Poythress were full of power from start to finish, and thru his earnestness has won the hearts of many friends. There were twenty-one decisions for Christ and fourteen to unite with the church.

Mt. Olivet—At Mt. Olivet there is a splendid opportunity for real service. We have been going there once a month since March. The church is in better condition now than when we first began there. We did the preaching for the revival, at the request of the church. There were eight decisions for Christ and six of them united with the church. The churches in Green and Albemarle counties should unite and locate a man in their midst. I have found the work of my field difficult because of the much scattered condition of it, and yet the people have been exceedingly nice to cooperate with me the best they could. I shall regret very much to resign any of my work for another year, and yet the loss of time, energy and money, going from one church to another over one hundred miles apart is not best for the work or me either. So, unless a part of my present field can make arrangements with other work near by I shall be compelled to accept any field that calls me for full time. Should such a field desire my services I shall be very glad to give it due consideration.

B. J. EARP.

ANTIOCH

Our revival meeting will commence at Antioch Christian church on the third Sunday in September, the Lord willing. We are praying and hoping that we may have a gracious revival of religion on that occasion and many souls may be born into the Kingdom and added to the church, such as shall be saved.

Dr. W. W. Staley of Suffolk, Va., will be with us, the Lord willing. We hope the brethren will pray for us, that we may have success in saving souls for the Master. We will have

all day meetings, two services—one in the morning. Prayer meeting at 10 o'clock, preaching at 11 o'clock, one service in the afternoon, preaching at 2 o'clock. Come and help us, we are going to have a good time with our Lord in His great work in trying to save souls and building up His Kingdom.

H. H. B.

CALLED HOME

PRICE

Sister Ida L. Bason Price was born June 18, 1870, died August 3, 1921, aged fifty-one years, one month and sixteen days.

She was married to J. G. Price January 13, 1895. To this union were born six children, five of whom survive.

Sister Price gave her heart to God in early life and joined the Christian church at Mt. Bethel, of which church she was a member at the time of her death. Her going was sudden, but her summons did not find her unprepared. She was taken ill at the church, was carried home and died in a few minutes. She loved her church, and was faithful to attend its services on all occasions. She was a devoted wife and loving mother. A chair is left vacant in the home, but her sterling qualities will never be forgotten and her influence will abide.

Funeral services conducted by the writer assisted by Rev. E. N. Johnson, at Mt. Bethel church in the presence of a large congregation. Interment in the church cemetery. May God comfort the sorrow-stricken husband and children in this hour of their bereavement.

W. L. WELLS.

NEWMAN

Bro. W. D. Newman was born December 21, 1845. Was called home August 6, 1921. He married Miss Rhoda C. Moss December 19, 1866. She preceded him about four years, after a companionship of 50 years. Thirteen children were born to this union, ten living: E. M. Newman, Mrs. C. D. Harton, W. A., D. L. and K. H. Newman, Mrs. E. J. Hicks, J. H. and C. E. Newman, Mrs. R. L. Champion, Mrs. L. W. Painter. There were 59 grandchildren, 49 living; 35 great grandchildren, 29 living.

He had been a consistent member of the church from an early age, first of Mt. Auburn, and in later years, of Henderson. Many will miss his warm hand shake and cheerful greeting, and especially his presence at church, the services of which he often attended though much afflicted for several years. May the Lord comfort the bereaved ones.

R. L. WILLIAMSON.

GOLLADAY

Laura Golladay, wife of John Golladay, was born February 1, 1872, and died August 7, 1921, aged forty-nine years, six

months, and six days. Sister Golladay was a member of Mayland Christian church. She had been confined to her bed for several years before her death; and, though, unable to attend church, never seemed to lose interest. She always spoke freely of her approaching death, and seemed fully prepared to go and be with the Lord. She leaves her husband, two daughters, and an aged mother to mourn her departure. Funeral services were held August 9, 1921 at Concord, near which church the family lives, and the remains laid to rest in the adjoining cemetery.

A. W. ANDES.

SALYARDS

Mary Susan Salyards, who was born April 9, 1868, died August 8, 1921. Her age was fifty-three years, three months and twenty-nine days. Her death came as a shock to her many friends, few of whom realized that her condition was serious. She was the wife of William Salyards, and the family lives near Concord church. Thirteen children were born into the home, five of whom died in infancy. A married son was killed by a train about seven years ago. The husband and seven children survive. Sister Salyards was a faithful member of Concord Christian church, a good wife and mother, and an obliging neighbor. Funeral services were held at Concord August 10, 1921.

A. W. ANDES.

GRIFFIN

Mrs. Carrie Griffin, widow of the late Joseph Griffin, died August 14, 1921, aged fifty-one years. She was a good Christian mother and a faithful member of Cypress Chapel Christian church. Her home community and church have all sustained in her death a great loss, but their loss has been her eternal gain. She was fully resigned to the will of her Lord and said just before she passed away, "There is not a cloud before I am going where the tree of life is blooming". She leaves five children, four sons, all were living with her except her daughter, Mrs. Minie E. Barnes of Portsmouth, Va.; three sisters; five brothers; one granddaughter, Martha Virginia Barnes, and many relatives and friends.

The funeral services were conducted by her ex-pastor at her church and her remains were laid to rest in the church cemetery. God bless the dear bereaved one.

H. H. B.

TURNER

Benjamin Newton Turner, son of William and Katie Turner, of Graham, N. C., was born July 12, 1860, died August 15, 1921, and was buried in the cemetery at New Providence, August 16. For many years he was connected with *The Alamance Gleaner*. His health failed him. He brooded over his condition. Reason tottered on the throne. In the gloom of a lonely, sad hour, he cut his own throat with a pocket knife. What is the condition of a man's mind when he decides to commit suicide, I know not. It is a shoreless sea, and the fogs never lift. "Ben", as he was called by his most in-

imate friends, was never married. A professed Christian, a kind friend, an agreeable neighbor, and a very industrious man, when able to work.

D. A. LONG.

SMITH

Henry H. Smith, aged 42 years, died at the city hospital, Columbus, Georgia, August 18, 1921, after an illness of about three months. He is survived by only one son, Pearson Smith, aged 14 years, and his stepmother, Mrs. Wessie Smith, of Eldorado, Ark. The funeral was conducted by the writer and the interment was made in the Girard cemetery. May the Holy Spirit comfort the little son in his deep sorrow.

R. F. BROWN.

HENTON

Robert Albert Henton was born June 21, 1860, and died August 18, 1921 at the age of sixty-one years, one month, and twenty-seven days. The deceased was a faithful member of the Antioch Christian church, since he united with the church at the age of sixteen. For many years prior to his death he was a deacon of the church. Bro. Henton was one of those faithful, loyal members of the church such as it is always a pleasure to find, and a sad loss to lose. He is survived by his widow, who before marriage was Miss Mary Elizabeth Byrd, and who is no less a faithful member of Antioch than was her devoted husband. Two brothers also survive. Funeral services were held at Antioch, August 21, conducted by the writer, assisted by Rev. J. C. Barrett.

A. W. ANDES.

JOHNSON

Mrs. Kissiah Johnson, widow of the late Eli B. Johnson departed this life at the home of her son, Calvin Johnson, Portsmouth, Va., August 19, 1921, aged eighty-one years, five months and thirteen days. She leaves three sons and two daughters, twenty-two grandchildren, and nineteen great grandchildren and one great grandchild. She was a member of Bethlehem Christian church from her childhood where her funeral services were held and her remains were laid to rest in the church cemetery. The Lord bless and comfort the dear bereaved ones.

H. H. B.

WHITMORE

William Joseph, infant son of Mr. and Mrs. Charley Whitmore, died August 18, 1921 at the age of three days. The little one had only a brief stay on earth, and then was called into the companionship of Jesus and the angels. A brief service was held at the grave at Antioch, August 19.

A. W. ANDES.

RESOLUTIONS—RICHARDSON

Trusting in the Lord Jesus Christ Whom she served many years, "Aunt Molly"—Mrs. C. C. Richardson—one of the charter members of the Ladies' Aid Society of Spring Hill Christian church, quietly passed away on July 25, 1921.

Realizing how much we shall miss her, and esteeming her loyal character and

A worth this Society wishes to express our love and respect in the following resolutions:

1. The Society has lost one who loved her church and its enterprises. She liked to come, though locked in the silence of deafness she could hear but little of the service, yet her seat by the western window was rarely vacant. We shall miss her strong, noble face, but feel she has gone to the better land where the "ears of the deaf shall be unstopped and His face is the light thereof."

2. To her fond husband, devoted sons, and daughters and grandchildren, we extend the hand of sympathy and commend them to the God she loved for comfort.

3. That a copy of these resolutions be placed upon the pages of our record and sent for publication in *The Christian Sun* and *Wakefield Enterprise*.

MRS. J. L. FOSTER,

MRS. A. F. MATTHEWS,

MISS ADELLE MATTHEWS,

Committee.

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)
Business Regulations

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Marriage and obituary notices will be printed if received within 60 days from the date of event. The limit of words is 150—all above this number at the rate of one half cent a word.

Original poetry and rhyme not accepted for publication.

MISCELLANEOUS

DEATHS BY AUTOMOBILE

Astonishing is the statement made by a New York judge. He said that in the nineteen months in which this country was at war 48,000 of our soldiers were killed or died of wounds in France, but that during the same length of time 91,000 people, principally children, had been killed in this country by automobiles. Millions of automobiles are driven by careful drivers who look to the safety of themselves and others, but there are thousands of others who are utterly reckless. There are certain things that an automobile can do safely, but there are many things that automobilists try to do which are fraught with great dangers to themselves and others. It often seems that the enforcement of the laws against speed and carelessness is very lax. We believe they ought to be rigidly enforced, and if an automobilist causes the death or injury of another the burden of proof that he had shown due care should rest upon him. If carelessness is shown, the punishment ought to be severe. Life is precious.—*Presbyterian of the South.*

IF UNEMPLOYED

Keep up your courage. Clouds will pass away. Business depression cannot last forever. Take your troubles to the Lord in prayer.

Hunt for work. A job may not "turn up" without your turning something over. Seek for a different sort of employment, if your regular kind is not to be secured. Do work you never dreamed of doing. A little income is better than being reduced to beggary or idleness.

Keep busy at something. There is work to be done around the home premises: repairing, painting, cleaning, gardening. Make the place shine. When other work is found, then you will have a nice home to live in.

Study and read along your chosen line. Books can be borrowed from public libraries or from friends. Be determined that when you go back to your old job you will be better equipped for service. A raise in salary

may be the result, and your past unemployment period will thus show a financial return.

Leave off all luxuries. Many things may be all right as long as the money keeps coming in, but when the pay envelop ceases to make the rounds, these items must be clipped off from the budget. Articles purchased on the installment plan had better be surrendered and settlement made before more money is lost on them. Luxuries which become "white elephants" in upkeep should be sold. Put off all hired help and do the work yourself; walk instead of hiring a street car; wash, instead of sending things to laundry or washerwoman; bake, instead of buying high-priced goods; sew instead of passing out money for ready-made garments.

Borrow, if you must, from one source. Pay cash to all others. Maintain your general credit by meeting bills promptly. Groceries and other articles purchased on time are generally higher than if bought at cash stores. Do not become a slave to every tradesman, but limit your borrowing to a Morris Plan bank or some private individual.

Maintain your religious life. Keep going to church, even if your old clothes have to be cleaned, patched, pressed over and over again. "Man shall not live by bread alone," and the soul can get its spiritual food anyway. Hunt up somebody else who is in worse condition than yourself, and lend a helping hand. Tithers will continue to give a tenth of their scanty income, because they believe in the primal importance of keeping up religious devotion, and the tenth is the Lord's. God's promises will not be long in fulfillment, the windows of heaven soon being open.—*Western Christian Advocate.*

SMILES**The Englishman's Logic**

"Rivers", said the American, "why your rivers are nothing to ours. Compared with our Hudson and Mississippi, your Mersey, Severn, and Thames are sleepy, sickly streams."

"Oh, come;" protested the Englishman. "I think your rivers are just as sickly as ours."

"How do you make that out?"

"Well, they are all confined to their beds," replied the visitor.—*Boston Transcript.*

Unfit for His Job

"Father," asked the small son of an editor, "is Jupiter inhabited?"

"I don't know, my son," was the truthful answer.

"Father, are there any sea serpents?"

"I don't know, my son."

"Father, what does the North Pole look like?"

But, alas! again the answer: "I don't know, my son."

At last, in desperation, he inquired with withering emphasis: "Father, how did you get to be an editor."—*The American Legion Weekly.*

Little Louis was a smart boy and very anxious to forge ahead in the world. He got a job in the local bank. A wealthy uncle met him in the street one morning and said:

"Well, Louis, how are you getting on in business? I s'pose the first thing we know you will be president of the bank."

"Yes, uncle," replied the boy, "I'm getting along fine. I'm draft clerk already."

"What!" exclaimed the uncle. "Draft clerk? Why, that's very surprising, but very good."

"Yes, uncle," replied the lad, "I open and shut the windows according to order, and close the doors when people leave them open!"—*Youth's Companion.*

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Our Sufficiency

THE EDITOR

".....our sufficiency is of God"—II Corinthians 3:5

THE words—human race—spell weakness. Man has in him the spirit of adventure, but his strength is in God. Paul declared that he could do *all things* through Christ Who gave him strength. Christ is not only our sufficiency, but our *all-sufficiency*.

Where there is weakness, He can make us strong; where there is hatred and jealousies, He can give us love and good will; where there is a lack of faith, He can give us that understanding which reveals life in all its glory and fullness; where there is narrowness of mind He can clothe us with a humanity outlook and a world vision; where there is sin He can cleanse, purify and purge. All these things our Lord can do if we will submit to His will, believe upon and follow Him.

In human strength we fail. In His strength we succeed. He is our sufficiency. Accept Him.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

The Zero Hour of World Affairs

REVEREND SAMUEL ZANE BATTEN, D. D., in a recent issue of *The Christian Work* uses the above heading as the topic of a very illuminating and interesting article. We quote, for the benefit of our readers, the following paragraphs from this well written article:

"There are several possible attitudes that men may take with reference to the world. The first is that of blank pessimism, which says that things are growing worse and there is no hope of their getting better. The second is that of blind optimism, which says that all is well and everything is coming out right. There is another attitude, that of the man who sees the evils of the world and recognizes their menace, but who believes that things can be made better and has a sense of direction in effort. Much pessimism is simple unbelief, as much optimism is mere shallowness. The sensible man can afford to ignore both of these charges and face a situation determined to know the worst about it, but believing that it can be changed for the better. It is in this state of mind that we discuss the present situation, which is indeed a zero hour in world affairs.

"First, the world is disillusioned. During the five years of war and darkness the world cherished a bright dream. The nations were fighting to make the world safe for democracy. The men who went into camp and died on the battlefield were cheered by the hope of a world that would be safe and decent for boys and girls. The folks at home toiled and gave to the end that autocracy might be destroyed and men might be free. The peoples of many nations lifted up their heads believing that the hour of their deliverance was at hand.

"Now the war is over and the world is getting down to a peace basis. But, alas, things have not come out as we had expected. The men have come back from the front to find the same old evils of greed and profiteering in the land. The high cost of living has made the struggle for existence harder than ever. Workingmen seem to be selfish and narrow and to think of their own advantage with little regard for the common welfare. Employers seem more autocratic and unreasonable than before. Profiteering is common and there seems to be no limit to men's greed. The number of millionaires has increased three-fold during the war. Statesmen appear to be just as small and partisan. As a result social tension has tightened, industrial friction has increased and general discontent is rife.

"The world today is in a serious mood. It is disillusioned and disappointed. Men live by ideas and ideals. When these fall and vanish life loses its inspiration and men are ready to plunge into the mire.

In the wrecking of his ideals and the passing of his dreams many a man has lost all spring and meaning out of life. He throws away all higher aims and drifts with the current. One man gives himself to mere money getting; another, with coarse instinct, may sink into frivolity and sensuality. In the nation itself a time of spiritual exaltation is often followed by a dangerous reaction and moral slump. Ideals are scorned and men give themselves to material things and selfish policies."

The above is a fair picture of conditions at this time. We must remember, however, that these conditions are man-wrought and not God-sought. Greed, gain, and the unlimited selfish interests that men seek bring about such chaotic conditions. This is no time to dwell upon these things. The church must continue her teachings and educate humanity to that point and place where we shall be brothers and seek for the unselfish ends of life. It is true that such is an ideal, but we must follow the gleam and not despair.

The Christians and their Publicity

THE Christians are a modest people. Their name signifies this and their great history bears them out in this statement. The Christians have never been house-top proclaimers. The debaters in the Christian denomination in the days of theological controversy were few, and as years have come and gone their number represent the type of the individual rather than the spirit of the denomination.

The Christians, while pioneers in the field of Religious Journalism, have been contented to be the forefathers of the mighty weapon—the Church paper—rather than contend for superiority in the number of their journals. The Christian Church has been contented to consider herself a mother hovering her wings over the infant disciples of Christianity, rather than to proclaim her superiority in world leadership. We have been contented with our principles, our practices and precepts. The thought of this has so embedded itself into the hearts of our people that at times it has taken almost bankruptcy of our publications to awaken us to their great peril and their dire relief. Since that Thursday evening, September 1, 1808, when Elias Smith, the pioneer of Religious Journalism laid before the public his first copy of *The Herald of Gospel Liberty*, or on January 1, 1844, when the pioneer of Religious Journalism in our own Southern work brought from the antiquated press of D. Heartt, Hillsboro, N. C., the first issue of THE CHRISTIAN SUN, our publications have seen an unbroken period of financial strain.

So far as publicity is concerned we have hid our light under a bushel. Yet our publications have been our anchor and our great cementing forces that have held us together. Small in circulation, they have winged their ways to every corner of our Brotherhood and kept alive the outstanding and vital interests of our great Brotherhood. *The Herald of Gospel Liberty* has been our champion and has kept before the world for nearly a century and a quarter our principles that bear the

response of Christian approval the world around. THE CHRISTIAN SUN has given light, championed liberty, unified essentials, liberalized non-essentials, and exercised charity in all things for our Southern work until we are brought together as a unified people carrying forward a great program for a great cause.

Our next great undertaking should be to put THE CHRISTIAN SUN into every home. The need of this needs no argument. Where THE CHRISTIAN SUN goes we get our preachers, our teachers and our missionaries. In the homes where THE SUN is found the leading members of the denomination are found. We candidly believe that if THE CHRISTIAN SUN were in every home in our Convention that we would have more ministers today than we could reasonably use. THE CHRISTIAN SUN is our greatest missionary. It deserves our loving and our loyal support.

The Christian Missionary is the connecting link between our work and the foreign lands, and the multitude of Christian workers, missionary organizations go to make up our missionary budget. We believe that if *The Christian Missionary* were in every home that missionary interest would kindle in thousands of hearts and that our missionary work would grow in greater leaps and bounds.

What shall be the future program? Shall we be satisfied with this small circulation of our publications or shall we become so interested, so vitally interested in spreading their pages, until every home shall have one of these publications? It is not too much to hope; it is but a progressive program that can be put over when we stand unitedly, and work enthusiastically.

Colleges and New Students

COLLEGES are now opening and many students are entering for the first time. It is the beginning of a new era in their lives and the writing of a new chapter for each college. The one big day in the life of a young man or young woman is when he or she enters college. There are many thousands who never have, for various reasons, the slightest chance of attending college. There are many thousands who have never seen a college, and certainly those who have an opportunity of attending college are to be congratulated upon their benefits, even if they never graduate.

Of all the advice that may be given to this army of young people who enroll this year in our colleges for a larger preparation, none can be better than to say that the great things which they may expect will be in proportion to what they put into the college of their selection. It is a false reasoning that says that a college can educate regardless of the student. It cannot. A college cannot educate the student who considers himself wiser than his instructors. The first essential of learning is the acceptance by the student that he is willing to learn and anxious to know more than he knows.

There is another phase, too, aside from recognizing our inability. It is that recognition that every college abounds in great things and in great resources beyond the class room. A college is an organized social life which tends to develop the all around man—and the Christian college adds the principle of Christian life to other necessary things. The student can get out of every department of college that which he puts into it and that which he desires. The teaching forces of a college are reciprocal, and the true college forces nothing upon the student. The true college is a democracy where the methods of *give* and *take* are used, and where every student seeks to make the institution permeate with life so as to render to every person enrolled the largest possible service.

The ideal college has one law—the law of *do right*. The ideal student is the one who seeks to do right—right for the sake of his college, his parents, and for the sake of his own good name. The ideal student will understand that no college can give every convenience of a home, and that many home privileges may have to be given up for a successful career of self and others. The ideal student will find the imperfections of his college and seek to remedy them instead of magnifying them. He will understand that *liberty* is not *license*, and that freedom is not the avenue to abuse.

THE SUN sends its greeting to the colleges of the land and prays a blessing upon every home that furnishes a student; upon every student, new and old, and bids teachers and students God speed in this year's work.

CALL FOR DISARMAMENT CONFERENCE

The peoples of earth are weary of war. They want reduction in armament to the point of well organized and orderly conducted national and international police forces. The hour has struck for obtaining this much to be desired end. With the opening of the international disarmament parley in the capital of our country the eleventh of November next, peace-loving American citizens have the greatest opportunity of their lives to secure the answer to their prayers and obtain the realization of their hopes. If they will but crystallize and focalize at Washington the disarmament sentiment of the country to support our statesmen while they lead in the discussion for this great object, there can scarcely be any failure of results.

President Eliot, of Harvard, has said: "Nobody knows how to teach morality effectively without religion. Exclude religion from education and you will leave no foundation on which to build moral character."

A leader must first of all, listen. He must know what those who he is to lead need and want.

The need of the world today is religion—not church and state—but the Christian religion—belief in God.

In Persia, 85 out of every 100 children do not live to grow up.



CONTRIBUTIONS



SUFFOLK LETTER

HAVING closed my Fuquay Springs stay of ten days, where I gained six and a half pounds and rid my system of rheumatism, I left North Carolina and visited the Valley Virginia Central Conference at Mayland in the great Virginia Valley. My home was with Mr. and Mrs. A. M. Spitzer in a big house facing the Blue Ridge mountains. Their hospitality was generous. I was the only guest, with a big car to go to and fro. Mr. Spitzer carried me to the "Endless Caverns" one morning when many conference people visited the "underworld". You wind around to the distance of one mile and a quarter amid the wonders of forms and colors that fascinate you, bewilder you, and awe you as you listen to the guide and look. The end of the cave reveals "Diamond Lake" and "Fairy Land". Nature has been revealed here in great beauty by the aid of colored electric lights. I have seen nothing upon earth, under ground, or in the art galleries of Europe equal in real beauty to these last two views. The dropping of water loaded with lime has wrought out many grand and beautiful formations that must be seen to be fully appreciated; of course imagination connects many of the formations into seeming realities and adds to the charm of the visit where total darkness reigns but for electric lights. I am told that Brother J. C. Bradford and other boys discovered this cave while pursuing a rabbit one Sunday, years ago. I was told that as many as a thousand persons have been conducted through this cave in a single day. The charge is *one dollar and sixty-five cents*. It is near the Valley pike, the best road in Virginia, ninety-eight miles long, from Staunton to Winchester.

The Conference was well attended, the spirit of the session was fine. President W. T. Walters knows the people and Secretary A. W. Andes has the work at fingers' ends. The Mayland church was founded by Dr. W. T. Herndon and is growing in members, liberality, and activity. Conditions are changing slowly, but surely and careful and liberal training will bring that church, and all those mountain churches, up to a higher standard of real work. Drs. Atkinson and Harper, with Editor Riddle and Superintendent Johnston, and Miss Lucy Eldredge made a good representation from the Mission Board, Elon College, THE CHRISTIAN SUN and the Orphanage. Miss Eldredge made an address on Young People's work and remained over to hold institutes throughout the Conference with several churches in groups. Of course Atkinson and Harper made great addresses. They always do. Presuming that Editor Riddle will give a detailed write-up of the Conference, I am simply giving some random shots.

The closing Sunday, twenty-first, had four sermons: J. O. Atkinson, W. W. Staley, C. A. McDaniel, and J. C. Barrett, with a Valley dinner in the middle of the day and of the sermons.

I went with Dr. Walters and wife to Winchester on Sunday afternoon; stopped to see Brother Sam W. Lincoln, his wife and mother, as they live on this pike. I married Mr. and Mrs. Lincoln years ago and now their twin daughters will enter Elon in September. We reached Winchester at ten o'clock Sunday night and spent the night with Mrs. Walters' parents in a fine Valley home. They have ten children—six sons and four daughters—all married but one son who remains on the fine apple farm. While there we visited the Richard family and others during the day and returned to father Richard's at night. On Monday night Rev. W. T. Walters and wife, Rev. C. A. McDaniel, genial pastor of Winchester church, two little girls, and I went to Timber Mountain church, twenty-five miles back in the Alleghany mountains in West Virginia, where Walters preached, McDaniel sang, and Mrs. Walters recited. They have no pastor, but Brother McDaniel will go there once a month and hold service for them. A good congregation and a good service. We got back to Brother Richard's at midnight.

I returned with Brother Walters, wife and five children on Wednesday 24th leaving Winchester at 6:00 A. M., and coming in his car by Front Royal, Washington, Va., Culpepper, Orange and Louisa, all courthouse towns, and reached Richmond after many ups and downs, at midnight—just eighteen hours—with sleeping children, a hungry baby, and a tired doctor of divinity driving a car that sometimes failed to go; but we had grand mountain views, a jolly time, and a safe trip.

W. W. STALEY.

THE VIRGINIA VALLEY CENTRAL CHRISTIAN CONFERENCE

Last Sunday marked the close of a very harmonious and successful session of the Virginia Valley Central Christian Conference, held at Mayland, near Broadway, Va. Large congregations attended throughout the conference, often many more people than the church could hold.

The program as previously announced in this paper was followed with only a few minor changes.

Rev. R. P. Crumpler was received into the Conference as an ordained minister by letter of transfer from the North Carolina Conference. Bro. Crumpler has had charge of a group of churches in Page County the past year, and has done splendid work.

Rev. A. B. Kendall, pastor of the Washington church, was elected to deliver the Annual Address next year, with Rev. R. P. Crumpler as alternate.

It was voted that an apportionment of \$125 be laid upon the Conference to help take care of superannuated ministers in the Southern Christian Convention. The

apportionment for Church Extension was reduced so that the total apportionment upon the Conference will be slightly less than last year.

The following officers were elected for the ensuing year: President, Dr. W. T. Walters, Richmond, Va.; Vice President, Dr. A. B. Kendall, Washington, D. C.; Secretary, Rev. A. W. Andes, Harrisonburg, Va.; Assistant Secretary, Rev. R. P. Crumpler, Luray, Va.; Treasurer, Samuel Earman, Harrisonburg, Va. Officers for the Woman's Home and Foreign Mission Board were elected as follows: President, Mrs. Boyd R. Richards, Winchester, Va.; Vice President, Mrs. A. B. Kendall, Washington, D. C.; Secretary, Mrs. B. F. Frank, Harrisonburg, Va.; Treasurer, Miss Verdie Showalter, Harrisonburg, Va.; Young People's Superintendent, Mrs. A. W. Andes, Harrisonburg, Va.; Superintendent of Literature, Miss Ella Pickering, Broadway, Va.; Cradle Roll Superintendent, Mrs. C. O. Taylor, Linville, Va.

The Conference voted to accept the invitation to meet with the church at Joppa in Powell's Fort next year.

Visitors from outside the conference who added much to the conference by their inspiring sermons and addresses were Dr. J. O. Atkinson, Dr. W. W. Staley, Dr. W. A. Harper, Rev. C. B. Riddle, Supt. C. D. Johnston, and Miss Luey Eldredge.

A. W. ANDES.

Harrisonburg, Va., August 24, 1921.

ELON LETTER

FEW months ago I received a letter from Miss Helen Gould protesting against the social service program of the Y. W. C. A., and saying she should resign from its National Board of Directors unless it modified its position. Miss Gould declared herself as favoring "the depth rather than the breadth" of the church. I regretted this from Miss Gould, because she has been a leader in Christian work in this country. All the Y. W. C. A. had done was to endorse the Social Service Program of the Federal Council of Churches. Of course this program had the approval of thirty-one religious denominations and the Y. W. C. A. was entirely right in its position.

Soon after receiving Miss Gould's letter, another, came, signed by "The Employers' Association of Pittsburg", attacking the Y. W. C. A. and the Federal Council of Churches for the very same reason. This letter rejoiced that because of a previous bulletin issued by the Association only \$90,000 of the \$200,000 budget had been raised in Pittsburg for the Y. W. C. A. and contained this very remarkable sentence—"Many of our members are expressing themselves as determined to discontinue financial support of their respective churches unless they withdraw all moral and financial support from the Federal Council."

The Ministerial Union of Pittsburg passed the following resolution in reply to the Association: "That we resent this attempt of a commercial organization to prescribe limits within which alone the Church and other religious organizations may move; that we reaffirm the historic right and duty of the Church to proclaim the whole truth in Christ as revealed in the Scriptures and

as applied under the Holy Spirit to every relationship in life; that we deny to any political, commercial, industrial or any other group or agency the right to set any restrictions on the freedom of the Christian Church or its agencies to apply the spirit and standards of the Kingdom of God to the whole of life; that we declare it our solemn duty and purpose to defend this liberty of the Gospel."

The Federal Council also issued a statement resenting the churches declaring that more must be included in the program of the Church today than to acknowledge that "religion may properly act as a councilor to the individual conscience, and as a stretcher bearer for the wounded", and that so far as the Federal Council can have influence there will be no wounded.

We must not forget the tragic end of the great Inter-Church World Movement. Its death was foreboded when it announced its social service and industrial program and began its investigation of the Steel Industry.

The other day I was talking with an industrial baron who repeatedly referred to the operatives in his plant as "my people". He was particularly enraged that they had just voted a school tax for their public school, saying he was ready to "give" them a school and they did not "appreciate" it.

I tried to show him that labor and capital were friends and that laboring men do not wish any gifts. Welfare work does not appeal to them I explained, because it puts them under obligation. What they most of all want is their manhood respected and their rights under the law accorded them. But he could see only a strong tide set in toward the Red and the Bolshevik. The remedy he thought is repression.

Manifestly, the Church owes a solemn obligation to preach the full gospel and to lead both labor and capital to accept it. Our generation has no finer avenue of service to Christ than to accomplish this essential feat, and it can be done. All men are brothers, in industry as in every other relationship of life. Let us teach this, or Labor Day may become an anniversary of dread as in France and other countries.

W. A. HARPER.

"THE CALL OF THE MOUNTAIN FOLKS"

To the Editor:

IN the excellent issue of THE SUN, July 27, I see an article bearing the above caption, and signed by Sue R. Staley, in which the writer says some things about the mountain folks: their poverty, ignorance, illiteracy, no-schools, or schools short terms and ten miles away, ir-religion, scarcity of churches, ignorance of preachers, not traveled far enough away from their own little cabins to have seen a train, isolated from civilization, etc., etc. All of which, I suppose, was written a long way from fact: or, taken largely, from the writings of others who themselves lacked "contact" knowledge of the mountain people—as so many have written.

With your kind indulgence, I wish to speak of the counties west of the Blue Ridge—and of a few nestling east and north of the top—in North Carolina, for I have intimate and personal knowledge of its people, beginning

in 1878 and extending to this time, with a block of five years spent in the great northwest, and with another period of four years spent in Georgia.

In 1883 I began a local business in the center of the remoteness of Western North Carolina—there was then no railroad west of Asheville, and later my business took me over large sections of the mountains. I had dealings through years with every class and condition of mountain people, and I believe that I know them thoroughly. Besides, after entering the ministry, I served congregations in different counties of Western North Carolina—as well as down in Georgia and “East of the Ridge,” and I feel that I can say that the North Carolina mountain people are not one whit behind the people of other sections of the country in all of the things that said writer alleges that they are so woefully deficient. The people of that particular section do have *sense*, homes, property, schools, churches and all things calculated to make a people who love God and country contented and happy.

Before the civil war the Baptists established a high school—Christian—at Mars Hill, Madison County, N. C. Hundreds of preachers, teachers, doctors, lawyers, home builders, citizens, business men and women, have gone out from this great school to bless the mountain country and the world beyond; besides missionaries, teachers, doctors, for the foreign world.

Directly after the civil war, Prof. John O. Hicks established a far reaching school in the woods at Old Fort Embry—now Hayesville, Clay County, N. C. That great school—perpetuated by the Drs. Bailey, Bays, Truett—and last of all, Adams, has its teachers, doctors, lawyers, successful farmers and business people, throughout the mountains and in the regions beyond. For some thirty years the Methodist have had their great Young Harris Junior College near-by; educating and training pupils by the hundreds, yearly. And for a long time, the Baptist also have maintained, nearby, their great Hiwassee school.

Besides those named, the Baptists have, in those mountains, Christian high schools at Sylva, Clyde, Fruitland, Bakersville, Burnsville. The Methodists also have a great Junior College at Weaverville. The Presbyterians have both a Normal and Industrial College at Asheville. Besides their various farm schools and other schools of a high teaching character in different parts of that great mountain country. The Episcopalians have schools also—and no doubt other churches have them. Then there is The State Cullowhee Normal; many state high schools, public schools—a few miles apart, and doing business six to nine months, throughout the mountains. Besides the city and town graded schools, etc.

Before coming to Piedmont North Carolina last January, I served six years in Clay County, the most remote and hardest county to get into in the state, is had no railroad: You cannot get farther away than three miles from a church in Clay County.

As to educated preachers, teachers: That founder of schools and hospitals, builder of colleges and seminaries—and one of the greatest gospel preaches in the world today, Dr. George W. Truitt, now of Dallas, Tex.,

was born and reared right there in the mountains of Clay County, North Carolina, and baptised into the membership of the old Fort Embry—now Haysville church. Dr. Furd C. McConnell, pastor of one of the great Atlanta churches, was born and reared right there at Hiwassee. Dr. Frank Siler was born and reared in the mountains of Macon County. A host of the most prominent preachers in Southern pulpits—and all over the country, even in the foreign world—were born and reared in those mountains. Not to speak of great educators, editors, lawyers, doctors, jurist, statesmen, business people, home builders, local school people, who are natives of the mountains, and who received their high school education there.

A. B. SMITH.

Oakboro, N. C.

THE KINGDOM OF HEAVEN, WHAT AND WHERE?— SOME QUESTIONS

The article by Doctor D. A. Long, in the August 24 number of THE CHRISTIAN SUN, stirred a number of half-slumbering questions that have been lying dormant in my mind for some time.

I recall a certain occasion while I was attending Antioch, after I had stepped over a certain rule of the college, when the good Doctor asked me some very pointed questions. Now is my opportunity to attempt to get even by asking him a few. They may not be as pointed as were his, but then I have not the authority over him that he had over me.

In this article, he said, “The kingdom of heaven is neither a geographical nor a political realm, but it is a spiritual realm.”

Does the fact that the kingdom of heaven is a spiritual realm, make it impossible that it should be a geographical or political realm? Why?

He says further: “It (meaning of course the kingdom of heaven) is the kingdom of the Father’s rule in the hearts of men and women.”

I would like to ask Doctor Long, as to what he means by “hearts”? Does he mean the physical organ, or the affections, or does he mean to use this term in the larger sense which the Bible so often employs, meaning the whole man?

If he means the physical heart, it cannot certainly be disassociated from the body in which it dwells.

If he means the affections, must there not be a body of some kind in which the affections have their seat?

If he means the whole man, then surely there must be a body.

If these deductions be true, then these bodies, the men and women of which he speaks must dwell somewhere and that somewhere must be either geographical, or, if I may be permitted to coin a word, *celestographical*. Furthermore, is there any reason why the rule over these bodies should not be; in fact is it not highly probably, that it would be political?

Is this not true that while God reigns through the heart, that reign extends over the whole man, body as well as mind and spirit? And this body must be located somewhere and that is geography.

Are not the teachings of Scripture very positive in their declarations that the kingdom of heaven is both political and geographical?

Take this statement of Christ, "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration (new world. Moffat's translation) when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel"—Matt. 19:28.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God **KINGS** and priests: and we shall reign **ON THE EARTH**".—Rev. 5:9-10.

"Kings" certainly signify political government. "On the earth" is surely geographical. Compare with this Rev. 20:4-6 which further bears out this thought.

Again we read in that glorious description of the conditions which prevail when the kingdom of heaven is established: "The **NATIONS** of them which are saved shall walk in the light of it: and the **KINGS OF THE EARTH** do bring their glory and honour into it."—Rev. 20:24.

"Nations" and "kings" are certainly connected with political organization; and "the earth" is surely geographical.

These are just a few of the declarations of the Bible which teach me that the kingdom of heaven will be both political and geographical. If I am wrong, I hope that the good Doctor will set me right.

A. B. KENDALL.

THE KINGDOM OF HEAVEN

WHAT is it? There be those who think it is an earthly kingdom, called heavenly because heavenly in spirit and aims. But it is to be established here on the earth with capital in Jerusalem, with Jesus visibly and bodily on the throne, with the Jews occupying a preferred position, and with all the nations of the earth yielding allegiance and obedience to it. Having thus described it in outline, it is needless to say that it is not here as yet—it is to be established when Jesus returns "without sin unto salvation." John the Baptist and Jesus proclaimed it "at hand," but this is supposed to have meant something different from what it seems to mean. It was not really "at hand," but it was the next thing on the divine program as that program had been announced by the prophets. The program was changed because the Jews rejected their King. Then this present dispensation of grace was interjected, an "interpolation," Dr. Campbell Morgan called it, a kind of temporary parenthesis, a something not mentioned in the Old Testament prophecies.

The more common answer to the question is that the Kingdom of God is identical with the Christian Church. It is a spiritual kingdom, the reign of God over souls made "willing in the day of His power." Or it may be defined as the reign of Christ over His redeemed people. "Except a man be born again, he cannot see the kingdom of God." The new birth is the door of admit-

tance. Jesus, indeed, calls himself the door. "I am the door; by me if any man enter in he shall be saved." No one enters the kingdom except through Christ; and all who enter through Him are saved. So the kingdom may be defined, as to its subjects, as the collective body of saved sinners.

This answers to many descriptions which Jesus gives. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." None get into the kingdom but God's obedient children. These are the spiritual kindred of Jesus. "And looking around on them that sat round about him, he saith, Behold my mother and brethren; For whosoever shall do the will of God, the same is my brother, and sister, and mother." Doing the will of God from the heart brings one into closer relation to Christ than the natural relationship of those nearest of kin to him in the flesh.

Because this kingdom is spiritual, it cometh not with observation. "Lo, the kingdom of God is within you." It is certainly made known, therefore, only to God who looketh on the heart. Throughout all the generations God has emphasized the fact that mere external obedience has no value in His eyes. He despises all acts of worship in which the lips alone are engaged. "As a man thinketh in his heart, so is he." Hence "out of the heart are the issues of life."

God is moral Governor of the whole universe. He suffers His authority to be set at naught and His laws violated, but He will hold all transgressors to strict accountability. If they break His laws, they cannot escape their penalty. He also exercises a providential government over the whole world. He has a way, secret to us, of controlling and guiding to His own end, the acts of free agents. "He makes the wrath of man to praise Him, and the remainder thereof He restraineth." But this moral and providential rule is never referred to as constituting the Kingdom of God, certainly not in the New Testament. This phrase is reserved for the rule that was introduced by Jesus, the Messiah. It is in fact the fruit of His redemption. The Son of God became incarnate, took upon Himself the form of a servant, lived, labored, suffered and died here on earth for the one supreme purpose of establishing His reign over the souls of men. The motive was love, and the end was to establish a kingdom founded on love. In comparison with such a kingdom any kingdom established and maintained by force is cheap and tawdry. Napoleon had the genius to see this. "Alexander, Cæsar, Charlemagne and myself," he says, "founded empires; but upon what foundation did we rest the creations of genius? Upon force: Jesus Christ alone founded His empire upon love, and at this hour, millions of men would die for Him. What an abyss between my misery and the eternal kingdom of Christ, which is proclaimed, loved and adored, and which is extending over the whole earth." This is the kingdom which was "at hand" when John and Jesus began to preach, and which was actually established when Jesus, by the agency of the Holy Spirit, won disciples and bound them to Himself by the ties of love.—*Presbyterian Standard*.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

OUR MOUNTAIN WORK

Many SUN readers will regret to learn that Miss Hedgepeth of our Christian Training School, Fancy Gap, Carroll County, Va., had a fall recently, as a result of which our work of erecting a suitable school building has been somewhat delayed. Under date of August 15 she writes: "I had been invited to speak at a District Sunday School Rally at Hillsville, Va., and was on my way. I stopped in a home out of a rain and when I started to step from the porch, on leaving, one of the floor boards which was broken fell through and threw me. Unfortunately I broke my right shoulder and have suffered a great deal from it. I was three miles from Hillsville, but went on and spent a week there (to be convenient to a physician). For the past ten days I have been at my boarding place here at Fancy Gap carrying on my work as best I could. You do not know how hurt I was to be so delayed in the work of our school building. My!! but I am going to be so proud of our building. The people here are responding wonderfully, cutting logs, hauling, sawing, donating the rough lumber."

I am happy to report from a later letter that she is much improved and is so happy and hopeful of her new and ample school building. The Mission Board has voted her an ample school building, both for day and Sunday school purposes, and has also voted her an assistant in her work this fall and winter. And then that wonderful missionary force, the Third Christian church, Norfolk, with already two missionaries in the foreign field, has voted to pay the salary the coming year of Miss Hedgepeth's assistant.

The Tide-Water Sunday School Association (composed of the Christian Sunday schools in and about Norfolk) has voted to pay for the tract of land on which our training school and its accessories are to be located. There are eighteen acres and the price was \$500. We are hopeful that the building will be ready before cold weather sets in, and we are making all the speed we can in that direction.

AVAILABLE PASTORS

Following what was said in last week's SUN by this writer about vacant pastorates, it has come to my attention since that our young Brother, Rev. H. Jennings Fleming, has recently returned to the South from Kittery Point, Me., and is ready to take a pastorate amongst us. Bro. Fleming is an Elon graduate and also spent some time in post graduate work in Vanderbilt University, and has now had some three or four years of helpful experience in the pastorate. This is being written without his knowledge or request and we commend him to any of our pastorates desiring to locate a pastor at once. His address at present is Burlington, N. C.

For some weeks I have been in correspondence with Rev. H. Vernon Winter, Industry, Ill., who would like very much to come South and locate in a pastorate here. I gather from the correspondence with him and with others about him that he has had some years of successful work both as pastor and evangelist. His wife also is of great help to him in the work, especially in music. I would be glad to furnish this correspondence, or give references, to any church committee that may be on the lookout and feels interested enough to request it.

SUCCESSFUL MEETINGS

The writer was more than gratified to read from Rev. J. D. Wicker and from Bro. Elisha Bradshaw in THE SUN recently of the wonderful meetings at Bethlehem and Antioch in Warren County, North Carolina. The Mission Secretary found out by chance that these churches were without a pastor and asked Bro. Wicker to visit them and later to hold a meeting. He did so but wrote for help in the meetings, and Bro. Bradshaw was requested to go. The churches seem to have been wonderfully revived and thirty-five new members were added to the two. They are anxious for a pastor next year and Bro. Wicker thinks they will go their full length in supporting one.

Amelia, in Johnston County, wanted a meeting and sent a request for a man. Bro. Bradshaw had just come in from his Warren county meetings but consented to go on to Amelia at once. There was no time to advertise the meeting, but Brother Bradshaw reports a very happy and helpful one and thinks the church is much built up and is anxious for a pastor the coming year.

Bro. Bradshaw just joined the ministerial class a year ago, and has been in preparation in Elon and the Moody Bible school the past year; but he is a consecrated man, his heart is in the work, he is a student of the Bible and the Lord is greatly using him in winning souls to Christ and the better life. He is a member of Elon College Christian church, coming to us from Antioch, Isle of Wight County, Va., and the next session of the North Carolina Christian Conference is to be asked to license him.

God always uses men who lay themselves unreservedly on the altar and consecrate all their time, talent and energy to Him.

SUNDAY SCHOOLS THAT DO THINGS

Bro. J. M. Anderson, Supt. of Timber Ridge Sunday school, Trone, Va., writes as follows of his school: "I am glad to inform you that our Sunday school is now taking one offering a month for missions and one offering for the Orphanage. Our school has been taking a monthly offering for the Orphanage for some years and began taking the regular Mission Offering with the first quarter of the present year. I feel that our school is getting on higher ground. Our school has the honor of being the first school in Hampshire County to make all of the ten points of the International school standard.

We are now recognized as a Front Line Standard School. But I tell our school we must not rest on our oars, but still go forward, strive earnestly to attain to a still higher state of efficiency in good work.

"I want our school included with the others taking the required offerings." It is a pleasure to enroll this good school with that growing number trying to go forward in carrying out our Lord's command "Go ye into all the world and teach all the nations."

You may count on schools that adopt our Convention's plan of offering for self, for the Orphanage and for Missions to go forward. For the school that gives to missions now will soon be studying about missions and undertaking larger things in His name.

SHALL WE PRACTICE WHAT WE PREACH?

This from the pen of Rev. J. Vincent Knight, Raleigh, N. C., under date of August 31: "Dear Bro. Atkinson: Have just read your note in THE CHRISTIAN SUN this week concerning our seven men who are soon to leave us, and it leads me to ask you a question which you will, I hope, answer through THE SUN. As you know, our Church and the (Christian) Disciples have been preaching union for years and years. Do you think the fact that both Churches are now suffering loss in ministers, with hundreds of small churches pastorless, is a call for both of us to practice what we preach? As an example of what I am trying to ask both their church and ours here in Raleigh are struggling, and their church has no pastor and cannot get one. They need a church building and so do we; but neither are able to build. There are about enough members in both churches here to make one good congregation; and when their church building and ours are complete, if they ever are, they will only be two blocks apart here on Hillsboro Street. I have come to the conclusion that it is time we as denominations were uniting or quit preaching it."

It seems to the writer that Bro. Knight has answered his own inquiry very wisely, and as they say in parliamentary circles, has put the clincher on it. Dr. Rowland of Franklin, Va., and Dr. Peter Ainsle of Baltimore declare they have already united and this is a mighty good beginning from high up. We lesser lights might do well to follow this high leadership. But the preaching will do good, for there are many possible converts yet to be won from both sides. After getting the consent of the mind the assent of the heart is necessary to all inseparable unions. Or, if we may get the assent of the heart the consent of the mind will not be difficult. Our Lord's prayer shall be answered some day—and "they shall be one even as we are one."

MISSION BOARD MEETING

The Mission Board of the Southern Christian Convention is to meet in regular annual session, in the Philathea room, Suffolk Christian church, Suffolk, Va., Wednesday, September 14, 1921, 9:30 A. M. Any communications or petitions, or reports for the Board should be sent before September 10 to the Secretary.

J. E. WEST, *Chairman, Suffolk, Va.*

J. O. ATKINSON, *Secretary, Elon College, N. C.*

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

A BEAUTIFUL AND TOUCHING SCENE

We opened up the "Baby Home" last week and have placed in that beautiful home fourteen children. We have many applications on file. More than enough to fill it to the limit.

It was one beautiful scene to see the building occupied with the little tots so young, so innocent and so sweet, and so happy in their new home. As I beheld the scene I could not imagine how any one who had ever contributed a penny could for one moment regret it. I thought to myself if I knew of any one who had made a contribution to help build and equip that splendid building that could visit the Institution and see these little helpless children so helpless, but now so happy, and could have any regrets, I would like to return them the amount they had contributed. I feel sure if our people could visit us and see the little children made so happy by giving them this splendid home and an opportunity to have a chance in life they would want to even contribute more.

We need many things yet to have the home complete. We need a stove, table ware, of all kinds. We need more sheets and counterpanes, and many other things.

We also need funds to meet the bills at the end of each month. We are very grateful that so many of the churches have been so loyal to us in this work and regret very much that each Sunday school is not on the roll of monthly contributors.

We are glad to say that a number have joined recently and hope that all will respond to the challenge in the next few weeks. Let us *NOT FORGET THE FATHERLESS.*

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR SEPTEMBER 7, 1921

Amount Brought Forward\$14,510.77

Sunday School Monthly Offerings

(N. C. Conference)

Shallow Well, \$2.29; Six Forks, 1.00; Henderson, 8.16; Mt. Auburn, 7.38.

(Eastern Virginia Conference)

Centerville, \$2.00; Wakefield, 4.51; Dendron, 3.08.

(Virginia Valley Conference)

Winchester, \$5.61.

(Georgia and Alabama Conference)

LaGrange, Ga., \$0.45; Kite, Ga., 2.50. Total \$36.98.

Special Offerings

W. E. Stanley (on support of little girl), \$10.00; A. F. Ferkins (rent for August), 12.50; J. H. Jones (on support of children), 30.00. Total \$52.50.

Furnishing New Building

W. E. Lindsay, \$25.00; Liberty, (Vance County), 3.00. Total \$28.00.

Total for the week, \$117.48. Grand total, \$14,628.25.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
Burlington, N. C.

Sunday School Lesson—September 11

Paul in Athens—Acts 17:16-34.

Golden Text: The world through its wisdom knew not God.

Christian Endeavor Topic—September 11

“How to Make the Most of Our Bibles”—Ps. 19:7-14

“Open thou mine eyes that I may behold wondrous things out of thy law.”

“Thy word is a lamp unto my feet and a light unto my path.”

OUR WORK IN THE VALLEY

The Field Secretary attended the Valley of Virginia Christian Conference and spent nearly two weeks in institute work in the various churches after the close of the Conference session. In all of the churches visited, were found interested and enthusiastic Sunday school and Christian Endeavor workers and many plans were laid for forward steps in our work.

The first institute was held at Mayland Christian church and was attended by teachers and officers from Mayland, Bethlehem, Concord and Linville, as well as by several workers from the church of the Brethren near Mayland. Both sessions held were well attended and the discussion by those present was most interesting and helpful. Rev. A. W. Andes was present and conducted devotional services and helped throughout the institute.

On August 24 and 25 meetings were held at the New Hope, church attended by workers from New Hope Antioch and Linville. All churches reported active Sunday schools but no Christian Endeavor Societies at present. Rev. J. C. Barrett was present at both sessions and rendered much assistance.

On Friday night, August 26, the Field Secretary met thirty workers of the Winchester church in an informal meeting for discussion of local Sunday school and Christian Endeavor problems. Sunday, August 28, was also spent at Winchester where we found a Sunday school, well organized and doing splendid work under the leadership of Mr. Roy A. Larriek. A Junior Choir in the Sunday school was especially fine. The Christian Endeavor Society is wide-awake and growing under the Presidency of Mr. Paul Hook. The Society is just beginning work with the Efficiency Chart. Rev. C. A. McDaniel, pastor of the Winchester church, helpfully cooperated in our work there, and the visit to Winchester was most pleasant and inspiring.

The final institute was held at Newport, Rev. R. P. Crumpler, pastor, for six churches, Newport, Leaksville, St. Peter's, Bethel, Mt. Lebanon and East Liberty, August 30 and 31.

A GOOD WORKMAN DESIRES AND NEEDS GOOD TOOLS

A Sunday school worker needs help to make his work effective.

While a good library does not *make* a good scholar, a library is an indispensable aid to the scholar.

Thus also, while a good book will not necessarily make a good Sunday school teacher or worker, yet it has been proved many times that that good Sunday school book has a great influence in stimulating thought and encouraging better Sunday school work. Most of our schools will be benefitted by taking this fact into consideration and providing inspirational and practical books for their workers.

In the helpful little volume “How To Run A Little Sunday School” by E. Morris Fergusson, we learn that the statistics of the International Sunday School Association indicates that half the Sunday school population of the United States is enrolled in Sunday schools of sixty-five members or less. Without a doubt, the leaders of these Sunday schools, many of whom are in our own Sunday schools, would be greatly helped by reading Mr. Fergusson's book, which is practical from the first sentence. It is written for the man and woman in the little Sunday school to give a vision of progressive Sunday school work, but contains many suggestions which would be helpful in any Sunday school. Are you interested in starting a Sunday school, in increasing attendance, in how to grade your Sunday school or in many other problems? Write to our Publishing Agent, Rev. C. B. Riddle, Burlington, N. C., and ask him to send you this book, and by reading, find how your Sunday school can grow and render a greater service.

If your particular problem is organization, especially in a larger Sunday school, get “The Sunday School Organized for Service” by that great Sunday school leader, Marion Lawrance. This book reveals clearly the relation of the Sunday school to the Church, and discusses fully the various officers needed in the Sunday school to make possible a really educational work, a work based on principles which will be effective in reaching human lives and hearts. The various departments of the Sunday school from the Cradle Roll through the Adult and Home Departments all receive attention in this manual. The book is small, but each chapter is clear and to the point.

Either of these books, and many more, may be secured from our Publishing Agent at a nominal price, and our Sunday school leaders will be greatly helped by securing and reading them. We need to study, that we may be “approved unto God.”

THE WORK FOR EDUCATION

The first born child in a large family of children has been saving her hard earned pennies, for years, in order to enable her to go to some college. Her devout and industrious mother informed me of the same. I wrote President Harper that I would camp on her trail, until she registered. Her mother went to Elon College, with her, a few days ago and arranged everything for entrance the first day, September 7, 1921.

D. A. LONG.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE BULLETIN

President W. A. Harper spoke at the Graham Presbyterian church last Sunday.

Rev. Geo. D. Eastes is this week holding a meeting at Pleasant Hill, Alamance, with pastor P. H. Fleming.

Dr. W. T. Walters, Richmond, Va., changes his address from 2023 Grace Street to 1615 Garland Avenue, that city.

Rev. D. F. Parsons, 1320 E. 58th Street, Chicago, Ill., is spending his summer in the windy city and will re-enter the Chicago University October 1.

Rev. P. T. Klapp reports progress with our Mebane church. Sunday, August 28 the church raised \$115.00 in 20 minutes to apply toward the building.

The Burlington church recently decided to issue a four page weekly bulletin. The first issue appeared last Sunday and in handsome style. Mr. W. D. Lambeth, Publicity Director of the church, is editor.

The Burlington Journal is the name of a new publication that made its initial appearance last week. THE SUN congratulates and wishes the publication success and prosperity. Mr. E. B. Fyke is editor-in-chief.

Rev. A. Victor Lightbourne began an evangelistic meeting at the First Christian church, Raleigh, N. C., on September 1. "The meeting opened with a splendid

audience and the prospects for a great revival are unusually promising," so writes Brother Lightbourne under date of September 2.

Elon College opens Wednesday of this week. The water supply, while reported as being low at some other colleges, is abundant at Elon. We make this statement without being asked to, for we know that Elon's deep well is a most resourceful fountain of water—and of the very best kind.

The announcement of the approaching marriage of Miss Bessie I. Holt of Burlington, N. C., to Rev. H. Russell Clem, Springfield, Ohio, was made by Miss Holt's sister, Mrs. W. E. Hay, on Thursday afternoon, September 1. The wedding will take place at the First Christian church, Burlington, N. C., on September 14, 1921. Miss Holt is well known to many SUN readers, having been connected in many ways with our work in the Southern Convention. Brother Clem comes to our Southern work from the First Christian church, Springfield, Ohio, taking over the duties as pastor of the First Christian church, Greensboro, N. C., the second Sunday in September. THE SUN extends congratulations and best wishes.

In last week's issue of THE SUN we reprinted an article from *The Biblical Recorder*, Raleigh, N. C., from the pen of Rev. J. T. Bowden, Marion, N. C., and sent Brother Bowden a copy of that issue. We have received the following very cordial and generous letter from him and take the liberty of reproducing it:

To the Editor:

Most heartily do I appreciate your copy of this week's issue of THE SUN carrying my article "Ministerial Courtesy" from *The Biblical Recorder*. This is the gist of my paper on the subject discussed in our Mountain Ministerial and Laymen's meeting held here Monday after every first Sunday. I am satisfied, after some experience, that we have some things to learn and then more rigidly practice along this line.

Another phase of this subject would furnish good advice, viz., "the good name of our brethren in the ministry." The unbrotherly, slurring and depreciating remarks one hears among our brotherhood are not becoming nor elevating to us. They are down right sinful. The "big I and mine, and little you and yours" is the ugly spirit lurking among us to our shame and weakness. We ought to enjoy the most soulful fellowship of any set of men in the whole world.

I greatly enjoyed looking over your pages. Many familiar names, those I knew in years gone by when I was in training at Windsor Academy, in Tidewater, Va., appear—Staley, Barrett, Johnson, Rowland and others. They take me back twenty-five years and more when the world-expansive and God's greatness and goodness were opening up to me. Many have been the experiences and blessings since those favored days.

Sincerely and fraternally,

J. T. BOWDEN.

THE OBSERVATORY

J. E. MASSEY

JUNKERISM STILL IN GERMANY

The old Germany has not completely disappeared. Nationalism still swells within the hearts of the remaining Junkers, as the world has realized since the recent murder of Matthias Erzberger, leader of the German Nationalist Party. Incited by the murder of their leader, the Nationalists have thrown the country into a state of agitation which again imperils the existing administration.

President Ebert has decreed the enforcement of the martial law and the suppression of all possible riots between the Nationalists and the Republicans. He seems to have command of the situation though it is difficult at this distance to estimate the exact force of the Junker propaganda. Undoubtedly he has the majority of the people behind him, yet it is feared that the monarchist leaders may obtain control by a *coup d'etat*, taking advantage of any possible disorganization of the government.

"It had been hoped that Germany had dropped profitless agitation", says the (N. Y.) *World*. "The revelation of the readiness of the reaction and the Junkers to destroy the state and rebuild Utopia is disturbing. The best 'defense of the republic' is in peace, order, and industry. Nothing that resembles welfare is likely to come out of the present tumult."

PRESIDENT TO STOP MINERS' WAR

President Harding has ordered the warring coal miners of Mingo and Logan counties, West Virginia to disband and go to their homes. The ultimatum was issued August 30, and in case of refusal to disband, U. S. troops will invade the disturbed section of the country and enforce the edict. The armed miners numbering several thousand have persistently outruled the law long enough.

In the opinion of a number of prominent journals, the miners' riot would not have proceeded as far as it has had Gov. Morgan of West Virginia taken a strong hand in the situation when trouble first broke out last May. He absolutely failed to organize any national guard to command the insurgents.

The situation is not merely a "union government", in the estimation of the Logan Coal Operators' Association; it is an insurrection. The operators charge the union miners' officials as being responsible for the trouble. Miners' officials, on the other hand, steadfastly aver that they are doing all within their power to maintain order and cite that they have ordered the miners to refrain from violence and substantiate their contentions.

BRITISH IDLE BETTER PAID THAN WORKERS

That the "eyes of men are seldom satisfied" has been recently demonstrated in England, where the unemployed are unsatisfied when they receive more pay than

those that work. In London the boroughs of Camberwell and Islington have already adopted a scale giving a man and wife with six children \$18.25 weekly—at the pre-war exchange rate—while Bermondsey pays such a family \$22.00 a week. Before the war the average unemployment payment per head was 85 cents in London and 85 cents in the provinces.

There are mass meetings of these unemployed in London's poorer boroughs that are pressing demands for local unemployment relief payments which will amount in hundreds of cases to more than the family bread winners would get if they had jobs. In view of the situation, there is daily increasing alarm among the local taxpayers of these boroughs. It would be better to organize to give men employment than to have the boroughs go bankrupt, but at any rate the struggling masses must be appeased and relieved.

FOREIGN TRADE OUTLOOK

Our foreign trade is better in volume than in values, is the timely remark of Secretary Hoover. An analysis of the situation in the *New York Times* says that "many of our exports are going out in actually greater quantities, but at prices so much reduced that there is an apparent decline which is contrary to the fact."

The trade is becoming sounder in the opinion of this organ of the public and economic pulse. The increased movement of goods at a lower scale of prices is the insurance of the foreign trade situation. The fact of the movement is proof that the trade is not frozen, but that the sellers have assured themselves against the embarrassment of those who sold what the buyers could not pay for at the old scale of prices. The *Times* concludes that "all interested may remark that the later months of 1921 show a rising tendency in foreign trade, and the farmers may comfort themselves that they are better off than those making less complaint (in Europe) and receiving less assistance."

U. S. TEACHERS POPULAR IN LATIN AMERICA

American women have shown a daring and genuine spirit of self-sacrifice that has made an undeniable impression upon the educational system of a sister country, the Argentine Republic, according to Clara A. Alexander in the *Boston Transcript*. In response to a request of President Sarmiento some years ago, American women have been visiting the southern republic in small but growing groups, in order to introduce the American methods of education. Accepting the Argentine government's invitation these teachers courageously made the 7,000 mile journey from the United States to Argentine.

Today there are few teachers more popular and beloved by the people of the South American republic than the American ones. They have served perhaps as much and possibly more than anything else to bind the two sections of the Western world together. In many instances the Latin-Americans have preferred the society of the American teachers to their lessons. Apparently the social phases of the work have been most preferable as well as beneficial.

THE HOUR OF WORSHIP

THE BOOK OF JOB

It is known to be extremely ancient; generally reputed the most ancient of all the poetical books; the author is uncertain. This book has no connection with the affairs or manners of the Jews, or Hebrews. The scene is laid in the land of Uz, which is a part of Arabia. The great students of Hebrew poetry regard Isaiah the most sublime, David the most pleasing and tender, Job the most descriptive. No writer abounds so much in metaphores. See how he paints the condition of the wicked: "Knowest thou not this of old, since man was placed upon the earth, that the triumphing of the wicked is short, and the joy of the hyprocite but for a moment? Though his excellency mount up to the heavens, and his head reach to the clouds, yet he shall perish forever. He shall fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night. The eye also which saw him, shall see him no more; they which have seen him shall say, where is he? He shall suck the poison of asps; the viper's tongue shall slay him. In the fullness of his suffering, he shall be in straits; every hand shall come upon him. He shall flee from the iron weapon, and the bow of steel shall strike him through. All darkness shall be hid in his secret places. A fire not blown shall consume him. The heaven shall reveal his iniquity, and the earth shall rise up against him. The increase of his house shall depart. His goods shall flow away in the day of wrath. The light of the wicked shall be put out; the light shall be dark in his tabernacle. The steps of his strength shall be straitened, and his own counsel shall cast him down. For he is cast into a net by his own feet. He worketh upon a snare. Terrors shall make him afraid on every side; and the robber shall prevail against him. Brimstone shall be scattered upon his habitation. His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness. They that come after him shall be astonished at his day. He shall drink of the wrath of the Almighty."

Froude, Carlyle, and other great scholars and writers, regard "The Book of Job", the greatest piece of literature to be found in any book, or any language.

D. A. LONG.

AMERICA'S NEED

(The Christian Statesman)

The great need of our nation today is religion;—not ecclesiasticism;—not sectarianism;—not the union of church and state; but the Christian religion, for our people, for our government, for all our officials, and for all our legislation.

We need it because the prohibition amendment is being made a mere football in so many places, and our officials are often too weak or too disloyal to enforce it.

We need it because we have had nearly thirteen hundred thousand divorces granted in a period of forty years.

We need it because the fourth commandment is so widely desecrated, and is trodden underfoot by our United States mail service.

We need it because we are proposing to spend enormous sums unnecessarily upon our navy.

We need it because of the tremendous burdens of taxation being laid upon our people.

We need it because of the great wave of crime that has been sweeping over the land. Employes are being shot down and thousands of dollars are being stolen every day; and the Government seems powerless to prevent it.

We need it because commercialism, the worship of the golden calf, blinds the eyes and hardens the heart of so many of our people.

We need it because so many are pleasure-mad; indulging in constant effort to be entertained and amused.

We need it because there is so much secularism and lack of Christian principle among our politicians.

We need it because we have been trying since 1789 to sail our ship of state under a charter that makes no recognition of Divine Authority.

The paramount need of our nation is not a revival of business. It is not an emergency tariff. It is not an increase of tonnage on the seas. It is not better immigration laws. It is not disarmament. It is not a change of political parties. It is not education.

The great need of our nation is more religion at the fireside; more religion in the counting room; more religion in the strife between capital and labor; more religion in the schoolroom; more religion at the ballot-box; more religion in our courts; more religion at Washington; more religion in our fundamental law. "Blessed is the nation whose God is Jehovah, the people whom He hath chosen for His own inheritance."

A FINE ENCOMIUM

When Louis XIV after hearing Massillon preach at Versailles, said to him: "Father, I have heard many great orators in this chapel; I have been highly pleased with them; but for you, whenever I hear you, I go away displeased with myself; for I see more of my own character."

D. A. L.

"It is said that an Englishman was once heard to remark that wherever the Germans go you will find an arsenal; that wherever the French go you will find a railroad; and that wherever the British go you will find a custom house; and that wherever the Americans go you will find a schoolhouse. It will be a fine day for America, and for the world, when it can be said that wherever you find an American schoolhouse you will find the Bible on the desk of every teacher."

It is given us on good authority that he is foolish who expects to win something for nothing.

CHURCH NEWS

AUBURN

Our meeting in the Auburn church closed Friday night, August 19, with twenty professions and about seventy-five reconsecrations. Practically all the twenty who professed faith will unite with our church. It was our great privilege and delight to have Drs. Staley and Rowland with us in the opening service of this meeting. Dr. Staley preached an excellent sermon on the "Out of place Christian". From the very beginning of the services the crowds increased until the house and yard filled.

The church at Auburn was without a pastor when we came to Raleigh, and at the church's request, we have supplied until they could get a regular pastor, which they have not yet done, and we are still supplying. Mrs. Knight and I went down on Sunday, Aug. 14, for the meeting and spent one of the finest weeks of our lives in the community, as well as having a great meeting. The work at Auburn is planning to move forward. The church building is soon to receive a new coat of paint, new song books are to be secured, and the school increased so as to take care of the great number of young people that live in this community. There is no reason why we should not have a strong church at Auburn.

J. VINCENT KNIGHT.

Raleigh, N. C.

DAMASCUS

On Saturday, August 21, our meeting started at Damascus church in Orange County. Rev. P. T. Klapp, our pastor, did the preaching. We had expected some help from Rev. O. D. Poythress, who was planning to be home on his vacation, but as he was delayed, he did not reach home until Thursday. He preached for us on Thursday afternoon. His sermon was one of power and greatly enjoyed by all.

I have never known a better meeting than the one we have just closed. From the very first the whole desire seemed to be to glorify God in preaching, praying, and singing.

It seemed that the church needed just such messages as our pastor brought to us.

It has been my great privilege, and pleasure to hear many series of sermons, but I can truthfully say, I never enjoyed a series of sermons like I did the ones Brother Klapp preached. His messages were plain, practical, full of love, and were real Biblical truths. They were a great power in uplifting the Christians, returning the back-slidden, and showing the light to the sinners. There were 27 or 28 conversions. Many of these were cold church members. There were five to unite with the church.

We trust that the seed sown these few days may bring forth much fruit to the honor and glory of God.

CLARA JOE MCCAULEY.

HAW RIVER

Revival services at the Haw River church began on Sunday, August 21 and closed on Sunday night, August 29.

Rev. Hamilton J. Fleming, pastor of the Kittery Point, Maine, church for the past fifteen months was with us and did all of the preaching except the opening sermon. His sermons were good, well delivered and much appreciated. He has a musical voice, a good and flowing delivery. He frequently deals in striking contrasts and telling illustrations in driving the truth home. The audiences were prompt in attendance and very attentive. At times the attention was tense.

The church was much revived and knit together in the bonds of Christian fellowship. There were ten public professions, six gave their names for membership and three were baptised at the close of the last service.

We were glad to have with us at one of the services Rev. G. O. Lanford, pastor of the Christian church, Burlington; Rev. C. B. Riddle, editor of THE CHRISTIAN SUN and Rev. Mr. Leonard of the Baptist church at Haw River.

P. H. FLEMING.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

CALLED HOME

WILSON

Samuel Paisley Wilson, son of the late William D. and Margaret Law Wilson, was born August 28, 1854, and died August 2, 1921, aged sixty-six years eleven months and twenty-six days.

He was a member of a family of seven children, five boys and two girls, all of whom have preceded him in death, except one sister, Mrs. R. L. Davis, of McLeansville, N. C., with whom he made his home. Mr. Wilson never married, nor made any profession of religion. In his dying hours he prayed and plead with God, but it seemed he had waited too long.

Funeral services were conducted by this writer, assisted by Rev. Mr. Proffitt from Bethel Presbyterian church, in the presence of a large number of relatives and the body laid to rest in the church cemetery with Masonic honors by the lodge of which he was a member.

C. E. GERRINGER.

CUMMINGS

Nannie A. Cummings, last daughter of Wm. and Elizabeth Cummings was born February 22, 1836 and died August 19, 1921, aged eighty-five years five months and twenty-seven days.

She was a member of a family of seven children, three girls and four boys, all of whom preceded her to the spirit land.

In early life she united with Friedens Lutheran church, then about thirty-five years ago she transferred her membership to Hines Christian church, where she remained a member till death.

The funeral was conducted from Bethel Presbyterian church by the writer, her pastor, assisted by Rev. Mr. Rankin and Rev. Mr. Proffitt. Interment in the cemetery by the side of her mother. May God bless those who mourn.

C. E. GERRINGER.

DIEDRICK

George Diedrick was born July 5, 1863 in St. Gallen, Switzerland. He came to the U. S. with his parents when but a child. They first lived in Kentucky, then settled in Detroit, Mich., where he lived till 1901 when he moved with his family to Waverly, Va. In 1888 he married Miss Ida Ruffing who survives him. To this union were born ten children; two died in infancy. The following eight survive him: Ida—Mrs. H. M. Ball of Purcellville, Va.; Minnie—Mrs. J. N. England of Cartersville, Va.; Anna—Mrs. F. J. Jackson of Stony Creek, Va.; Amelia—Mrs. Taylor Hammerly of Hillsboro, Va.; George, Mary, Robert, and John, still reside with their mother near Waverly, Va. Bro. Diedrick was a quiet retiring disposition. He read much, thought deeply; thought twice before speaking once. He was a hard worker. He appreciated friends. His health had been poor for some months. He died at Stuart Circle Hospital, Richmond, August 19, 1921. The

beautiful flowers and large attendance at burial services told of the high esteem in which he was held throughout the county. Burial at Waverly cemetery, by the writer. Peace to his ashes, love and sympathy to the sorrowing family.

JAS. L. FOSTER.

ALGER

Charles Robert Alger of Stanley, Va., R. F. D., died in the Hospital at Harrisonburg, Va., August 25, 1921. He had been very ill with typhoid fever for about eight weeks prior to his death. His age was forty-eight years, six months and fourteen days. He is survived by his wife, seven sons and three daughters and one brother. Bro. Alger had been a member of New Port Christian church for about thirty-one years; and tried to live as he professed.

The funeral services were conducted by the writer of these lines at the home of the deceased near Stanley, Va., on Saturday, August 27; and the body was buried in the cemetery of Leak's Chapel church of the Brethren, also near Stanley.

May our loving Heavenly Father who gave, and who has taken away, shower his blessings of comfort and consolation upon the sorrow-stricken widow who has, within the last ten weeks, lost her mother, a sister, and a daughter, as well as her husband, and may God abundantly bless and provide for the children.

R. P. CRUMPLER.

RESOLUTIONS OF RESPECT—McCLENNY

The Ladies Missionary and Aid Societies bow in humble submission to the will of our Heavenly Father when we meditate on the taking away, all too soon, as we think, of one in whose life the Christian graces found full expression.

We cannot understand why one so gentle, unselfish and good should be removed from us, but we must remember that God calls those whom He loveth and why should not loved ones shine in His own home, even though ours be made dreary?

These are the sentiments that express the emotions of our hearts when we think over the lovely and unselfish life of our sister Annie M. McCleddy who so sweetly sleeps in that celestial city awaiting the summons of the resurrection morn.

A faithful wife, true and devoted mother, kind and loving to all and ever faithful to her God in whose service she always delighted to be.

We will cherish the memory of her pure life and may we strive to emulate that beautiful character. Therefore be it resolved:

First: That we extend to the husband and children and all the relatives, our deepest sympathy and commend them to our gracious Heavenly Father "who doeth all things well".

Second: That a copy of these resolutions be sent to the family, one to **The Christian Sun** and one spread upon the minutes of our societies of which she was a faithful member.

MRS. T. U. SAVAGE,
MRS. W. H. HOLLAND,
MRS. J. W. FOLK.

THE LIFE STORY OF A FIVE-DOLLAR GOLD PIECE

Andrew Ahern

Bishop Edwin H. Hughes tells the "life story of a five-dollar gold piece once given him by a good Methodist woman at Shrewsbury, Mass.

"Where did you get this coin?" the woman was asked.

"From the First National Bank at Worcester, Mass.," was the reply.

An official of the bank, upon being asked where the institution secured the gold, gave the information that it had come there as a part of "Consignment 984" from the San Francisco Mint.

The director of the mint was communicated with and asked the same question, "Where did you get this gold?" He replied that the bullion from which it was made at the mint in San Francisco was received in 1910 from the Grass Valley mine, California.

In search for the source of this gold, let us go to Grass Valley. Here we find Noah James, manager of the mine.

"Mr. James, where did you get the bullion of 1910?" we ask.

He leads us down, down a measureless distance into the bowels of the earth. And he points to a glistening vein. "About here we mined the 1910 bullion," he says.

There in the dimness, in silence, in this secret retreat of the earth, we whisper the question, "O mine—O mine that was aged before man ever trod the earth—whence came your wealth of gold?"

To the reverent heart there can come but one answer out of the deep interior of the earth—"From God."

"In the beginning God created the heaven and the earth."

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

"The silver is mine, and the gold is mine, saith the Lord of hosts."

Draw, if you can, thy mystic line
Serving rightly His from thine,
Which is human, which divine."

—Exchange.

More than eight hours of work per day is now forbidden by law in Germany.

DICTIONARY GIRLS

A disagreeable girl—Annie Mosity.
A sweet girl—Carrie Mel.
A very pleasant girl—Jenny Rosity
A smooth girl—Amelia Ation.
A seedy girl—Cora Ander.
A clear case of girl—E. Lucy Date.
A geometrical girl—Polly Gon.
A flower girl—Rhoa Dendrou.
A musical girl—Sarah Nade.
A profound girl—Mettie Physics.
A star girl—Meta Oric.
A clinging girl—Jessie Mine.
A nervous girl—Hester Ical.
A muscular girl—Callie Senic.
A lively girl—Anna Mation.
A sad girl—Ella G.
A great big girl—Ella Phant.
A warlike girl—Milly Tary.
A chemical girl—Ann Eliza.
An unworthy girl—Charlotte Ann.
A girl at the foot—Peggy.
Not orthodox—Hetty Rodoxy.
One of the best girls—Ella Gant.
—*Christian Advocate.*

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)
Business Regulations

The label on paper or wrapper shows when your subscription will expire. Please renew at least two or three weeks before that time.

Give both your old and new postoffice when asking that your address be changed.

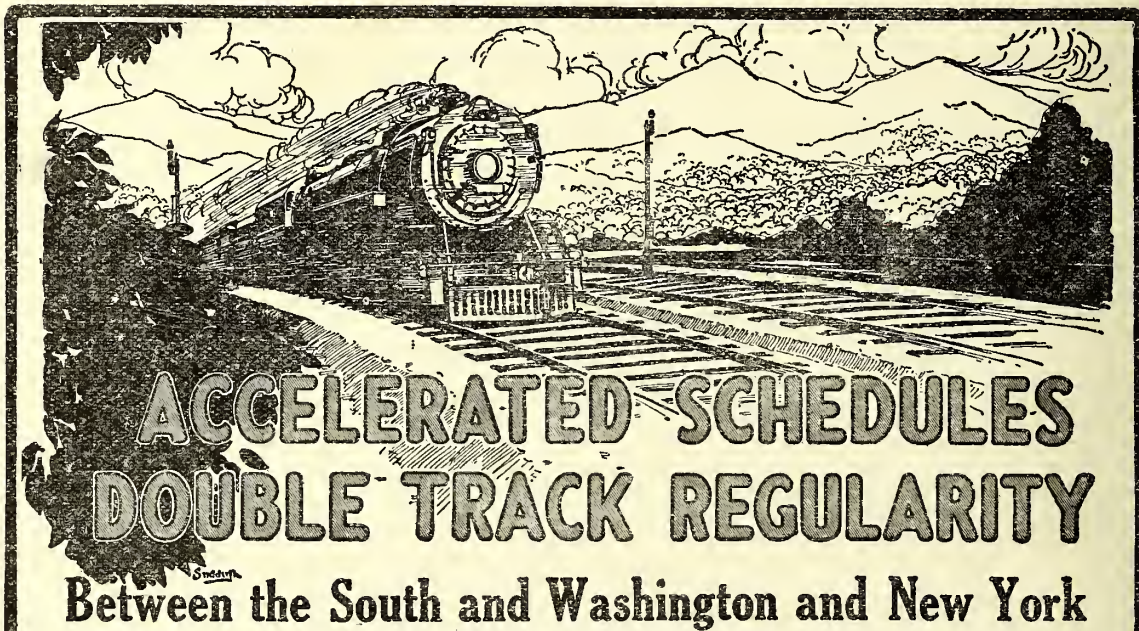
The change of your label is your receipt for money. Written receipts sent upon request.

Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

We cannot print what you write unless we know who you are. Even if you do not wish your name to appear as author of what you send us, you must give us your name.

Marriage and obituary notices will be printed if received within 60 days from the date of event. The limit of words is 150—all above this number at the rate of one half cent a word.

Original poetry and rhyme not accepted for publication.



Northbound				SCHEDULES BEGINNING AUGUST 14, 1921				Southbound			
No. 36	No. 138	No. 38	No. 30	ATLANTA, GA.				No. 29	No. 37	No. 137	No. 35
12.00Night	11.30AM	12.30noon	4.00PM	lv	Terminal Station (Cent. Time)	ar	5.50PM	4.50PM	4.50PM	5.25AM	
12.10AM	11.40AM	12.40PM	4.00PM	lv	Peachtree Station (Cent. Time)	ar	10.55AM	5.30PM	4.30PM	5.05AM	
6.15AM	4.50PM	5.50PM	9.35PM	ar	GREENVILLE, S. C. (East. Time)	lv	7.00AM	2.10PM	1.00PM	1.05AM	
7.35AM	5.55PM	6.55PM	10.40PM	ar	SPARTANBURG, S. C.	lv	5.50AM	1.00PM	11.52AM	11.45PM	
10.05AM	8.05PM	9.05PM	12.55AM	ar	CHARLOTTE, N. C.	lv	3.25AM	10.40AM	9.30AM	9.05PM	
11.45AM	9.20PM	10.20PM	2.20AM	ar	SALISBURY, N. C.	lv	2.05AM	9.20AM	8.10AM	7.45PM	
1.05PM	10.29PM	11.20PM	3.23AM	ar	High Point, N. C.	lv	12.45AM	8.02AM	7.02AM	6.27PM	
1.30PM	10.50PM	11.41PM	3.44AM	ar	GREENSBORO, N. C.	lv	12.15AM	7.35AM	6.35AM	5.58PM	
2.40PM	9.00AM	9.00AM	9.00AM	ar	Winston-Salem, N. C.	lv	8.50PM	5.30AM	5.30AM	3.05PM	
5.35PM	4.00AM	4.00AM	10.45AM	ar	Raleigh, N. C.	lv	7.00PM	12.40AM	12.40AM	8.52AM	
2.58PM	12.06AM	1.00AM	5.04AM	ar	DANVILLE, VA.	lv	10.52PM	6.10AM	5.05AM	4.15PM	
	9.00AM		4.30PM	ar	Norfolk, Va.	lv	7.35AM	6.30PM	6.30PM		
9.35PM	7.10AM	7.10AM	1.40PM	ar	Richmond, Va.	lv	3.45PM	11.00PM	11.00PM	7.45AM	
5.17PM	2.16AM	3.10AM	7.05AM	ar	LYNCHBURG, VA.	lv	9.00PM	4.15AM	3.05AM	2.25PM	
11.00PM	7.40AM	8.40AM	12.35PM	ar	WASHINGTON, D. C.	lv	3.30PM	10.55PM	9.50PM	9.00AM	
1.50AM	9.05AM	10.05AM	2.00PM	ar	BALTIMORE, MD., Penna. Sys.	lv	1.53PM	9.30PM	8.12PM	6.05AM	
4.15AM	11.13AM	12.20PM	4.05PM	ar	West PHILADELPHIA	lv	11.38AM	7.14PM	5.47PM	3.20AM	
4.35AM	11.24AM	12.35PM	4.17PM	ar	North PHILADELPHIA	lv	11.24AM	7.02PM	5.35PM	3.04AM	
6.45AM	1.30PM	2.40PM	6.10PM	ar	NEW YORK, Penna. System	lv	9.15AM	5.05PM	3.35PM	12.30Night	

EQUIPMENT

Nos. 37 and 38. NEW YORK & NEW ORLEANS LIMITED. Solid Pullman train. Drawing room stateroom sleeping cars between New Orleans, Montgomery, Atlanta, Washington and New York. Sleeping car northbound between Atlanta and Richmond. Dining car. Club car. Library-Observation car. No coaches.

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War Goods

THE EDITOR

WAR goods are now showing depreciation very rapidly. These goods were manufactured under abnormal conditions. Labor was unskilled, material scarce, and all kinds of substitutes were used for both. Costly articles purchased during the war are now worth but little. This is only an economic effect of war.

The social effect of war is the worst of all effects. Materials hastily gathered and unskillfully put together soon pass away. Morals continue through almost an endless number of generations. Loose thinking, loose living, loose speech, and low ideals, are the things that are going to affect us more than economies of the material world. And these things are here now. They are making inroads upon life while we worry and wait upon things material. To combat these there must come a new vision of life, a new consecration of manhood and womanhood to the higher and holier things of life.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

CONFERENCE TIME APPROACHING

The time for our annual conferences is now approaching—one of them having already met. Financial conditions for some time have been bad, but it is generally accepted now that these conditions are improving. Church people should not excuse themselves unduly on account of these conditions. THE SUN expresses the hope that all our people may do the very best they can, and we know that they will, and endeavor to see that every church brings up all of its apportionments to conference. Above all, we express the hope that no pastor's salary will be reduced in any way.

A COMMENT ON THE SUNDAY SCHOOL

Editor O. F. Crowson, of *The Burlington News*, has been visiting the various Sunday schools of his city this summer that he might know what the various schools are doing. He has also made it a rule to remain for preaching after his visit to the school. He declares there is a spirit of optimism, pride and perseverance in all the Sunday schools that he has visited. He also states that the attendance is exceedingly good, but to use his own language, he declares that "it looks as if someone has taken a broom and swept out the entire church during the intermission of Sunday school and the beginning of church service." He says it is alarming to notice the large attendance at Sunday school and the small attendance for preaching. He discovers that there is something wrong somewhere that is resulting in the large attendance at Sunday school and the small attendance for preaching.

Will some correspondent be kind enough to furnish THE SUN an article which will give the solution to the problem that Editor Crowson has pointed out?

A NEW CONFERENCE

September 19, 20 and 21 there will be in session at the University of North Carolina, Chapel Hill, a first National Regional Conference on town and county administration. This Conference will be under the auspices of the State University, the National Municipal League, the North Carolina Municipal Association, the North Carolina Association of County Commissioners and the North Carolina Commercial Secretaries. The purpose of the Conference will be to make concrete, definite and substantial contributions to present-day political problems in the development of American government, and to make usable to the people the important facts of administration. The list of speakers announced insures an interesting Conference and we believe that any reader of THE SUN interested in such a Conference will do well to attend.

OUR COLORED BRETHREN

Our colored brethren of the Christian Church are making most wonderful progress. They have planted many new churches in the South during the past few years. They have a handsome brick church in Graham, and the Burlington membership has recently erected a modern building and will dedicate it in October of this year. Rev. J. W. Patton (same initials as our Rev. J. W. Patton) is pastor of these two churches and editor of *The Christian Herald and Missionary Star*, the official organ of their work in the South.

During the past week the women of the Lincoln Conference held a missionary conference in Burlington. The session lasted four days and the interest and attendance were good. THE SUN'S Editor was the speaker for one of the night sessions, supplemented (surpassed, we should have said) by our better three-fourths, who is president of the missionary organization of the Burlington church. The Editor gave an address which might be classed as *inspirational*, while the "assistant" editor made a talk classed as *information*.

ASSIST THE PASTORS

By the time this note reaches the public practically all our colleges will be open. There may be those among our number who may be in colleges other than Elon, and in towns where there are Christian churches. If so, we express the hope that parents will not only instruct their sons and daughters to attend church services wherever possible and practicable in our own churches, but that they may write pastors in towns where colleges are located and give these pastors the names of their sons or daughters who may be there in college. For instance, if you have a son or a daughter in any of the colleges in Raleigh, write Pastor J. V. Knight, 320 West Morgan St., Raleigh, N. C.; if you have children attending any of the schools in Greensboro, write Pastor H. Russell Clem, 410 Mendenhall St., Greensboro, N. C.; if in Durham, N. C., write Pastor Stanley C. Harrell. There may be other places and instances that we have not mentioned. We would also add that Pastor N. G. Newman, of our Elon church, will be glad to hear from parents who have sons or daughters at Elon. Give Dr. Newman the name, or names, where he or she is rooming, and he will be glad to meet them personally. It is true that our college pastor gets in touch with all the students during the year but any assistance rendered him by parents or friends will help him the more.

"THE OBSERVATORY"—AN ANNOUNCEMENT

A feature of THE SUN during the last twelve months has been "The Observatory" written by Mr. J. E. Massey, New York City. Bro. Massey is a member of Concord church, Caswell County, N. C., a graduate of Elon College, and is now a second year student in the Department of Journalism in Columbia University, New York. He is preparing himself for special newspaper work.

"The Observatory" seeks to *observe* a few of the general tendencies of times and to serve that class of people who do not take a daily paper.

Beginning with this issue "The Observatory" is to be written by Mr. Watson D. Lambeth, Mr. Massey retiring from the work. Mr. Lambeth is also a graduate of Elon College, class of '21, a member of our Burlington church; and since June 1 has been the office assistant to THE SUN'S Editor. Mr. Lambeth keeps the subscription accounts, handles the book sales, assists in the correspondence, and edits "The Book Shelf" found on page 16. He is proving himself to be a capable helper and we predict that he will continue the standard of "The Observatory" set by Brother Massey.

TWO ARTICLES AND SOME QUESTIONS

There are two articles in this issue touching the ministerial shortage. They are written by Rev. J. P. Barrett and Rev. J. W. Holt. To each of these brethren we desire to ask some questions for them to answer through the columns of THE SUN:

To Dr. J. P. Barrett: - 1—Define a call to the ministry. 2—Does not God's calling a man to the ministry lay upon the laity of the Church an obligation to adequately support the one whom God calls? 3—Will God call a man to preach when God knows that the people will not answer a call to support?

To Rev. J. W. Holt: 1—If the *average* layman is being repelled in church work, who is responsible more than the average preacher? It is the pastor who has an opportunity to give the layman something to do, and why do not more of our pastors take advantage of this opportunity? 2—If the troubles of the Church exist now, as Brother Holt sees them, is it not because that pastors have failed to direct juvenile leadership? 3—What is wrong with amusement and recreation for church people if the amusement and recreation are not harmful? 4—Has the Church not already reproved and rebuked too much instead of directing how to work? Is the Christian religion a system of "dont's"? 5—If optimism has gone to seed, who has headed it in that direction more than the pastors who have preached negatively rather than positively?

The richest fruitage:—The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Gal. 5:22-23.

How to win:—Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.—Psalm 37:3-5.

A safe investment:—He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.—Prov. 19:17.

THE BULLETIN

We sympathize with Chaplain H. E. Rountree in the loss of his mother, Mrs. J. T. Rountree, on August 24. She was a faithful member of Cypress Chapel church in the Eastern Virginia Conference.

Rev. J. Cleveland Barrett changes his address from Harrisonburg, Va., to Defiance, Ohio, No. 4 College Place. Brother Barrett is studying in Defiance College and preaching for two nearby churches.

We were privileged to be present at Elon's opening last week. The student body is a fine looking group of young men and women. The outlook for the year is fine, the enrollment at this time being about the same as the enrollment on this date last year.

Dr. J. W. Wellons returned a few days ago from an extended trip to Fuquay Springs and nearby points. While away he preached four times, visited many old people in their affliction, and as usual, made himself useful for the Master.

The Committee on Location of the school to be located for our work in the far South has decided to build the school at Wadley, Alabama. The Chairman of the Board will give later a more extended account of Wadley's location, its offer, and the general plans of the school.

SAN ANTONIO FLOOD

On September 11, the waters which had flooded San Antonio, Texas, as a result of a cloudburst, were receding rapidly. The known death list had reached forty-seven persons and a rigid search was still being conducted. At least two hundred dwelling houses had been washed away and at places blocks of pavement were torn up and carried away. The wreckage was piled in spots twenty feet deep. The property damage in the business district is estimated at from five to ten millions of dollars. While the known death list is only 47, the dead and missing are estimated at 250. Gangs of workmen are busy carrying away the debris and searching for the bodies of the dead.

Death or life:—To be carnally minded is death; but to be spiritually minded is life and peace.—Romans 8:6.

Road to true riches:—Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—Matt. 6:33.

The road to want:—He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.—Prov. 22:16.



CONTRIBUTIONS



SUFFOLK LETTER

SEPTEMBER first will be a "red letter" day in the history of Bethlehem Christian church, near Suffolk, as the first *home coming* day of that congregation. The day was clear, dry, and hot. The community turned out four hundred strong. It was an all-day affair without any break in the interest from ten thirty a. m., until far into the afternoon. Automobiles filled the grove where carts used to rest with their shafts placed on the ground while the horses were tethered to trees and fought flies all day. It is better on horses now. If horses were asked to say whether the world is growing better, I think they would answer, "yes".

The chief speaker of the forenoon was Rev. H. Shelton Smith of Yale University, serving as vacation pastor of Washington Street Christian church, Portsmouth, Va. Rev. I. W. Johnson, D. D., an ex-pastor, had conducted devotional services and Rev. E. T. Cotten, the present pastor and Mrs. A. D. Brinkley sang a duet. This had tuned up the audience for Smith's great address. This writer as an ex-pastor sandwiched between Smith's address and music by R. O. Chandler's orchestra with Mrs. I. W. Johnson at the piano, in a few words of the salad type. The audience enjoyed the orchestra of seven pieces. The absence of Rev. H. H. Butler, an ex-pastor, was one of the regrets of the day.

After the enjoyable exercises in the church, pastor Cotten announced *free dinner for all*. A long table in the form of a hollow square had been erected in the grove, and in the center of it a long table where the super-abundant provision made people forget dry weather and hard times. Paper plates and cups have simplified and lessened the work in serving large crowds. The menu was something like this: All kinds of sandwiches, ham, beef, lamb, shooat, fried chicken in great panfuls, bread, biscuit, many kinds of pickles and cakes, chicken and potato salads, ice tea, ice water, and a grove full of good will. (I must explain for the children the origin of sandwiches. There was a town in England named "Sandwich" in Kent. The 4th Earl of Sandwich was named John Montague. He used to have slices of bread with ham between brought to him at the gaming table, so he could go on playing without stopping to eat at a table. Since his day slices of bread with something between are called sandwiches.)

Well, it was worth the day to see that throng enjoy that hospitable, sumptuous meal. The five thousand men Jesus fed by the sea did not have such a dinner as the Bethlehem people had. Christianity continues to improve the life and enjoyment of man. Jesus said Himself: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father." Jesus never pro-

posed to do all nor to make the best conditions in his day. He laid the foundation and believers build thereon. The reason why the world starves in places is because they do not pray, "give us this day our daily bread." If God could feed millions in the desert with no farms or gardens, He can spread a feast for those who pray and till the soil.

The afternoon listened to an address by Dr. I. W. Johnson and then held a Conference to consider enlarging, improving, and remodeling the church for modern Sunday school efficiency. This meeting, I understand, was earnest and steps were taken to carry out a cherished community desire. I was absent from the afternoon feast to attend funeral of Benjamin Claude Griffin, one of my members, who died in his sixty-second year. A good farmer, a good husband, a good father of one living son, Claude Courtney, and a faithful Christian.

The Bethlehem *home-coming* was a great day, a community feast, a spiritual occasion, and a new feature in that congregation. Where good women prepare such a splendid dinner for double the four hundred present, where the temperature was in the nineties, and are then happy in serving it, there must be something of the spirit of Jesus in their hearts; and the men helped and were happy, too. No doubt it will become an annual social feast day. Any country church could do the same.

W. W. STALEY.

THE HALLOWED PAST

There are some things that make the heart thump:

1. A prairie rolling back from the mountains where a man walks the mystic glimmering road.
2. The bare thought of God.
3. The wild stormy sea tossing against the barren "Roek-ribbed" coast of Maine.
4. The infinite depths of a canyon as one stands looking over the edge.
5. The sight of a small humble home down a wooded lane near Cypress Chapel, Virginia.
6. A story and a half bungalow behind a white-washed paling and a glimpse of a lassie behind the running vines.
7. Waiting for the parade of a circus and standing at the outside of a tent at night.
8. The sight of a squirrel in the forest.
9. The sudden appearance of a bear in the nighttime when hunting for smaller game.
10. A seven pound chub on the end of a fishing-line in lake Kilby.
11. The red heart of a watermelon broken about ten o'clock in the morning in an August fodder field.

12. Rolling in the surf at Virginia Beach in July.

13. The coming of a ship into the harbor of a foreign port.

These are a few scattered reminiscences the blessing of which poverty is to be thanked. The lingering impressions of the most of them may be traceable to the chronic meagerness of circumstances. For the lack of means to buy the ride, we often walk, and walking often gives opportunity for observation and experience which would never come by riding. For the lack of the means to go to the beach we stop at the lake in the woods and there we get thrills which we may not have had at the more expensive place. To the hard discipline of Dame Poverty we owe our thanks for a great many things,—a thousand thoughts of childhood pleasures which are never forgotten. Who cradled thee in the thought of God? Who took thee along the mountain road? Who held thee over the precipice? Who made thy home dear to thee? Who gave thee the love of a country lass? Who took thee into the joys of the forest? Who gave thee the melon in the field, who milked cows by day and walked to the was the poor man's boy who took the wintry walk, who drank of the old oaken bucket, who ate the melon in the field, who milked cows by day and walked the "candy cracking" by night or held his torch by the open Caesar, who stole apples of the orchard and was stung by the wasps of the trees,—the yellow of their beauty still stains the soul. And now after forty years of existence one stands upon the holy heights attained and view in panoramic glory the mighty spread of them all. And the thoughts that come over thee like a mighty tide of the sea teach that they were the forge that shaped thee. They were the forces that bore thee up "lest thou shouldst dash thy foot against a stone." However common-place they were, not one has diminished, not a distance receded; but whether by the pale March moon or the summer's burning heat, their distance lends enchantment and the soul is touched with gold. Would we exchange them for the riches of Carnegie or Rockefeller? For the freighted weight in gold of New York's greatest building?

Poverty is a Goddess fair. She found thee in the potter's field and sent thee where nature and piety were friends and together kept the House of God, where conduct and character is her education and the everlasting verities of life the thoughts of God. It is in such a temple we become true Masons, and are taught the virtue of deliberate rightness, love, truth, and beauty, the higher jewels of the kingdom.

So now as we contemplate the wonderful scene of the hallowed past, town and tower, trees and chapel, folks and faces, roads and ridges, homes and hardships and happiness, the joys and the phantasies of youthful yearnings, fused as it were in colored radiance of the gushing fountain in the sunshine of May, drink with me its hallowed beauty and turn with a pure soul to heaven.

H. E. ROUNTREE, *Chaplain, U. S. N. Port-au-Prince, Haiti.*

OUR VIRGINIA LETTER



READ with much interest our editor's article touching the question of decrease in the ministry. The question is far reaching and bears directly on the future prosperity of the Church, not merely our Church, but quite as surely all the Churches.

The fact that there is a heavy decrease in the number of young men entering the ministry is most significant indeed. This decrease is not causative, but it is an effect which has been produced by some cause—the cause is the main question and not the effect.

If this scarcity of ministers were confined to our own people, it would not be so serious in that case, but when we know that there is not a Protestant denomination in the land which is not having a similar experience, then we begin to get a glimpse of its real meaning.

According to the most reliable authority at my command (I am copying from *The Evening Post*, as quoted in a religious weekly) the following are the facts:

The number of young men attending Theological Seminaries in the United States, with a view of entering the ministry, for the four years from 1916 to 1920, are as follows:

The Episcopal Church in 1916 had 463 such students, but in 1920 it had only 193, showing a loss of 270 in four years.

The Presbyterians in 1916 had 1,188 such students, but in 1920 it had only 695, showing a loss of 493. That is positively alarming.

The Methodist Church had in 1916 1,226 such students, but in 1920 it had only 976—a loss of 250.

The Congregational Church in 1910 had 499 such students, but in 1920 it had only 255—a loss of 244—almost half the whole number in ten years.

Supposing that this ratio should keep up in all the leading evangelical denominations of this country, as most likely it will, then the situation is most serious on every side.

Do you ask, *What is the cause?*

Some say it is because the churches pay such small salaries. For my part, I do not believe that at all. It is surely true that in many instances the salary is very small, but I am not ready to believe that any well reared and intelligent man would for one moment, when he feels called of God to preach the everlasting Gospel of the Son of God, decline it on the ground that the salary is not sufficient. What, refuse to enter the ministry under the call of God, and for no better reason than that the compensation is not sufficient? No man who has felt the call of God, as did Paul, when he said: "Woe is me if I preach not the gospel," would for one moment refuse to answer the call because the salary is too small. A man who has been thus gripped by God's call to enter the ministry, will not for one day, as I think, hesitate to answer in the affirmative and do his best in that direction. I must be candid enough to say that I am not prepared to believe that any sane and God-called man—I mean a man who has definitely settled the fact that God is calling him into the Christian ministry—will even listen to the tempter in any effort to induce him to decline the call. I do not think that a man who is called

of God, and fully realizes it, could be bought off with the thought of a bigger salary in some other sphere. I dare to say that if a man were entering the ministry through some other call than that of God, he might be induced to go somewhere else for a bigger salary, but the man who feels, "Woe is me if I preach not the gospel" does not belong to that class of men.

I once heard of a man who said that if he had ever been called to the ministry, his pastor did it. I am not disposed to question his own statement, but in such a case I think possibly the matter of a small salary might govern his course and turn him to something with a bigger compensation for him, but the man who has received a call from the Lord to enter such a field, will never, I think, be so turned aside.

In my opinion the matter of a salary, big or little, never leads the God-called man to forsake the ministry. He cannot afford to do it—it would destroy his peace of mind and heart for the remainder of his life—at least I think it would.

Then do you ask: "If that be true, why does not God call a larger number to preach the Gospel?" I think that is an easy question to answer. The church, which is not deeply and truly spiritual, cannot bring forth young men whom God can reach by a call. Their ears are too deaf to hear spiritual calls. A deeply spiritual church can do this sort of work—it can by the grace of God and the inworking of God's Spirit move His chosen to undertake such a work, but nothing else can do it, so far as I know.

We truly believe that this is the present situation. *Unspiritual* people, whether preachers or people, cannot bring forth men upon whom God will lay His hand in a call to preach the Gospel. If we are to increase the number of worthy men in the ranks of the Gospel ministry, then we must have men and women to compose the membership of the churches, in the main who are surely born of the Spirit and commissioned of God—they will undertake the work God gives them, even though the salary be very small.

May we hope to increase the number of ministerial students in the Churches? Can the Episcopal Church, the Methodist Church, the Presbyterian Church, or the Baptist Church, or the Congregational Church increase the number of their ministerial students? Can we increase the number in the Christian Church? The answer depends on what they become. If they become deeply and truly Spirit-filled, then they can, but if they prefer to be formal and stilted church members, in that case the very best they can hope to do will be to induce a few to enter the ministry, the most of whom will preach, if the salary is big enough, and if it is not, then you may expect to see them turn aside to work which will, as they believe, pay them a bigger salary. We sincerely wish that this class of men might be induced to begin their life's work in some line of human activity.

Next week we hope to give another serious reason for so few young men entering the ministry, and may God add His blessing to as many as He may need in this great field of Christian effort.

J. PRESSLEY BARRETT.

WHY IS IT?

If an explanation can be given, we want it. This lament that is going the rounds of the religious press, about the shortage of ministers in the ranks of all denominations is in mind of this writer, doing harm. Does it mean that the Master has lost interest in his Church? Does it mean that the real and vital principles of the gospel have ceased to appeal to the heart of man? Have we so beclouded the word of truth with worldliness that men have ceased to listen with interest and heed the message? A lack of honest sincere conviction at the very start may account for some of the indifference that comes out later in life. The cross becomes too heavy to be borne with patience and fidelity when the pulpit and the pew falter at the sacrifice and service required. The administration of church government is hurtful in some instances, and accounts for the falling off of many. Instead of a democracy the church machinery is run by hierarchical and purely political methods. The average layman is repelled when it comes to church work. He meets with no encouragement but practically is told to furnish the money and keep quiet. Economy has but little place in church affairs. Publicity is largely kept in the background in church finances. Conference proceedings are little better than political steam-roller methods. Favoritism has become too much of a family roost. It would be better in some instances to pull down the sign *Christian* and to hoist in its stead personal *ambition*. God will not call men into either pulpit or pew while the church offers nothing better than much that it is offering now. Juvenile leadership is leading too much in the direction of reckless speeding. A minister told me a short while ago that he would confess that he did not know just where we were, not just where we were going in our church life. The young people have gone wild in the matter of amusement and recreation and many of our older church people have gone with them. The outside world sees this and stands aloof. In our own Christian Church the spirit of compromise with the world dominates our activities so far that socialism has taken the place of piety and religion. Our church life no longer reproves and rebukes "with all authority and doctrine". Our toleration has become participation, and that gives the devil a day off to go on a picnic. Our standard of religion is too low and we are doing but little to raise it higher. Our social, religious and civic code has become so elastic that it tolerates almost any and every thing. We are being sadly wounded in the house of our friends. This is in part why the Church is losing out. The gospel of Jesus Christ with the cross left out does not appeal to the unsaved world today. It does not inspire men to live lives of sacrifice and service to help bring the world to Christ. Optimism has gone to seed while men are going to destruction. Why is it? Where is the remedy?

Burlington, N. C.

J. W. HOLT.

Do justly:—He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah 6:8.

Jesus As A Leader

(C. M. CANNON)

IN delivering his opening address to the student body last Sunday President Harper of Elon discussed "Jesus as a Leader". "The leadership of Jesus," he said, "is unique in the world. Born amid the cattle, cradled in the trough from which they ate, with never a place of His own during all His life on which He could lay His head, crucified with thieves, buried in a tomb belonging to another, this Man cast out and rejected by the rulers of the day has become the dating point for all history. But the uniqueness of His leadership is not discerned in these facts, marvelous as they are. He gave the world a new idea of leadership, a new viewpoint from which to estimate men and movements, a new spirit in which to live, a new power to rise to closer fellowship with God and brethren.

"Jesus was no scientist and yet He understood the interpretation of science as no scientist ever did. He saw to the heart of things and interpreted the facts of life in terms of His Father's will and purpose. To Darwin life was competition, a struggle between the strong and the weak, with the fittest surviving. To Malthus the increase of population could be relieved of the direful consequences of overcrowding only by disease, pestilence, famine, and wars. The sad thing about these scientists, one of them a preacher, is that they arrived at their irrational and distressing conclusions after Jesus had given us the proper interpretation of the facts of life that drove them to folly and madness. No one can doubt that biologically the strong have survived the weak and that disease and war have on occasions thinned out the population of the world. On these points Christ agrees with Darwin and Malthus. But these men understood these facts which they had observed to be the inevitable and unchanging laws of life. Jesus knew better. He knew His Father's design in the creation of man. He knew that the weak as well as the strong are equally dear to God and that there is no respect of persons with Him. In terms of that knowledge He interpreted life not as competition but as brotherhood, and the ills of life not as inevitable consequences, but as the denial of that brotherhood, and the goal of life not as the survival of the fittest, but as the uplift of all. 'And I, if I be lifted up from the earth,' He declared, 'will draw all men unto Me.'

"He was lifted up, lifted up on the cross, and He has been drawing men to Himself ever since. As the Leader of men, He lifts them up to higher places. We who have imbibed His spirit and adopted His viewpoint look upon the inequalities of life as rebukes to our own sinfulness and are driven by the sense of brotherhood striving within our hearts to remove those inequalities by lifting our brothers out of them and up to our own standard and vantage ground of life. And most marvelous of all,

He has imparted to us and will to all the power to achieve the things our hearts assure us are right and which they impel us to undertake.

"The problem of suffering has always perplexed the human heart, and appalled it when loved ones have suffered. Why should there be suffering and sorrow in life? 'It is the process by which the fittest survive,' says Darwin. 'It is the method by which the surplus in population is eliminated,' answers Brother Malthus. 'It is the opportunity to prove our brotherhood and the challenge to men to make progress by removing the causes of sorrow and suffering,' teaches the Christ. And we instinctively know He is right. The same facts, but a new insight. The same facts, but a new interpretation. The same facts, but a new spur to progress. The same facts, but these very facts become the opportunity to achieve the goal of humanity, the lifting up of the weak to the level of the strong and the bringing of all mankind into the high estate of citizenship in the democracy of God. Christ has been lifted up, and behold the miracles He has during those twenty centuries wrought in the lives and organizations and attitudes of men!

"It would therefore be more appropriate to call Jesus the lifter of men and all that ministers to man", the speaker urged, and then he showed how Jesus had lifted women, children, the laboring man, prisoners, medical science, scholarship, governments, and the individual soul that trusts Him.

In concluding President Harper declared that "the millennium is yet to come, but it is coming. It is being born before our very eyes, and we are privileged to hasten its full realization among men. The millennium is not something to be dropped down out of the sky upon men. It is a state of bliss possible of realization through the lifting power of Christ, assisted by His followers on the earth. Just as He has lifted women and children from their low estate to where they now are, with larger promise for the future; just as He has touched the lives of the poor and the prisoner with hope and cheer and lifted them up; just as He has created for uplift to men medical science and scholarship; just as He has touched the individual man with newness of life and power and everywhere made him a king and priest unto God; just so He is able to touch all of life and every institution that ministers to life, and the social order in even its remotest and most minute details, and lift them up to Himself.

AN ANNOUNCEMENT

The Executive Committee of the Eastern Virginia Conference met in Suffolk, Va., August 31, 1921, and accepted the resignation of Rev. G. O. Lankford, D. D., Burlington, N. C., as President of Conference. Dr. Lankford having accepted work in another Conference felt that it was necessary for him to resign. Rev. I. W. Johnson, D. D., was elected a member of the Executive Committee to fill the place of Dr. Lankford. The Vice-President was made Chairman of the Program Committee.

C. H. ROWLAND, *Vice President*
Franklin, Va.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
Burlington, N. C.

Sunday School Lesson—September 18, 1921

Abstinence for the sake of others (Temperance Lesson): 1 Corinthians 10:23-33.

Golden Text: Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. 1 Cor. 10:31.

“Our flesh and sense must be denied,
Passion and envy, lust and pride:
While justice, temperance, truth, and love,
Our inward piety approve.”

Theme for Children's Department: My Body Belongs to Jesus.

Theme for Secondary Department: Presenting One's Body a Living Sacrifice.

Theme for Adult Department: The True Meaning of Temperance.

Christian Endeavor Topic—September 18, 1921

Sins of the Tongue. James 3:1-12.

“Even so the tongue is a little member, and boasteth great things.”

“There is so much good in the worst of us,
And so much bad in the best of us,
That it scarcely behooves any of us,
To talk about the rest of us.”

RELIGIOUS EDUCATION IN OUR CHURCHES

The inquiries regarding various phases of Sunday school and Christian Endeavor work which come to our office, and the interest shown in the churches visited show that our people are seeing the need of religious education, and the absolute necessity of better organized Sunday schools, better trained teachers, and more efficient Christian Endeavor Societies to accomplish the great work which lies in our power to do. The opportunity of our Church for service in the coming days surely lies in the thought and care and direction which we give to the children and youth in our churches today, and just as surely if we neglect them, we are throwing away our chance to serve and our opportunity to grow and progress. It is encouraging and inspiring to note that many of our churches are seeing the need and earnestly seeking to respond to it with a more adequate program of church activity through the Sunday school and the Christian Endeavor Society. We give a few evidences of this forward work.

* * *

Most of our problems when carefully analyzed may be traced back to a lack of trained leadership. Some of our schools are realizing this and providing for future leaders in their Teacher-Training Classes. In the Newport church in the Valley of Virginia Conference, Rev. R. P. Crumpler, pastor, Mrs. J. F. Lauderback is assum-

ing the responsibility for the organization of a Community Teacher-Training Class, which will be made up of Sunday school workers from four nearby churches, meeting weekly in this study. Mr. J. E. Foster, of our Leaksville church, is to assist in the organization of this class which we are sure will do a splendid work. Another Teacher-Training Class is to be organized in the Shiloh Sunday school, Mr. Chas. A. Tedder, Kemps Mills, N. C. Superintendent. Leaksville, Va., has a fine class, meeting at the regular Sunday school hour, taught by Mr. Ralph Rothgeb. This class has completed nearly three fourths of the first year course. Winchester has a class meeting every Monday night, with a membership composed of teachers of the school and young people interested in training themselves for better service in the Sunday school and the church. Ten leaders in the Eastern Virginia Conference promised to be responsible for the organization of a Teacher-Training Class in their respective churches. We hope to hear from these classes soon. This is a very constructive feature of our work and one which every pastor and superintendent should help to promote.

* * *

A letter from Mr. Roy A. Larrick, Superintendent of the Winchester Sunday school, under date of September 1, says: “I shall appreciate it very much if you will write me the ten points that each Sunday school is to reach before becoming a banner school. We hope to make Winchester a banner school very soon.” And Winchester will soon reach the standard set by the International Sunday School Association because that school has a splendid start, and a determination to succeed. Which will be our first standard Sunday school?

* * *

Christian Endeavor work comes in for its share of awakened interest also. An enthusiastic letter comes from Mr. Marvin A. Pollard, Wedowce, Alabama, asking for information about starting a Christian Endeavor Society, and another letter from Mrs. W. A. Hand of the Vanceville church, Tifton, Ga., R No. 5. Both of these workers are alive to the needs of our young people, and to the part which Christian Endeavor can play in satisfying those needs and giving an opportunity for consecrated Christian service. Miss Edna F. Smith, Raleigh, N. C., Route No. 4, reports definite plans to organize a Christian Endeavor Society. We hope to hear more from these churches as well as from the others which have made inquiries about Christian Endeavor work.

* * *

Very many of our Sunday schools are doing a splendid work by their monthly missionary offering. Several have been asking about missionary instruction in the Sunday school as well. This is fine. Let your school elect a Missionary Secretary or Superintendent who will be responsible for emphasizing missions in your Sunday school. Then let that Superintendent write to Dr. J. O. Atkinson, Elon College, N. C., for material for that monthly of weekly missionary service, and make that part of your service really worth while in bringing information and inspiration for the great missionary endeavor.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

RAIN AND POOR CROPS

During the evening of September 7, we had a good refreshing rain. Everything has been so dry and dusty that the rain brings joy to our hearts. But the rain came too late for vegetables as our gardens have dried up and we have not been able to get a turnip up this season, after planting five different times.

Our Baby Home is a growing institution. We started off with ten children and now we have twenty little tots. We received three little tots from Alabama on September 7. They made the trip alone and their ages are from three to seven. Bright little fellows and fat as butter balls. Though far from home they are happy and bright as they can be and are perfectly satisfied. The rest of the children have fallen very much in love with them and carry them around in their arms as if they were little babies.

I asked one of the what they were fed on where they came from to make them so fat, and he said, "Milk and bread." We can keep up their diet as we are now getting plenty of milk and have some bread.

We had one warm time filling our silo the first days of September. I hardly think I ever worked in weather much hotter. The heat registered from 100 to 105 in the silo. It was good for rheumatism to work in there. I hardly think I will be bothered with it any time soon. We had to cut up about half of our corn crop to save it as it was burning up so fast and before the corn could mature. Then, too, our bean crop we had planted for cow feed has been a complete failure owing to having no rain since we planted them, but with some early beans and the corn we put about eighty tons of silage feed in the silo for the cattle. This will be a great help to us to keep our dairy going.

DON'T FORGET THE MONTHLY OFFERING IN YOUR SUNDAY SCHOOL.

DON'T FORGET WE NEED PLATES, BOWLS, TUMBLERS, KNIVES AND FORKS AND EVERYTHING THAT IS NEEDED IN A HOME FOR OUR "BABY HOME". WHO WILL LEND US A HELPING HAND?

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR SEPTEMBER 14, 1921

Amount Brought Forward\$14,628.25

Sunday School Monthly Offerings

(N. C. Conference)

Eure, \$2.00; Berea, 2.12; Pleasant Union, 6.50; Lebanon, 2.68; Damascus (Orange County) 1.40; Christian Light, 2.75; New Providence, 4.50; Ebenezer, 4.00; Mt. Pleasant, 2.00; Pleasant Ridge, 1.72; Hine's Chapel, 1.57.

(Eastern Virginia Conference)

South Norfolk, \$9.68; Union (Surry), 1.00; Mt. Carmel, 2.20; Bethlehem, 2.09.

(Virginia Valley Conference)

Palmyra, \$8.51; Dry Run, 2.02; Dry Run (for August), 3.62. (Georgia and Alabama Conference)

East LaGrange, \$0.55; Richland, 1.01; Rock Stand, 1.08. Total, \$63.00.

Home Fund

E. H. Rawles, (on pledge), \$12.50.

Special Offerings

Men and Millions Fund, \$500.00; American Christian Convention, 1.00; Lucy M. Eldredge, pledged Reidsville Con., 5.00. Total, \$506.00.

Singing Class

Baine's Masonic Picnic, \$77.50; Union Ridge Picnic, 15.01. Total \$92.51.

Total for the week, \$674.01. Grand total, \$15,302.26.

NEWS BRIEFS

Four hundred miners have surrendered with arms, and peace is in sight in West Virginia.

20,000 Cuban cigars were sent to London last week for women smokers.

Samuel Gompers in a Labor Day speech exhorted labor to unite. He urged upon them that it was their first duty to organize.

W. R. Allen, of Goldsboro, N. C., died September 8, 1921 of apoplexy. He was for ten years Associate Justice of the North Carolina Supreme Court.

The city of Durham is fighting its service company for a return to seven cent car fare. The fare is now ten cents.

A decided improvement in the prices of good tobacco has been noticed during the past week. Poor quality is not selling well.

Nothing has been settled definitely about the Irish question. The Irish are expected to accept offer of a peace conference, however.

Reports from Washington, D. C., September 8, 1921, claim that Woodrow Wilson is climbing steadily on the road to good health.

It was brought out in a note to Geneva September 7, 1921, that a President of the United States could not alone act on mandates binding the nation.

Van R. Manning, an aerial official, urges the use of helium gas for airships. It is not explosive and therefore is safer than hydrogen. It is very abundant in the United States.

THE OBSERVATORY

W. D. LAMBETH

THE ZR-2

Spoken of by *The Literary Digest* as the mightiest dirigible air-ship in the world and the same magazine stated in its issue of August 27, that the air-ship would soon be on its way to America from England flying the American flag. Yet, before that issue could be printed and delivered the great ship had met a destruction on its trial trip that astounded the scientific world, most especially America and England. The great ship was wrecked August 25, at Hull, England, killing twenty-seven men of the British navy and seventeen of the United States.

According to Donald McGregor, writing in the *New York Herald*, the cost of the ship was \$2,000,000 and the hangar which was to house the ZR-2 and the ZR-1, her sister ship (now being built in the United States), will cost \$2,000,000 more. John Gleason O'Brien describes in the magazine section of the *New York Tribune*:

"The total length of the ZR-2 is 700 feet. If she were stood on end by the Washington Monument the tail of the ship would be 150 feet higher than the top of the monument. If the mighty ZR-2 was stood up against the Woolworth peak just 92 feet of the tower would remain in view looming above the bulk of the air-ship. She is 85 feet thick, and her gas capacity is approximately 2,720,000 cubic feet, which gives her a disposable lift, consisting of gasoline, crew, oil, cargo, or armament, of about 45 tons.

"The captain controls the ship exactly as does the captain of a seagoing vessel. The communication system consists of engine room telegraphs, ship's telephone, and voice tubes. All orders to the power units on the engine telegraphs are repeated back to the control car before being put into execution. The ZR-2 is an aerial liner in every sense of the word, it will be observed that she is truly an aristocrat of the sky, ranking far above the ordinary navy blimps."

The destruction of this great air-ship vividly brings back to our minds the destruction of that great water vessel, the *Titanic*. The destruction of the ZR-2 will rank in aerial history as the destruction of the *Titanic* ranks in the history of seagoing craft. Perhaps there was less cause for the ZR-2 disaster, it being reported that she was weak in structure. However, the rumor was emphatically denied by officials. Some editorials have spoken of it as a great crime that should be investigated and severe punishment administered. The ship structurally weak was allowed to ascend, making possible the greatest disaster in aerial history.

GERMANY GAINING POWER IN AIR

It is claimed that while the German shipping industry is showing great signs of coming to life again, she is making much more rapid strides of progress in air-transportation. British observers in Germany keep referring to these signs because they are afraid that England is going to be left behind, if she does not "get a hustle on", before she realizes the opportunities of this new field of

transportation. They say that "the world is my field" use to be the slogan of the German merchant marine in the boastful days of 1914 but now as she could not realize that boast she has taken the air as her field.

The London *Daily Chronicle* states that Germany's aeroplanes are running on schedule every day and almost every hour of the day. The same paper calls attention to a guide of air-routes which is "a substantial booklet of nearly a hundred pages, and is as statistical as the famous English railway guides." Fourteen pages are filled with details of regular daily services to places within the borders of Germany and it is said that they give to a minute the time of arrivals and departures, not even inserting a clause "the wind and weather permitting."

Much is said about the "Flying Post" which is not burdened with any special regulations. All one has to do to assure speedy delivery is to mark the letter "By Flying Post" and drop it in any letter-box in the ordinary way. The *Literary Digest* states that international arrangements have been made with Holland, England and Scandinavia so that a letter posted in Berlin at 7:30 in the morning reaches London at 5:30 the same evening. This only proves that Germany is doing all in her power to develop her air transportation and if the other countries do not wake up they will soon be left behind.

WOODROW WILSON GAINING HEALTH

Much has been said about the health of this man and it is because laying aside all prejudice of party and politics the country and we might say the world is interested in the author of the League of Nations and respects him as such.

Reports coming from Washington September 8, state that Woodrow Wilson is "on the up-trail to health," and is climbing steadily toward the peak of physical recovery. The correspondent presenting the report says that he has pulled out of the slump into which he slipped following his retirement from the public in March and is looking better and feeling better than at any time since his breakdown two years ago. His voice is much better and he speaks almost as easily as before his illness when his eloquence held great audiences spellbound. He is gaining rapidly in weight and the use of his partially paralyzed left arm and leg is gradually returning. Dr. Grayson, who was his personal physician in the White House is still with him and they have formed the strongest of friendships.

The public cannot help rejoicing at the recovery of this man, who now moves about the capital without any noise, and it cannot help but wish him much success as it wishes any wounded veteran of the World War because he is numbered with such.

The South Carolina American Legion adopted a resolution on September 7, 1921, declaring a statement made by George Harvey at a dinner of the Pilgrim's society to be false.

THE CHRISTIAN SUN

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C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

INTERCESSORY PRAYER

(Central Christian Advocate)

There are prayers—we almost said prayers a plenty. There certainly are prayers a plenty after their kind. But how many prayers of intercession are there—prayers for others poured forth with searching of heart and an intensity of feeling that will take no refusal?

Our age finds it easy to condemn. Labor condemns capital. Capital condemns labor. Whites condemn blacks; Americans, Japanese; the world, Germans. It is easy to be harsh today?

But is it as easy to pray the prayer of intercession for those who do as well as those who suffer wrong? Do we pray for our enemies, so to say? Do we make intercession with groanings deeper than words?

Friends, if we wish to cure the ills and hurt of the world we shall not succeed by mere condemnation; for cures must touch sources, roots, not effects only. And in efficacy we must, we must begin with intercessory prayer. We must begin with prayers for the conversion of those we believe to be wrong and doing wrong, for those we believe to be guilty, as well as for those we believe to be their victims. We must begin where Jesus began—or we shall miserably fail.

Let us step aside into the closet and shut to the door, and in secret upon our knees, in the spirit to the Spirit, set going the power that belongs to intercessory prayer. We can pray out wrong, we can checkmate wrong. In some way, in the mystic fact of prayer, we can bring about the heart's desire. Christ taught us to pray "Thy Kingdom Come!" Can we not pray the kingdom into being?

President Harding points to the 3000-mile unfortified Canadian line and claims that the world is not so bad after all.

WOMEN AND THE KINGDOM

PROCEEDINGS OF WOMAN'S MISSION BOARD OF THE SOUTHERN CHRISTIAN CONVENTION

The Woman's Mission Board of the Southern Christian Convention met in its annual session at Ocean View, on Friday, July 21, 1921, with Mrs. W. A. Harper, president, presiding. Mrs. Harper, Mrs. Walters, Mrs. Rowland and Mrs. W. V. Leathers, whom Miss Bessie Holt asked to represent her, as Miss Holt was unable to be present.

Mrs. Boyd R. Richards was elected Cradle Roll Superintendent to fill the unexpired term of Mrs. J. W. Harrell, resigned. Mrs. Rowland was asked to take charge of the Woman's Department in THE SUN and also to furnish information concerning our work in the South for *The Christian Missionary* until the Convention in May.

Mrs. Walters made her treasurer's report, which will appear in THE SUN.

Mrs. M. L. Bryant was appointed to provide report blanks for the local societies.

It was voted to use the thank offering funds in the hands of the treasurer for the Garman Home. Prayer was then offered and we adjourned to meet in Convention in May.

MRS. W. A. HARPER, *President*

MRS. C. H. ROWLAND, *Sec. Pro. Tem.*

OUR WOMAN'S MISSIONARY CONFERENCE

The time draws apace for our annual gathering when the work we have done during the year shall stand to our credit or appear to our humiliation. Have we wrought well and shall we rejoice together? Much may be done in these last few weeks of we apply ourselves to the task. This year has been marked by greater depression, perhaps, than any in the history of our woman's work, and to reach our goals will require heroic effort but we cannot afford to let our King's business suffer. Perhaps we may be called to sacrifice in order to meet our requirements but if we love the work we will rejoice to do this in order that the work may go forward. If every woman in every church shall do her best there shall be no lack.

The Eastern Virginia Woman's Missionary Conference meets with the Society at Damascus, Gates Co., on Friday, October 28. We want to make this a great occasion, and each of us can help to do this. Begin now to pray daily for this meeting and plan to have a good representation present.

September is the month to elect officers for the coming year and to outline your work. We suggest that your leaders for each month be appointed and posted in a conspicuous place in your church. Also delegates should be elected at this time for the Missionary Conference.

MRS. C. H. ROWLAND.

DISARMAMENT OF THE NATIONS

The formal invitation to the powers to join in a conference in Washington November 11 on the subject of disarmament follows the lines set for general expectation. Stress is laid upon the staggering economic burden entailed in the disbursements in armament rivalries. No stability or social justice can be expected "while wasteful and unproductive outlays deprive effort of its just reward and defeat the reasonable expectation of progress." Secretary Hughes' reasoning is unanswerable: "There can be no final assurance of the peace of the world in the absence of the desire for peace, and the prospect for reduced armaments is not a hopeful one unless this desire finds expression in a practical effort to remove causes of misunderstanding and to seek grounds for agreement as to principles and their application."—*Washington Evening Star*.

These statements made by Hudson Maxim showing that disarmament would mean a saving of a billion dollars a year suggest better than figures could possibly do what the race for big armaments is costing the United States year by year. And the things specified are only a few of the many for which such a sum of money as a billion dollars might be used. Consider for instance what it would mean to have that much money used for educational purposes annually in addition to what it now being spent. Consider what it might accomplish in improving housing conditions in our big cities and in providing people with beautiful surroundings. As things are we spend vast sums of money, the net result of which is to increase the volume of suspicion in the world and to make future wars more likely. If the present movement toward disarmament has the backing of the Christian Churches, we shall find ourselves on the eve of better days.—*The Baptist*.

Our formal invitation to the powers to participate in a conference at Washington on limitation of armaments is more than an invitation. It is a frank statement of the essentials of world peace. In a few words President Harding (or Secretary Hughes) lays bare the heart of the problem. "There can be no final assurance of the peace of the world," runs this part of the invitation, "in the absence of the desire for peace." And this desire must be more than a mere wish. It must be strong enough to compel "a practical effort to remove causes of misunderstanding and to seek ground for agreement as to principles and their application." These words lift the conference from an assembly called to consider precise restrictions upon armaments to a great clearing house of misunderstandings.—*New York Evening Post*.

With the definite acceptance by Japan of President Harding's invitation to the great powers to engage in a conference for discussion of armament and Far Eastern problems, the conference apparently is assured. It is expected that the date suggested by the United States—

Armistice Day—will be accepted by the other powers, though a great deal of study and research will be necessary before intelligent discussions can take place. There have been several suggestions that the conference be held in some Canadian city or in some other American city than Washington. As had been expected, Japan's acceptance was not without an insistence that certain Far Eastern problems be left out, as closed incidents or "accomplished facts." The Japanese statement says that it is advisable that the agenda of the conference should be arranged in accord with the main object of the conference—disarmament—and that "the introduction therein of problems such as are of some concern to certain particular powers or matters that may be regarded as accomplished facts should be scrupulously avoided."—*The Continent*.

The information you give of orders having been issued by the British Government to increase its naval force on the Lakes is confirmed by intelligence from that quarter of measures having been actually adopted for the purpose. It is evident if each party augments its force there with a view to obtaining the ascendancy over the other, that vast expense will be incurred, and the danger of collision augmented in like degree. The President is sincerely desirous to prevent an evil which it is presumed is equally to be deprecated by both governments. He therefore authorizes you to propose to the British Government such an arrangement respecting the naval force to be kept on the Lakes by both Governments as will demonstrate their pacific policy and secure their peace. He is willing to confine it on each side to a certain moderate number of armed vessels and the smaller the number the more agreeable to him; or to abstain altogether from an armed force beyond that used for the revenue. You will bring this subject under the consideration of the British Government immediately after the receipt of this letter.—*Secretary of State James Monroe in 1815*.

The sentences in the formal American invitation to the Disarmament Conference, summoned to meet on November 11, 1921, ring like steel hammer blows on a brazen gong. They carry far, and there is no mistaking the reasons, purposes, and arguments. These may or may not appeal to the world politician or the chancelleries. Their approval, however, is certain to be to the tax-burdened, whether in Great Britain, Japan, Italy, France, or America. The reasons for the call to Washington go back of the rulers and national figureheads to the men and women who pay war's tributes in tax-money and blood and tears. "Productive labor is staggering under an economic burden too heavy to be borne," is a phrase that will find echo and affirmation everywhere. Men who are dreaming of social justice, of world stability, and the security of unbroken peace are told that such dreams and hopes are idle, "while wasteful and unproductive outlays deprive effort of its just reward and defeat the expectations of progress."—*Public Ledger*.

"Tell Me a Story"

THE LONGEST WAY ROUND

Martha and Ella lived on a farm. Their father kept a nice herd of sheep headed by a big ram. This old ram never troubled the grown-ups, but would tease the children every chance he got.

The sheep pasture was directly back of the house, and, at the right of the pasture, some distance away, was the vegetable garden. When mother and the girls went to the garden they always went through the corner of the pasture, as it saved so much time, and the distance was so much shorter. When the little girls went alone to gather beans and peas they had to go long way round, because of the old ram.

One day mother sent Martha and Ella to the garden alone, as she was busy with the housework. The little girls looked longingly at the path through the sheep pasture, and noticed that the sheep were all at the other end of the pasture, and they made specially sure that the old ram was among them. Together they talked the matter over carefully and in spite of mother's warning decided to skip quickly across the corner of the pasture!

They climbed the fence into the pasture and ran gayly along, but here was a pretty flower to pick and there was another, until they forgot entirely the need of haste or the ram. Half way across they heard the pounding of hoofs, and upon looking around saw that the old ram was close upon them.

With a frantic rush and loud screams the little girls ran for a pile of boards just ahead of them. Martha reached them first, climbed quickly over and lay down flat on the ground on the other side. Little Ella, following close behind, reached the top of the lumber pile with the ram so close behind her that before she could go down on the other side the old ram had sent her flying into the air. She fell to the ground on the other side of Martha.

Ella wasn't hurt, but was badly frightened, and lay crying on the ground. The old ram followed the children over the pile and stood guard over them.

As long as they lay still, he only stood between them; but if either girl raised her head, he threatened her with a rumbling voice and shaking horns.

Martha called and called for mother and little Ella sobbed pitifully, but no one came. They were out of sight of the house, behind the pile of lumber, and were too far away to be heard. Then too, mother had no idea they had gone through the pasture.

Bye and bye mother began to think that it was time for her little girls to return from the garden, and went to the door to look for them. Her little girls were nowhere to be seen. Their little bright sunbonnets ought to be seen from the house, thought mother; but no sign of them could she see. Finally she let her eyes wander over the pasture. There she saw the sheep scattered over

it, but as her eyes went back to the garden she noticed the back of the old ram just showing above the pile of lumber. At once she thought she knew where the little ones might be.

Quickly she ran down the path, was over the fence in a hurry and quickly she ran to the old ram, and seized his two horns in her two hands and rubbed his nose in the ground as hard as she could. He felt dreadfully hurt and offended to have his fun spoiled like that, and hurried off to join the other sheep.

Mother picked up little Ella and made sure that she was only frightened, and then they all went back to the house.

Martha and Ella never tried the path through the pasture again when they were sent to the garden unless mother went along.—*Exchange.*

MUST HAVE

Some things the services of the Church must have. She must have dignity in her worship, and reverence for the house of God. A preacher may gain the praise of men and lose the favor of God. It does not bring the kingdom of God, when we use the pulpit to entertain and preach a gospel that is not the gospel of the Son of God.—*Exchange.*

"Education devoid of religion is a menace. The greatest scourges of the world have been men of genius without goodness. It has been well said that an ignorant can break open a box car and steal its contents but it takes an educated thief to steal the railroad."

In New Zealand, where the government owns the railroads, stations are built with an eye to political patronage, something like postoffices in the United States.

South America has the largest unexplored area of any continent in the world.

Half of the cigarette consumption of the world is in China.

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CHURCH NEWS

OUR CHURCH AT LANGDALE, ALA.

The church at Langdale, Ala., was organized by Rev. H. M. Gray on the third Sunday in March, 1921, with eighteen members. Our work has been held back because we have no church building. The only church building in the town is furnished by the cotton mill, and in this building the Baptist and Methodist denominations each hold two services a month. Brother Gray has been preaching in this church twice a month, on Sunday afternoons. We expect to hold services one Sunday each month next year and thus give our church a better opportunity for service.

Langdale is a cotton mill village of about 2,100 population, and the Christian church has a great opportunity to become strong in membership if we will assist Brother Gray in his faithful efforts.

The revival at this place began the fifth Sunday in July and was well attended. At many of the night services the crowd could not be seated. As a result of the meeting there were eighteen additions to the different churches—nine to the Baptist, one to the Methodist, and eight to the Christian. The meeting continued twelve days with Rev. H. M. Gray doing the preaching, Samuel B. Dollar leading the singing, Miss Ina Gray, pianist. The church was much revived and the eyes of the people turned toward the meeting and much good was accomplished. The free will offering amounted to \$106.00

Brother Gray is doing a great work here. May God continue his blessing on him for he surely is a man of God.

JESSE DOLLAR.

FROM THE FAR SOUTH

My dear Brother Riddle:

I desire to give readers of THE SUN a few notes from my field. We have had fine meetings at all our churches this summer and at some of these large numbers have been added to the church.

My first meeting was at New Hope the fourth Sunday in July and the week following. I was sick at that

time and Rev. H. W. Elder conducted the meeting. There were eleven accessions to the church and much good resulted. At my last appointment I received seven additional members into the church, and the membership voted an invitation to Brother Elder to hold their revival each year so long as it is possible for him to do so.

My second meeting began at Beulah church Saturday before the fifth Sunday in July. Rev. A. B. Roberson, the Baptist pastor, assisted me in this meeting. We had a great union meeting—one of the best we have held in this community during the thirty years which I have been trying to serve this people.

My next meeting was at McGuire's Chapel. Rev. C. W. Carter preached three sermons during this revival and we had a good meeting. Three members have been received since the revival.

The week following the second Sunday in August the meeting at Antioch was held. Rev. J. H. Hughes did most of the preaching during the meeting and everybody enjoyed his sermons very much. Seven members were added to the church.

I assisted the Methodist pastor of Abanda in a revival the week after the third Sunday in August. We had a fine meeting. In all these meetings we have endeavored to give God the glory, and I desire to express my thanks to my ministerial brethren for their help during the revival season. If I had not had help my strength would have failed. God bless these brethren.

I feel that I should give up some of my work next year as I am not so strong as formerly. And, too, we have some noble young men who need to be employed. May the Lord direct.

G. D. HUNT.

FROM BRO. J. F. APPLE'S FIELD

Mt. Zion—Our meeting at this place began the second Sunday in July. Rev. Cornelius Rowland, Forth Worth, Texas, was with us and did the preaching. He is a real gospel preacher. His messages were plain, inspiring and uplifting. There were four professions, and one addition to the church since the close of the meeting.

Long's Chapel—On the third Sunday and week following in July, the evangelistic services were conducted at this place. Rev. T. J. Green, Ramseur, N. C., was with us and did the preaching. He did some fine preaching. His messages were enjoyed by those who heard him. The singing was fine, and large congregations attended. As a result of the meeting, there were ten professions and four additions to the church. The church was really and truly revived.

Apple's Chapel—Evangelistic services were conducted here fourth Sunday and week following in July. Again we were assisted by Bro. Rowland. The attendance at these services was larger if not the largest there had been in several years. Many expressed themselves as hearing the plainest and best preaching of their lives. Bro. Rowland is a man of experience and power in the pulpit. So far as we know there were about 28 or 30 professions; of this number 16 united with the church.

Hopedale—Here Bro. Rowland and Rev. R. H. Coble conducted the evangelistic services beginning the first Sunday in August and closing on Tuesday night after the second Sunday. The meeting was a great success. There were some more than thirty-five professions; nine united with the church. The work here is getting along fine. We are preaching to them the first Sunday afternoons.

The first Sunday in September Bro. Hurley Sumner and Bro. Walter Faucette were ordained deacons of the church.

J. F. APPLE.

Elon College, N. C.

SHADY GROVE

The revival meeting began at Shady Grove, Montgomery County, N. C., on August 21, 1921 and closed August 25. The services were conducted morning and afternoon with luncheon in the grove. The attendance was fairly good during the entire meeting.

Rev. J. W. Knight, Stokesdale, N. C. came on Monday and did the preaching. His messages were practical and inspiring. Brother Knight is an earnest worker in a revival. He is a Gospel preacher and lives the life to give his messages power. It is good

to work with him and to be in his company. His fellowship is congenial. His life has been an inspiration to me. May the Lord bless his efforts wherever he goes.

There were eleven professions and reclamations, two united with the church and the church greatly revived. It was the best revival I have seen in any of my charges this summer. All glory and praise to our Heavenly Father through Jesus Christ for what was done.

L. L. WYRICK.

GOOD HOPE

On Sunday, August 14, the revival meeting began at Good Hope, and closed the following Friday.

Rev. J. S. Carden of Durham was present and did the preaching. The interest was good and the church greatly strengthened. Twenty-five professed Christ during the meeting, and twenty-one were taken into the church. There were also three reconsecrations. All glory and honor to Him who listens and answers when His children pray.

H. W. MAY.

Elon College, N. C.

PALM STREET, GREENSBORO, N. C.

On Saturday afternoon, August 27, 1921, the Sunday school of Palm Street church enjoyed a trip to Lee's Chapel M. E. church. They served watermelons, lemonade and supper on the ground and everyone was thoroughly satisfied so far as eating was concerned. The church ground was beautiful and level so the children could play games. It is the custom of the Palm Street church to give an annual affair of this nature for the young people and children to enjoy.

The Sunday school at this place is growing rapidly. Everyone seems to be doing his or her part under the direction of Superintendent E. L. Hobbs. The church as a whole is also making progress. The writer accepted a call for full time service last December. During this year a Woman's Missionary Society has been organized and this Society is planning to render a program on the fourth Sunday evening in September.

A Christian Endeavor Society has also been organized with a large number of young people taking an interest.

We are hoping in a few weeks to lay some definite plans for the Society to do.

The church could not get a resident pastor for next year so the writer was called to serve. We are planning another revival between now and Conference. May the Heavenly Father continue his blessings upon the church at this place, and help us to lead the way of real truth and honesty in the Word of God.

G. C. CRUTCHFIELD.

A CALL FOR HELP

Dear Friends: Haven't you a member, class or organization in your congregation who would be glad to contribute \$10.00 to a very worthy cause in the vineyard of our Lord?

The members of the Christian church at Mebane, need and want a church building, but the membership is too small at present to undertake the work alone.

There is no other church located within half a mile of the site, although this part of the town is building up on all sides with substantial families who own their own homes and a large tract of valuable property has recently changed hands and is to be opened up shortly.

We now have a Sunday school room, which we have been using for four years, but we are very crowded. We have a live Sunday school of willing and energetic workers. The church membership though small is very liberal and loyal to all the causes of the church.

We feel that this is the time to make an earnest effort to get us a church building. We as a denomination have waited too long already and have seen the children of our people go into other churches, simply because our Church was not represented in the town.

We have placed the contract for the brick to build the church and if you see your way to give us a contribution it will mean much to the cause.

With a prayer that you may see your way clear to contribute to this cause and believing that you will, we are yours,

"In His Name"

(Send any contribution to Mrs. H. I. Jones, Treasurer, Mebane, N. C.)

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THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)
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Marriage and obituary notices will be printed if received within 60 days from the date of event. The limit of words is 150—all above this number at the rate of one half cent a word.

Original poetry and rhyme not accepted for publication.

THE BOOK SHELF

Edited by W. D. Lambeth, Office Assistant.

Volume I

September 14, 1921

Number 13

A HOME WITHOUT BOOKS

"We form judgments of men from little things about their houses, of which the owner perhaps never thinks. If on visiting the dwelling of a man of slender means we find that he contents himself with cheap carpets and very plain furniture in order that he may purchase books, he rises at once in our esteem. Books are the windows through which the soul looks out. A home without books is like a room without windows. No man has a right to bring up his children without surrounding them with books. It is a wrong to his family. He cheats them."—*Henry Ward Beecher.*

"Books are never asleep. If investigating you interrogate, they conceal nothing; if you mistake them they never grumble; if you are ignorant they cannot laugh at you."—*Lincoln.*

"Books will speak plain when counsellors flatter. Therefore it is good to be conversant in them, especially the books of such as themselves have been actors on the stage."—*Bacon.*

Reading is mental traveling through regions far ore various and attractive than any terrestrial journey. The tourist annihilates space while the reader destroys space and time. The world of thought and action is spread out before him and it is his privilege to take part with the greatest men of history of all countries. The art of reading is to read in such a way as to secure the greatest results in the shortest time. Reading habits must be formed to be able to do this and they are formed just as other habits, unconsciously. One who is just beginning to read or one who has already read much can form good reading habits and acquire the art of reading.

ANNOUNCEMENTS

The Pastor's Ideal Vest-Pocket record and ritual is a book small enough to be carried in the vest-pocket without attracting attention, and yet containing everything necessary in a record or ritual for ordinary pastoral use. We sell it for 75 cents.

The Red Letter Scholars' Bible is a Bible with all the sayings of Christ printed in red, and with red and gold inlaid panel side titles with beautifully colored pictures added. It has a scholars' ready reference hand-book in the back. Order No. 215—Price \$3.45.

The Testament "Precious Promise" is a Testament of all the promises printed in red. It is nicely bound either in leather or paste-board, is attractive and appealing to the eye. The red print makes it easy to read. Order No. 52LP.

Dr. Hurlbut's Complete Story of the Bible

This is Dr. Hurlbut's newest story of the Bible—has 856 pages—with 168 Bible stories covering the whole Bible—250 illustrations and 16 of them colored—17 maps. Bible is divided into seven books or parts. It also has a two year study course supplement for Sunday school or home work. It is without doubt Dr. Hurlbut's greatest book. Bound in Morocco—price \$5.00.

We have on hand a number of books which are written for little folks and called "Little Folks of the Bible."—story of the life of Jesus, life of Joseph, etc. Each book is arranged so as to be interesting and the little folks like to read them. They sell for 20 cents each—to get them off our shelves we will sell three for 30 cents.

The Steep Ascent

By Emily E. Entwistle

Beginning with the way of the Master up the steep ascent of Calvary, the author tells in a delightful way the story of those Christian heroes who down through all the centuries have followed their Master's footsteps. Martha Tarbell says: "It is exceedingly well and interestingly written. Adapted to the junior and lower intermediate grades for which so few books of this sort are written." Price 50c.

For a Sunday School Library

Prudence of the Parsonage, by Ethel Hueston.

Prudence Says So, by Ethel Hueston

Rosary, by Florence L. Barclay.

Polly of the Hospital Staff, by E. C. Dowd.

Poor Little Rich Girl, by Eleanor Gates.

The Doctor, by Ralph Connor.

Keeper of the Door, by Ethel M. Dell.

Lavender and Old Lace, by Myrtle Reed.

Master's Violin, by Myrtle Reed.

Georgiana's Service Stars, by Anna Johnson.

Following the Star, by Florence L. Barclay.

Emmy Lou, by George Martin.

Emmy Lou's Road to Grace, by Geo. Martin.

Just Patty, by Jean Webster.

Preparation For Teaching, by Chas. A. Oliver.

Organized For Service, by Mary Foster Bryner.

A NOVEL

The Master of Man

"Hall Caine gives to the full the desired measure of life—of its passions and its defeats, of its ideals and its triumphs, of its sweetness and its strength. In his new story he has taken a subject of undying-interest, one which has fascinated many great writers, Tolstoy, Stevenson, Hawthorne and others, but above all it is a romance of the heart."

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII BURLINGTON, N. C., SEPTEMBER 2', 1921 NUMBER 38

Preaching

THE EDITOR

PREACHING is no small thing and the word signifies more than most of us understand it to mean. Common is the acceptance that it means to instruct from the sacred desk. It means this—and more, far more. The Hebrew language renders it *kohleth*, “to bring or tell good tidings”; the Greek would render it *euaggellizo*, “to announce good tidings”. That continuous truth that the Church is always giving is preaching; and that truth is given by *ordained* and *un-ordained* preachers.

Preaching—the spreading of Christianity’s good tidings is the *privilege* of every true follower of the lowly Nazarene. Christians are proclaimers of the “good news”, and they may proclaim it in a hundred different ways. To limit preaching to the pulpit is to circumscribe its meaning. And to say this is not to *minimize* the pulpit, but magnify it. The pulpit is the Jerusalem of preaching. Every believer must be an ambassador to carry the “glad tidings” to the uttermost parts of the earth. Let us preach in His name.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS



IDEAS AND RESULTS

This is a day when no special conviction is expressed. One idea is as good as another, if the results are forthcoming. There are ideas that may bring results, but the worth of such ideas depends upon the endurance of the results. Short cut methods are popular. Such methods may bring *immediate* results, but they may not be *lasting*. That is, after all, the final test of an idea. There are *ideas* and *ideas*. Judge them by results that *last*.

A WORTHY AIM

Pastor Lankford of the Burlington flock writes this for his people as their *aim* and prints it on the front page of the church's weekly bulletin: "It is our aim to be not merely a religious organization, but a real spiritual force in the community; to minister, and not to be ministered unto; to prove ourselves friends to the friendless; to share the burdens and sorrows of others; to point the unsaved to the way of life; to represent not ourselves, but Christ, striving to have His likeness that we may manifest His spirit in all things that we undertake in His name and for His cause."

LABOR DAY MESSAGES

The papers for the past two weeks have carried no few Labor Day messages, editorials, and comments. These articles have been varied and far-reaching in their scope. Nearly all these contributions on the subject have either said or implied an estrangement between labor and capital, but so far as we have read none have told why there is such a difference between labor and capital. THE SUN does not profess to know the labor situation thoroughly, neither has it a panacea for the ills and ails of these two organizations. But, we offer this: Do away with legislating and official arbitration and both sides meet us each as brothers. The time has come when employee and employer must come in personal contact with each other. Wherever there is a labor trouble we believe that fault can be found on both sides, but faults that can be easily remedied—but not by legislation.

KEEP HISTORY STRAIGHT

The Christian Advocate (Nashville) in its September 16, issue says: "The *Christian Observer*, Presbyterian, published at Louisville, Ky., is one of our best exchanges. It is a very fine Church and family paper. The last issue contains this: 'The *Christian Observer* completes with this issue one hundred and eight years of continuous publication. This is a record not equaled

by any other weekly religious paper in the world.' We have been thinking since reading this announcement, thinking about the vast amount of good that a vast company of readers has got from this Church paper during those one hundred and eight years."

The *Herald of Gospel Liberty*, Dayton, Ohio, is rounding out its *one hundred and thirteenth* year. If memory serves us correctly, *The Christian Observer* and *The Herald of Gospel Liberty* fought out their then disputed ages some years ago, and that *The Observer* "surrendered" in favor of *The Herald*. At any rate *The Herald* carries "Volume 113" on its business page each week.

DAY OF PRAYER FOR CONFERENCE ON LIMITATION OF ARMAMENTS

The Sunday preceding the International Conference on the Limitation of Armaments, November 6, is proposed by the Federal Council of the Churches of Christ in America as a special day of prayer. This action of the Council is a reflection of the widespread interest of the Churches, suggestions having come to the Council from every quarter that such a step would be especially welcomed. The call for the observance of the day is as follows:

"The Administrative Committee of the Federal Council of the Churches of Christ in America suggest that Sunday, November 6, 1921, be observed by the Churches as widely as possible throughout the country as a special day of prayer, self-examination and supplication for the guidance and blessing of God on the International Conference on Limitation of Armaments."

NEW RULING OF WAR DEPARTMENT RECOGNIZES THE SABBATH

An official statement issued by the War Department on September 1 contains a fine acknowledgement of the significance of the Sabbath in the life of the nation. The document has to do with "Conduct of Troops Changing Station by Marching," and is known officially as Circular 229. Among the instructions "published for the guidance of all concerned" is the following:

"The sentiment of the nation concerning Sabbath observance should be respected and no marches, except in cases of necessity, be made on Sunday. Opportunity should be provided for religious services, conducted by the chaplain or through community cooperation and dignified publicity of such services should be made."

This action published by order of the Secretary of War and signed by General Pershing, as Chief of Staff, is another heartening illustration of the new place which the chaplains have given to religion in the army.

In connection with this order of the present day, it is interesting to recall an order issued by George Washington at Valley Forge, May 2, 1778, a copy of which the Chief of Chaplains, John T. Axton, has communicated to the Federal Council of the Churches:

"The Commander-in-Chief directs that divine service be performed every Sunday at eleven o'clock in each brigade which has chaplains. Those brigades which have none will attend the places of worship nearest to them. It is expected

that officers of all ranks will by their attendance set an example to their men. While we are duly performing the duty of good soldiers we certainly ought not to be inattentive to the highest duties of religion. To the distinguishing characteristics of a patriot it should be our highest glory to add the more distinguished characteristic of a Christian."

THE BULLETIN

Rev. H. J. Fleming is engaged in school work at Pilot Mountain, N. C.

President Harper was the speaker at the opening exercises of the Burlington schools last week. His address was timely.

Rev. J. W. Holt reports that he has received seventeen members into the Bethlehem (A) church during the past three months.

The Mission Board of the Convention met in its annual session in Suffolk, Va., September 15. We have promise of a gist of the Board's doings for next issue of THE SUN.

Rev. J. H. Lightbourne, who has been serving the Memorial Temple, Norfolk, for more than a year, has resigned and will become pastor of the Holland, Va., church October 1.

Dr. J. P. Barrett closes his work at Holland, Va., next Sunday. Dr. Barrett has not accepted work for another year. He is one of our able, experienced, and useful men and should be used.

Rev. W. L. Wells, now pastor of the Reidsville church has accepted a call to the First church, Portsmouth, Virginia, and will enter upon his duties there about September 1.

Revs. J. O. Atkinson, Elon College, N. C., and W. P. Minton, Dayton, Ohio, sailed on September 17 for Porto Rico, to secure first hand information concerning our mission work there and to study its needs.

We regret to learn that Bro. W. B. Mann, Raleigh, N. C., one of THE SUN's faithful and loyal subscribers is growing weaker. Bro. Mann has been sick for some time. He is one of our leading members of the Raleigh church.

Rev. H. Shelton Smith has returned to Yale for another year's study, and will also be Director of Religious Education in the United Congregational church on the Green. Bro. Smith's address is now Box 1183 Yale Station., New Haven, Conn.

THE SUN extends felicitations to Rev. H. Russel Clem and bride, who was Miss Bessie I. Holt. They were married in the Burlington Christian church on September 14 and went immediately to their new field of labor, the First Christian church of Greensboro. Happiness and service for Him be their part and portion!

Maroon and Gold, the student publication of Elon College, started on its third year of publication last week. The publication is well edited, neatly printed, and sells for \$2.00 for the college year of nine months, and should be in many homes. It reflects truly the Elon spirit.

In last week's issue of THE SUN we asked a question about the church and Sunday school, which question grew out of what we said about Editor Crowson's comment on the Sunday school. We have in hand an answer to the question written by Editor Crowson himself. Watch for this article next week, and in the meantime send us your answer.

Dr. D. A. Long writes: "Some readers of THE SUN think, from what Dr. Kendall wrote about my asking him some pointed questions at Antioch College, that he was guilty of some bad conduct. Nothing of the kind, Kendall, in the estimation of the faculty, was one of the brainiest and best behaved boys who attended Antioch College during my administration."

SUMMERBELL LECTURES

By Rev. Martyn Summerbell, D. D., L. L. D.

ELON COLLEGE AUDITORIUM

September 25-27, 1921

Sunday, September 25

10:45 A. M.—Looking Unto Jesus.

8:00 P. M.—The Service of Love.

Monday, September 26

Theme: The Prophet of Arabia.

8:45 A. M.—The Camel Driver Turned Prophet.

12:00 M.—Mohammed, The Missionary of the Sword.

Tuesday, September 27

8:45 A. M.—Islam's Appeal to the Believer.

12:00 M.—Why The Crescent Must Waive.

Advise us promptly when you change your address. We are anxious that our list be correct and each subscriber gets his paper.

"The Church in the Present Crisis" is President Harper's next book from the press of Fleming H. Revell Co., according to announcement.


With the approach of fall many will think of renewing their subscriptions to THE SUN. Such is always in order and we trust that subscribers will not overlook this important thing.



CONTRIBUTIONS



THE KINGDOM OF GOD

 HE innermost teaching of the Old Testament is summed up in this expression. The word *Kingdom* also means *ruling*. While it means the actual Kingdom, it signifies the sway of the King. The Greek word *Basileia* of the New Testament has these two meanings—All through the Psalms it is insisted that God's throne is in the heavens. Matthew's preference for the expression "Kingdom of heaven" was familiar to the Hebrews. When Christ spoke of the Kingdom, it is possible that his hearers thought of the prophecy of Daniel vii:13. In that vision the power is given to "one like the son of man."

In the New Testament the speedy advent of this Kingdom is the one theme. "Repent: for the Kingdom of heaven is at hand," said the Baptist. At every step of Christ's teaching the advent of this Kingdom, its various aspects, its precise meaning, the way in which it is to be attained, form the staple of his discourses, so much so that His discourse is called "the gospel of the Kingdom". And the various shades of meaning which the expression bears have to be studied. In the mouth of Christ the "Kingdom" means not so much a goal to be attained or a place—though these meanings are by no means excluded—(Matt. v:3-xi.2) it is rather a tone of mind (Luke xvi.20,21) it stands for an influence which must permeate men's minds, if they would be one with Him and attain to His ideals" (Luke ix:55).

Heart

The word awakens, first of all, the idea of a material heart, of a vital organ that throbs within our bodies.

Now this heart of flesh is correctly accepted as the emblem of the emotional and moral life.

A symbol is a real sign, whereas a metaphor is only a verbal sign; a symbol is a thing that signifies another thing, but a metaphor is a word used to indicate something different from its proper meaning. We are constantly passing from the part to the whole and we use the word "heart" to designate a *person*.

We may spend a long life in trying to find out the various shades of meaning set forth in the parables of the Kingdom, with their endless variety. I incline to the view that at one time the "Kingdom" means the sway of grace in man's heart, *e. g.* in the parable of the seed growing secretly (Mark iv.26; Matt. xxi.43); and thus, too, it is opposed to and explained by the opposite Kingdom of the devil (Matt. iv.8; xii.25-26). At another time it is the goal at which we have to aim, *e. g.* Matt. iii:3. Again it is a place when God is pictured as reigning (Mark xiv. 25) In the second petition of the "our Father"—"Thy Kingdom come"—we are taught to pray as well for grace as for glory. As men grew to understand the Divinity of Christ, they grew to see that

the Kingdom of God was also that of Christ—it was a thief who said: "Lord, remember me when thou shalt come into thy Kingdom."

So I say, in reply to the questions of Doctor Kendall, that while I may be in error, I am inclined to believe: 1. The Kingdom of God means the ruling of God in our hearts; 2. It means those principles which separate us off from the Kingdom of the world and the devil; 3. It means the benign sway of grace.

Now, if it is a fact that "The Kingdom of God" has a geographical position, or location, I will ask Dr. Kendall one question: Will you please bound the Kingdom, and give the boundaries to THE CHRISTIAN SUN?

DANIEL ALBRIGHT LONG.

1609 Hillsboro St.
Raleigh, N. C., Sep. 9, 1921.

A Letter

Dr. Daniel Albright Long,
1609 Hillsboro St.,
Raleigh, N. C.

My dear Dr. Long:

Your letter of the 7th addressed to the President has been handed to me for reply. It is perfectly correct to use the expression you quote regarding the Kingdom of Heaven. I do not regard it as either "a geographical or political realm". I sometimes speak of it myself in this way. The Kingdom of Heaven is that section of human life which owns the sway and rule of the Divine Spirit.


Hoping this may answer your question, I am

Very sincerely yours,

CHAS. R. BROWN, *Dean*

The Divinity School,
Yale University,
New Haven, Conn.
September 9, 1921.

SUFFOLK LETTER

 S the world growing better or worse? That question is often asked and, as a rule, each person answers it to suit his own mind. To say that it is growing better is optimistic; to say that it is growing worse is pessimistic. Optimism is the tendency of the universe toward the best; pessimism is the tendency of all things toward the worst. I *think* the tendency is for the better, if not for the best. To attempt an answer for the whole world requires an extended view of present conditions in all races and nations; but a few historic facts, it seems to me, lead to the conclusion that the world is growing better. Of course no *present* state of facts justify wise conclusions on any subject. The past and the present both enter into wise judgment on any great

matter. Present conditions, for example, indicate the absence of prosperity in this country; but to read into the present a decade or two decades in business justifies the conclusion that this is a prosperous nation. The present is only an incident in the nation's progress and prosperity. The same is true of any one crop. The apple crop in the Valley of Virginia is a total failure this good year of 1921; but this is the only year of failure of that great crop in that great valley. It may be necessary for the orchards to rest a season to prolong their life and their useful service.

Now, we must judge of moral and spiritual conditions by past history as well as present facts. Think of the Colosseum in Rome, the greatest building in ancient or modern times used as a place of entertainment for the free people of the imperial city in the slaughter of Christians by wild beasts. That building would seat eighty-six thousand people and they amused themselves by killing Christians at one time for one hundred days in succession. More than half of the population at that time were slaves. That was in the Christian era for that theatre was built in the first century of the Christian era. Then think of the Spanish inquisition. Its tortures, its deaths, of Christians who tried to think for themselves. That kind of persecution remains only where Turks hold sway. In that respect the world grows better. Slavery has gone. It would be a crime in this country today. It was not even irreligious when I was a baby. The lottery passed away by Congressional action years ago. The saloon is no more. The legalized liquor traffic went away by the will of the nation and it will never return. Dueling is no more. Of course these are negative facts in the argument to show that the world is growing better; but there are positive facts to prove the same things. Education has improved in its wider privileges. Emancipated slaves have better educational advantages today than original freemen had fifty years ago. Institutions for the unfortunate—orphans, insane, imbeciles, paupers, the aged and infirm, to say nothing of hospitals, reformatories, colonies for incurable diseases, and charities administered through lodges, special organizations, churches, and private ways to lift the burdens from the back of helpless humanity. The multiplication of churches, the vast increase in Sunday school, in religious literature, in sanitary conditions, and a sober, sane, and fraternal atmosphere in which life is cleaner, wiser, better.

It is true that other evils have crept into the public mind with new discoveries and inventions and the increase of knowledge and wealth. The devil does not retire from the earth when gross evils are removed. He comes in with more subtle arts. The automobile, the moving pictures, the modern dance, the Sabbath for recreation and pleasure instead of a holy day; dress and music, bathing and camping, finer games, and easier morals; but these will run their course, so far as they are abused, and the world will move upward to higher and finer living. Christianity will sometime win the world for Christ.

W. W. STALEY.

MONEY AND VITAL PIETY

"Christian character, or vital piety, is the only proper test of fellowship or of Church membership", so deplored the prophets of a century and more ago who founded our Church. There would be a mighty stir in our Israel were we to apply this test to some of our members today, for how can a man exhibit vital piety, how can he be said to be possessed of Christian character, when he is not a tither?

The Department of Tithing ought to be absolutely unnecessary in a Church that accepts the Bible as its only creed. Either we do not believe the Bible, or we consider belief all that is needful in the Christian life. The devils believe and tremble, and are devils still. Something more than belief is necessary. Practice too is in order. For us Christians, I submit, there is no escape from tithing.

But who wants to escape? Not those of us who have tested it and found it good. Those who would escape have never tried it. They are to be pitied. What they lack is the faith they are so strong in advocating a real faith, a faith that will enable them to believe that nine-tenths is worth more to a Christian than ten-tenths and the will to act upon that belief. Only tithers know the verity of this problem in celestial mathematics. All others are Nicodemuses and want to know how these things can be.

Poor, stingy robbers of God—that is what we Christians are who withhold from Him the tenth to which He lays claim, and what is worse for our own souls, spiritual self-destructionists. The Christian who robs God commits spiritual suicide, that's the sum and substance of it, and there is no need to minimize the fact. You can stand in the pulpit and pick out the tithers. They look so happy, hilarious, and prosperous. For them evidently the windows have opened and upon them blessings have been poured such as they had not conceived.

And you can also pick out the skin-flints. Their far-away gaze betrays them and their agony of soul when the collection (properly so for them, since to call it an offering would be a parody on truth) is being taken, and taken too, is the appropriate word for their feelings. How tragic! The Bible has more to say about money and giving than about any other one theme. Yet these close-fisted brethren hold a penny so close to their eyes that it obstructs the sun-light of God's love. That's why they are so dismal that an offertory has to be rendered to cheer their drooping spirits when the ushers pass the plates.

But these brethren are long on singing, Bible-reading, and prayer. It is good to sing, and to read the Bible, and to pray, but we dare not neglect also to pay. God can get along without our gifts, but we cannot get along without making them. It is the joy of tithing that makes it such a precious privilege to the trusting servant of the Most High. I know from fifteen years' experience what satisfaction of heart it brings.

What's the matter with your piety? Stinginess keeps it from being vital. That's it.

W. A. HARPER.

"UNCLE" WELLONS AND HIS VACATION

I have had many inquiries as to where I spent my vacation this summer. I spent it at Elon College most of the time. I was sick a week or two. I took my meals at the West End Boarding House, walking for them when able to do so. When unable to go for them my meals were brought to me. We had good board. I remained in my room in the West Dormitory. Some other person slept in the building most of the time. It was very lonesome, as there were fewer persons in the village than usual, and I am accustomed to so much company.

I was called to Durham once to see Deacon Wm. H. Dickerson, who met with the misfortune to get a fall which broke his back and caused his death.

After some had returned, on Saturday, August 20, I left for Fuquay Springs. Brother K. B. Johnson had me met at Raleigh. I made my headquarters with Brother Johnson and his family and they took me around to see many dear friends. I attended service at Wake Chapel where we commenced the building of a house in 1857, and dedicated it the third Sunday in April, 1858. As we were building at a new place we ought to have built it near the Fuquay Springs, a mile and a half away, where they now have a nice church building with a large membership. Their pastor is Rev. J. Lee Johnson.

I was to see Brother Archer Johnson who is confined to his bed with rheumatism. He cannot use his hands and has to be fed like a child. I had visited him often before but prayed with more faith for him to be able to feed himself and relieve his family of that trouble.

I also visited Brother Alvin Austin and wife, charter members of Wake Chapel church, whom I had not seen for years. How glad I was to see them again, though age has begun to work on them right much since I saw them last.

What a pleasant week I spent with dear friends, brethren and sisters. Brother Johnson proposed to make a bargain with me—that I am to spend a week with him as long as I am able to do so.

Brother Johnson took me to Raleigh on August 28, where I left for Franklinton to my old home. More to follow.

J. W. WELLONS.

BROTHER HOLT ANSWERS

Dear Brother Riddle:

Answering your questions as they appear in THE SUN of September 14, I submit the following:

Question number one: Like priest like people.

Question number two: That is it. Instead of leading they are being led or driven.

Question number three: Too much of the best things ever done by anyone becomes hurtful.

Question number four: I think not. God chastises and reproves for correction. a

Question number five: No one except pastors who preach positively and in practice live negatively. There is where the hurt comes. The church is today being sadly wounded in the house of its friends. I think the editor has pretty well answered his own questions.

J. W. HOLT.

OUR VIRGINIA LETTER



SEE that Bro. J. W. Holt and this writer are called to take their places in school again to be catechised. Well, all right. No doubt Bro. Holt can take care of the answers to the questions propounded to him. I will try to do the same for mine.

THE SUN'S Editor wishes me to answer three questions. All right. Here I go:

1. *Define a call to the ministry?*

Webster says a call is a summons to a particular duty by divine authority. We therefore take it that a call to the ministry to preach the gospel of the Son of God is a call in that sense. Paul says that God made him an able minister of the New Testament. After He had made him such, He so impressed Paul that he could not avoid the conclusion that he was called to preach. As I understand it, a call to preach the Gospel is an impression given of God upon the mind and heart of the person so impressed that he comes to feel that he must preach. When Paul came to feel that way he said: "Woe is me if I preach not the gospel". If you will turn to I Cor. 9:16, you may read his own words, expressing his own sense of the call. I have no sympathy with this "namby pamby" sentiment that a man gets his call to preach the gospel through the appreciation of the needs of the people. No, I think he rather gets his call when God so deeply impresses him with that thought, that like Paul, he feels to fail to do what God has impressed him as his duty would bring woe upon him.

2. Yes, likely, but something else goes before the giving of such support. The layman who has been truly called of God to his service will gladly avail himself or herself of the opportunity to support the ministry. I think the personal burden of the life given to God comes before the call to support the ministry. The layman who hears the call will gladly answer that call. The trouble is that so many do not get far enough in the divine life to hear the call of God to the layman to do this part of the Lord's work. Let the preacher hear distinctly the divine call to preach the gospel and then let the laity hear the call to support the ministry, and I think he will feel much like Paul did when he said: "Woe is me if I preach not the gospel". They are both divine calls to a sacred duty, and when truly heard, the one will be as anxious, as the other to discharge that duty. A part of the trouble comes in supporting the ministry is the fact that the layman in many, alas, in so many instances has not gone far enough to hear the sacred call to support the ministry.

3. I think the man is called to preach regardless of what the laity will do, or not do. God calls the man and then puts upon the laity the responsibility of supporting the minister. If they fail to support the minister, then theirs is the responsibility for such failure, but the minister, if he does his part faithfully and truly, so far as he can, will get his reward, and the laity which refused to do his or her part in supporting the minister will have to face the facts in the situation. God calls men to preach, and then He calls men to support the ministry whom He has sent. The responsibility of failure will rest

with the minister or the laity who comes short in the work to which they have been called. Both minister and layman have their responsibility, and each must answer for themselves.

* * *

In recent years much has been said on the question: *Is the world getting better or worse?* Some writers maintain an attitude on the question which seems to say: We must never admit that it is growing worse, as that would seem to shame us for our failure. They seem to think it is quite a crime to make such a plea. When the war came these same writers got badly mixed. They declared that the Church was far from its duty in allowing the world to go to war. Still they insisted that the world was getting better, even if the Church was far from its place in the world. When the war stopped, they looked for a period of marvelous progress, and they are apparently still looking, and yet the facts do not seem to justify the claim which has been made again and again. It was only recently, during the Methodist Ecumenical Conference in London, that the Rev. Ezra Squier Tipple, said in a sermon preached before that great body, some awful things. His subject was "Christ the World's Greatest Need". He said in part: "There is a growing vulgarity and recklessness in dress and behavior, and an increasing disregard for the sanctity of the home. The world is groaning under industrial coercion, oppression, antagonism, race riots, ignorance and illiteracy. The world wants to be rid of poverty, ignorance, lust, greed, violence, ill will, social injustice and the warping burden of hatred and war.

"What help is there for this broken world? Naturally, we look to the Church, but we find it full of imposing ceremonies, thundering moralities, rigid decencies, the clatter of rules, platitudes, venerable traditions, infinite cogwheels of organization—everything except the spirit of the Galilean peasant, who came to plant in the garden of the world the seed of the love of the Almighty."

J. PRESSLEY BARRETT.

Holland, Va.

The Lawyer's Question—Master, what shall I do to inherit eternal life?

Jesus' Answer—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself. This do and thou shalt live.—Luke 10:25,27,28.

A Benediction—Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you.—II Cor. 13:11.

Salvation—If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved.—Romans 10:9.

ELON LETTER

WHEN the Board of Trustees at their May meeting eliminated the preparatory department, which last year had seventy-three students, there was rejoicing and there was fear as to consequences. The trustees had seen their duty and with confident faith did it. Their judgment has been vindicated in the spirit of the student body and supported by the Church at large. There is a loss in students enrolled at this time a year ago of twenty-eight. Now the enrollment is 301 and on September 18, 1920 it was 329. This represents a very commendable gain in the College itself.

We are encouraged too, over the manner in which our churches have responded to the "Church's System of Education", as was announced last February by the Convention's Board of Education. A democracy reacts slowly toward new ideas and it will be some years before all our churches will support the plan, but a commendable and assuring beginning has been made. The following churches have reached their quota of one freshman present for each one hundred of enrollment in the Sunday school: Elon College, Union (N. C.), Apple's Chapel, Dendron, Ponce (Porto Rico), First Church of Greensboro, Monticello, Haw River, Canal Zone (Federal Council Church), Morrisville, Fuller's Chapel, Damascus (E. Va. Conference), Pleasant Ridge (G.), Rock Springs (Ala.), Ingram (Va.), Belle Grove (Md.), Pleasant Grove (Va.), Belew Creek, Bethlehem (Alamance), Pleasant Ridge (R.), Richmond, Graham, Berea (Alamance), Japan Church (Utsunomiya), Long's Chapel, Bethlehem (Valley Va. Central), Salem Chapel, Mt. Olivet (G.), Youngsville, Catawba Springs, Oak Level, Antioch (Ala.), Plymouth, Pleasant Union (H.), Pleasant Grove (N. C.), Pleasant Hill (A.)—a total of 36 churches. Each of these churches will within 30 days receive a book for the Sunday school library and next year we hope there will three times this many on the banner list.

Other churches represented in the student body but not reaching their quota are as follows: New Providence, Beulah (Ala.), Shallow Ford, Third Church of Norfolk, Burlington, Union (Va.), Hebron (Va.), Dry Run (Valley Va. Central), Rosemont, Bethel (Valley Va. Central), New Hope (Ala.), Lumber City (Ga.), Waverly, Sanford, South Norfolk, Holy Neck, Mt. Auburn, Holland, Memorial Temple, Martha's Chapel, Oakland, Lakemont (N. Y.), Suffolk, Union Grove, Spring Hill (Va.), Liberty (Va.), Franklin, Berea (Norfolk), Asheboro—a total of 29. We hope every one of these next year will reach their quota and secure their book for the library.

This gives us 65 churches out of 241, or barely 25 per cent. Let us labor hard this year, beloved, to raise the per cent to 100 represented in our College next year.

The Church too, will rejoice to know that we have twenty-four ministerial students in the college this year and that sixteen of them are of our Church. Eight of the sixteen are first year students. Already our life work recruit effort is bearing fruit.

W. A. HARPER.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

A CAR OF COAL

For a number of years Holland & Beamon Co. Suffolk, Va., has been donating to the Christian Orphanage each fall a car of coal to keep the little children warm and comfortable.

We received a letter from Mr. W. S. Beamon last week stating that his company would make its usual contribution this fall and had written the mine to ship us a car at once. It always makes our heart glad when we get a letter telling us that such a blessing is in store for us. We know now that if nothing happens that all the children in the Orphanage will be warm and comfortable this winter.

We had such an awful experience a few years ago when we had that bitter cold winter, and the World War was raging. It was almost impossible to get coal and we did not get our car till late, and the blizzard weather struck us with no coal on hand and no way to heat our building, except the furnace. That sad experience has lived in our mind ever since and it is always a relief when the car of coal reaches our station.

We are very grateful to our friends who have been so good to us in giving us this splendid contribution and we pray that God's richest blessings will rest upon them and prosper them abundantly in the future.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR SEPTEMBER 21, 1921

Amount Brought Forward \$15,302.26

Children's Offerings

Ossie & Dennis Harris (for past five months), \$1.00; Virginia Johnson (August and September), .25. Total \$1.25.

Sunday School Monthly Offerings

(N. C. Conference)

Mebane (for June, July and August), \$3.00; Pleasant Hill, (A.), 5.35; Catawba Springs, 10.30; Durham, 16.85; Amelia, 1.90; Beulah ch. and S. S., 12.00; Wentworth, 7.07; High Point, 3.15; Reidsville, 1.00; Piney Plains, 6.00; Burlington, 58.19; Graham, 1.50; Sanford, 7.81; Shallow Ford, 2.15; Union, 2.66; New Lebanon S. S., 1.00; New Lebanon Baraca Class, 1.00; Danville, Va., 4.56; Ingram, Va., 3.00.

(Eastern Virginia Conference)

Rosemont, \$21.58; First church Portsmouth, 3.00; Berea (Nans.), 10.00; Oakland, 8.04.

(Virginia Valley Conference)

Timber Ridge, \$1.76; Linville, 1.00. Total, \$193.87.

Special Offerings

A. M. Allred (on support of children), \$10.00; G. L. Gwynn, (on support of little girl), 10.00; J. H. Thomas, (on support of children), 25.00. Total \$45.00.

Home Fund

Rosa Best, \$10.00; Lula E. Brown, 3.00; T. W. Gray, Fairfax, Ala., 3.75. Total \$16.75.

Total for the week, \$256.87. Grand total, \$15,559.13.

CHILDREN'S LETTERS

Dear Uncle Charley: As we have not written you in five months, guess we will try and brighten the corner again. All of the crops are looking bad. We have had

such dry weather. We are having some awful warm weather now. Here is \$1.00—our dues for the five months. Please excuse us for this time as we will try to do better. With love to you and all the cousins. Lovingly.—*Ossie and Dennis Harris, Hickory, Va.*

You are not alone in the dry weather. Our crops are almost a failure. We have had only a few showers since April. I hardly see how anything has matured with so little rain.—*“Uncle Charley.”*

Dear Uncle Charley: I am sending my dues for August and September. I am late. I was in the hospital in August and grandmother was in New York, but I am home now and grandmother is too. I was operated on for the third time. I hope it is the last time. I started to school this morning. I hope I will learn fast so I can write you myself and not bother grandmother. Love to you and all the children.—*Virginia Johnson, Portsmouth, Va.*

I sympathize with you in your trouble. I truly hope you are well and will enjoy good health from now on. I want you to study hard and soon learn to write your own letters.—*“Uncle Charley.”*

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
Burlington, N. C.

Sunday School Lesson—September 25

The Key-Note of Paul's Life—Review. I Cor. 2:1-5; Gal. 2:20; Phil. 3:13-16.

Golden Text: “So then, as we have opportunity let us work that which is good toward all men, and especially toward them that are of the household of the faith—Gal. 6:10.

Christian Endeavor Topic—September 25

Missionary Results in South America—Ps. 2:1-8.
(Foreign Missionary Meeting.)

THE SUNDAY SCHOOL—ITS WHY

To each Sunday school in the North Carolina Conference, there is being mailed this week a copy of the annual address, delivered at the Reidsville Convention, by Mr. C. H. Stephenson, President of the North Carolina Sunday School and Christian Endeavor Convention. The subject of this address is “The Sunday School—Its Why”. President Stephenson presents a stirring appeal in behalf of the Sunday school and its work and shows clearly why we need to serve the Sunday school, and then goes further and discusses the question “What shall we do in the Sunday school?” and presents several practical plans, the adoption of which would help any Sunday school. He stresses the value of the permanent training class “for the manufacture of young teachers”, and also counsels all Christians who see the need of the Sunday school and the value of

its work, to offer their services in the great work of planning and carrying out forward steps. It is to be hoped that each Sunday school Superintendent will read this address carefully and prayerfully, and then in the best way that he can get the message to his Sunday schools officers and teachers. If an additional copy of the address is desired, there is a limited quantity on hand, and may be secured by addressing the office of the Field Secretary, Box 333, Burlington, N. C. Or if Sunday school workers in other Conferences desire a copy of this address, it will be sent gladly upon request received at this office.

"AND LET US NOT BE WEARY IN WELL DOING"

Under the heading "If She Did It, You can!" *The Sunday School Executive* quotes the following incident:

"I watched a superintendent hold a small school together under the most difficult circumstances. It was in a small town, where everything was more or less dead. Added to that, there was a split in the community. Some were of another denomination, though they had no church building, and with the malice of such small jealousies were doing their best to break up the church and school organization. Then there was only occasional preaching services. The superintendent, a woman, lived several miles in the country and drove in, with team and spring wagon, each Sunday. She herself taught the adult class, and she was the only teacher that could be depended on. Sometimes others were there, sometimes not. She always found some sort of supply when they were not. Sometimes there was a young girl to play the organ. When there was not the superintendent did her best at it. Sometimes there was a choir of young people to lead the singing. When there was not, the superintendent led. Sometimes the people she had asked to review the lesson were present and did it. When they failed her, the superintendent did her best at it.

"Through all this there was never one word of discouragement or complaint. There was not a hint of criticism of anybody for their failure to do their part. Everything was all right. They would go right on doing the best they could, and things would begin to pick up after a while.

"If this woman met all these difficulties with courageous cheer, can't you?—(*Lellie Munsell*).

"If she did it, you can!"

The annual meeting of the Board of Religious Education of the Southern Christian Convention, Dr. W. T. Walters, Chairman, is meeting this week—Tuesday—at the Raleigh Hotel, Raleigh, N. C. Plans for the year's work and forward steps are being discussed, a full report of which will come later.

* * *

The final Sunday school institute held in the Valley Conference was held in the Newport church, Page County, Tuesday and Wednesday afternoons, August 30th and 31st. Twenty Sunday school workers from near-by churches were present both days. Many Sunday school problems were discussed in the round table, and the interest in better methods and work was splendid. Rev.

R. P. Crumpler was present both days and helped greatly in the discussion and throughout the meetings. The Field Secretary spoke briefly at the prayer meeting of the Leaksville church Wednesday night, and a liberal offering was received for the work of religious education of the Southern Christian Convention.

* * *

Many of our Sunday school workers have discouraging conditions to face and difficult problems to solve. But the glorious story of the development of our Sunday school, if told in detail, would reveal many heroic characters, men and women who have sacrificed self, who have persevered, as this devoted woman, in the path of duty and opportunity in spite of many handicaps which would discourage a weaker soul. Many of our most successful Sunday schools and Christian Endeavor Societies have been enabled to thus carry on their work by the inspiration and unceasing efforts of a single enthusiastic individual, who was willing to assume responsibility and thus make possible a really worth while work. We find many such consecrated Christians in our churches here in the South, and honor them. May this little incident of an unknown woman, and the lives of many whom we have known, lead us to greater effort and stir us with a deeper zeal in the Master's service. Are there steps of progress which you would like to see your Sunday school take? Is there new work which you see lying before your Christian Endeavor Society? If so, is it not possible that God is calling you to lead in these lines?

"He that is faithful in that which is least is faithful also in much."

**SUNDAY SCHOOL CONTRIBUTIONS TO MISSIONS—
AUGUST 1921**

Wadley, Ala., \$1.80; Timber Ridge, Va., \$1.17; Wentworth, N. C., \$1.49; Union (Surry) Va., \$1.38; Noon Day, Ala., \$1.71; LaGrange, Ga., \$0.60; Ivor, Va., \$4.07; Reidsville, N. C., \$4.52; Berea (Norfolk), \$3.00; Winchester, Va., \$50.49; Rose Hill, Columbus, Ga., \$1.30; Graham, N. C., \$2.12; Leaksville, Va., \$1.78; Isle of Wight, Va., \$2.50; Richland, Ga., \$1.00; Liberty (Vance) \$6.08; Henderson, N. C., \$6.04; South Norfolk, Va., \$9.65; High Point, \$2.70; Pleasant Grove, Ala., \$0.56; Durham, N. C., \$10.06; Berea (Nansemond), \$5.00; Wakefield, Va., \$2.25; Dry Run, Va., \$1.41; Linville, Va., \$2.00. Total \$124.68.

I am profoundly grateful for the constantly increasing number of Sunday schools that regard missions worth while, worth contributing to, and worth studying. I long for the day when every Sunday school in the Southern Convention will adopt the plan that our Convention has now endorsed and urged all our schools to adopt, namely, give one Sunday's offering each month to the Christian Orphanage and one Sunday's offering each month to the spread of the gospel through our missionary efforts. This is in keeping with the teaching of the Word and no Sunday school should fear to adopt such a schedule.

J. O. ATKINSON.

THE OBSERVATORY

W. D. LAMBETH

THE CHESTER DISASTER

Twenty-four persons were drowned and five seriously injured at Chester, Pa., September 10, 1921. This appalling disaster came as a result of a crowd rushing out on a footbridge that spans the Chester river at Third Street, in the heart of the business district. The crowd had been attracted to the place by the cries of a drowning boy.

Little Charles Apostolus had been accidentally knocked into the river while watching the antics of a bear on the bank at the back of a theatre. An alarm was given and police were at work immediately to save the boy. In the meantime the crowd was gathering on the bridge to learn who it was in the water. The *New York Times* describes the disaster:

"Frantic mothers, each thinking it was her boy who had met with death, rushed down to the riverside and out upon the bridge. They were joined by others. The bridge is of wooden construction and is thirty years old.

"Out upon it the crowd surged. Suddenly there was a crack as of a large rifle shot. Then there was a pattering, ripping sound, as of machine guns and drums sounding together in one great volume.

"In an instant those who had gathered on the bridge were a mass of tangled humanity, fighting for life in the murky waters of the river. Expert swimmers were unable to make a single stroke for themselves or for others. Those who went over first were without even the slightest hope of rescue. They were crushed to the very bottom of the river, and there imbedded in the mud."

A small wrought iron gusset plate, part of the support for the footbridge along aside of the wooden structure had been half eaten with rust, gave way under the weight of the crowd. Only twenty-three were saved out of the great mass who went in with the wreckage.

ANGLO-SAXON SUPREMACY

Dr. Nicholas Murray Butler, President of Columbia University, has returned to England on his way back to New York. He has made a continental trip of Europe, meeting and talking with the most influential leaders in European politics. He was received with signal honors in the different European nations. He has been the guest of Premier Lloyd George in London and as published in the *New York Times*, it is Dr. Butler's firm belief that the future of the world largely depends upon a complete understanding of the Anglo-Saxon race.

The *New York Times* states: "The United States and Great Britain are in position to lead the world along the road to reconstruction and pacific development, and in Dr. Butler's view Continental nations, far from being jealous or fearful of Anglo-Saxon supremacy are prepared to welcome it as a guarantee of the world's peace."

The same paper states that it would be difficult to exaggerate as to the interest which both the Governments and public opinion of Europe take in the coming Washington conference on the limitation of armaments. Both the eyes and heart of the world are fixed on that conference. The coming conference has much to do with the future conditions of economic, social and political affairs.

The world looks to the Anglo-Saxon element to lead in this conference. Its supremacy has been recognized since time immemorial. Do we stop to think why this is so? In most cases it is taken for granted because it is so customary. The Anglo-Saxon race leads the world because it is the most unselfish race. It leads the world in progress and in Christianity. It seeks to improve the conditions of humanity. Such a race will lead all the rest, unconsciously.

THE CHICAGO MURDER

This crime is so horrible in detail that it is hard for a normal being to believe it was committed by one of his fellowmen. It is so cold-blooded, so devoid of human feeling, that one cannot really believe the thing to be real.

Harvey W. Church, a twenty-year-old youth, killed two men in Chicago, Friday, September 9, to gain possession of a \$5,000 automobile. He pretended to want to buy the machine and asked one of the men to go into the house with him to receive the money for the purchase. After getting into the house he drew a pistol on the man and put handcuffs on him, then he took him to the basement where he beat him to death with a baseball bat and then went back to get the other man and repeated the same thing.

When talking of the crime he said that "It was a beautiful car and that it did not seem so terrible". Of course the boy was insane. No sane person could so completely lose sight of the laws of justice and of God as to think that such a terrible deed can go unpunished. Even if such a thing could go unpunished no sane person could commit such a crime against his fellowman. Such deeds come before the bar of justice within a very short time. This boy was apprehended and had made a complete confession within two days after the deed.

ROSCOE C. ARBUCKLE

Roseoe C. Arbuckle, better known in the movie world as "Fatty Arbuckle", is still in jail with a charge of murder or manslaughter pending against him.

Miss Virginia Rappe, a motion picture actress died in his rooms after a party which is classed by newspapers as a "booze party", was given by Arbuckle. The coroner's inquest showed that Miss Rappe died as a result of some force being applied and Arbuckle is accused by friends of applying the force.

The motion picture houses all over the nation have cut out all pictures in which Arbuckle was featured and they declare that no more of his pictures will be shown until he has shown himself to be innocent of the charge.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

EDUCATIONAL

LOCATION OF NEW SCHOOL

Fortunately, for the town of Wadley, Alabama, it has been selected as the place for the location of the Junior College which is to be built by the Southern Christian Convention. Upon receiving this glad news from the chairman of the committee on location, Rev. G. O. Lankford, D. D., the enthusiasm of the people ran very high. The citizens of the town desire to give a barbecue, and this is proposed for October 13. This being the last day of Conference the members of the Christian church have voted to invite the Alabama Christian Conference, in session at Corinth, to hold the last day's session with them. If this request is granted, or if it is not, the delegates to Conference should arrange to stay through the entire session.

The establishing of this school is a very important step on the part of the Convention, and will be a source of great advantage to our work in this section. Not ours only, but all who may chance to come in touch with the institution. Every location offered for the school was a good one, and the requests were made in good faith. Then it is hoped that as Wadley was the most fortunate, there will never be a cause for regret.

E. M. CARTER.

Wadley, Ala.

The Harvest—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.—Galatians 6:7.

THE HOUR OF WORSHIP

PAYING OUR VOWS UNTO THE MOST HIGH

Paying our vows unto the Most High is making a deposit in Heaven's bank. When you first resolved to separate yourself from the world and follow the Savior, you made your first deposit. But perhaps there were things in your life at that time which you did not think out of place and did not give up. As you followed on step by step, day by day, you saw in your life inconsistencies which you had not seen before. As you saw them and resolved to give them up, by God's help, and live the life which is Christ, it was credited to your deposit in the bank of Heaven. When you did some kindly deed for your Lord's sake, you were given credit for another deposit. When you found courage to stand for His truth, another deposit was credited to you.

Everything you are giving up for Jesus' sake and the gospel's, everything you are doing for Him, every sorrow you are winning for Him, every act of faith, trust and obedience to the Most High, is adding to your deposits in Heaven's bank. If we pay unto the Most High not only our money, but all our ability, all our heart and strength and mind, putting Christ first in everything, every day, then what! "Call upon one in the day of trouble: I will deliver thee." Not a trial or trouble or need which cannot, will not be met if we are paying into the hands of the Most High.

If your bank were balanced today how would you stand with the great bank of Heaven? Is your life so completely yielded to the Most High, is your will so lost in His will, is your faith in Him so great, are you living in His fear, trusting Him so completely, obeying His commands so fully that you *know* His storehouse will be opened unto you when you call upon Him in your time of need. Can you call in the day of trouble *knowing* He will deliver you? Do you have His commands in your heart, teaching them to others, talking of them as you are journeying to the other side? Are you thinking of them the last thing at night and the first thing in the morning? If you are doing this you can call upon the Most High with the assurance you will receive everything necessary to meet your needs. Heaven's bank is different from the bank you transact business with here. It pays back more and better than you bring to it. If you give your all into His hands, all the unlimited resources of the Most High are at your command. You can draw upon them in every time of need. It cannot fail. Prove Him now, will you not, by paying your all into His hands, and see if the Most High does not pour out blessings upon you until you are overwhelmed by them.

MINNIE LOHR.

Mt. Vernon, Ohio.

THE SINS OF SUCCESS

A SERMON TO BUSINESS MEN

BY THE REV. DR. KARL REILAND

"The sickness that wasteth at noonday."—Psalm 91 vs/6



VIL things are usually represented by darkness, good things by brightness. Paul says we are "children of the day" and of the light, not of darkness and of night. The distressfulness, failure, dejection and shame of life are associated with wickedness. Comfort, success, elation and honor with righteousness. So midnight is the symbol of dark deeds and midday the symbol of shining deeds.

In the verse quoted the figure is of some fainting sickness that wastes life. It points out a significant contrast. We receive stern caution and learn hard lessons in our failures and when we are distressed about ourselves and our condition.

Anxiety like pain puts us on our guard, and out of our despair we fashion some high resolves for the future. Our troubles make us think. We repent of past deeds, reform our present course, and resolve for future action.

But when we are satisfied; when we are getting on in the world; when things are going favorably and "all men speak well of us"; when the clouds of anxiety seem to have left our sky and the sun shines a kind of approval upon us and our affairs—then we are apt to "bless ourselves in our hearts" and we often develop an assurance which leads us to identify prosperity with propriety, success with soundness, well being with well doing and sanctify ourselves just as we are. Being thus confused many mistake good condition for good character.

When in danger of distress and failure we are usually dissatisfied with ourselves.

The dangers of comfort and success are often greater than those of failure because of the subtle complacency they encourage, and the self-assurance they inspire. This is the "sickness that wasteth at noonday." It is the malady that affects the successful preacher who thinks that he is bigger than the moral law, as well as the ruler who comes to believe himself, not the servant of the people by whose election he was put in office, but the favored object of divine right. It is the trouble at the heart of the man who after starting in the simplicity of exacting labor, reaches the complexity of authoritative administration and becomes hard, luxurious, conceited and altogether spoiled. These have the "sickness that wasteth at noonday."

You may know of some one who started life with enough human touch to keep his heart full of character and lofty aspirations, but today he has lost that human touch, because success has filled his head with conceit. It may be he was struggling with problems which nurtured him in the grace of humility. Then he was a real companion and a sympathetic fellow being. Today he

is thinking of his own prerogatives and they have produced in him a corrosive pride, till he is an insufferable egoist and a human perversion. This is "the sickness that wasteth at noonday."

You have heard it said, "He could not stand prosperity" or "He could not sustain success." You know what these phrases mean.

Many a man has become a failure because he became a success.

There is no fool like the fool who was once wise, no blight so pitiful as the blight that strikes abused brains.

Success is just as dangerous as sin and causes very many to mistake prosperity for principles, goods for goodness, recognition for respectability, possessions for progency and money for manhood.

This sickness sometimes smites the professional man, the doctor, the lawyer, the educator, with disintegrating virulence. One often hears of physicians whose achievements have acquired a well earned fame, but with their distinguished powers, as tares among wheat, there has grown a crop of attributes which mar the picture. They become abrupt, aloof, unsympathetic, mechanical and set their hearts on a clientele of cash. It is somewhat similar in the case of certain lawyers, whose faculties are most conspicuously aroused on behalf of the largest fees. No man can lose touch with the sick and suffering, or with the defenseless, the helpless and the poor, and attain true dignity of character.

Musicians who in the years of study and struggle were free, generous and unassuming, have in the noonday of proficiency, prominence, press notices and popularity grown so exclusive, disobliging and out of all reasonable reach that apart from their musical gifts they have little but self-consciousness and bad taste.

Intellectual culture,—one of the great privileges of life involving the exercise of mental action,—grows impatient of simplicity and ignorance. It tries to overpower the less capable with words, and the untrained with subtle argument, using the brain force as a physical giant might use brute force to crush down or push aside all opposition instead of using intellect and superior abilities to help, enlighten, encourage and sustain the mentally less fortunate.

Culture and brains do not necessarily mean either character or rightness. Victory is by no means synonymous with virtue.

All these are like "goodly apples rotten at the heart," smitten with "the sickness that wasteth at noonday." Let the wealthy, the powerful, the official, the professional and all in positions of privilege, be exceedingly careful to cultivate the humble spirit, which is fundamentally opposed to anything like spoilation.

Sincerity and simplicity are great qualities and all those who are fortunate enough to walk in the favoring light of success should strive for them in spite of all temptations. They must remember that they are not essentially the elect of heavenly purpose, but rather the

accident of generous human support. The ground whereon they stand is privileged and holy, and they ought to be always willing to say "I am among you as one that serveth" and be anxious to prove it by their deeds.

I have a feeling that there is more mercy for the wicked sinner who never had a chance to amount to anything than for the gifted and capable persons who scale the heights of distinguished achievement in cultivated egotism, selfishness and abuse of sacred privilege. When all is said, they are a sordid clan, who lose enthusiasm for humanity and fail to serve it graciously with their sovereign powers. They have a self-inflicted sickness—"the sickness that wasteth at noonday."

A person who has watched the springs of action in his heart, and kept them pure; who has thought more of personal responsibility than of personal privilege; who has kept his human sympathy on tap in kindness and friendliness; whose knowledge of himself keeps him honestly aware of his faults; who scorns flattery, hates sham and pretention—may or may not be a great success as the world rates success, but if he is, he will use his success in a great way, he will have the love and confidence of many people; they will look to him and will not be disappointed, for he will be to them like "the shadow of a great rock in a weary land"—a living benediction in the brotherhood of human hearts, where "the sickness that wasteth at noonday" is unknown because humility in helpfulness and sincerity in sympathy exclude the withering blight.

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WOMEN AND THE KINGDOM

THIRD QUARTERLY REPORT OF WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETIES OF EASTERN VIRGINIA CHRISTIAN CONFERENCE, FOR QUARTER ENDING JUNE 30, 1921

Woman's Societies

Amounts Received

Antioch (2 reports)	\$ 60.66
Berea, Nansemond	11.05
Bethlehem	9.50
Cypress Chapel	6.63
Damascus	19.00
Dendron	9.30
Dover, Delaware	9.25
Franklin	30.15
Holland	21.62
Holy Neck	26.75
Ivor	4.55
Liberty Spring	59.10
Memorial Temple	32.05
Mt. Carmel	12.90
Newport News	7.95
Oakland	18.10
Portsmouth	14.60
Rosemont	25.47
Suffolk	78.20

Third Church, Norfolk	12.55
Waverly	27.00
Wakefield	6.30
Windsor	6.76

\$509.44

Young People's Societies

Berea, Nansemond	\$ 3.00
Burton's Grove	5.45
Bethlehem	31.00
Dendron	4.50
Franklin	1.50
Holland	50.00
Liberty Spring	7.80
New Lebanon	4.90
Suffolk	13.70
Memorial Temple	3.35
Spring Hill	20.00

\$145.20

Willing Workers Societies

Franklin	\$ 15.60
Holland	10.00
Holy Neck	8.18
Suffolk	10.75
Spring Hill	4.00
Antioch	4.71
Rosemont	8.37
Mt. Carmel	.56

\$62.17

Totals

Woman's Societies	\$509.44
Young People's Societies	145.20
Willing Workers Societies	62.17
Collections at District Rallies	145.34
Offerings at District Rallies	145.34

\$862.15

On account of a three months' stay in the West this report is very late. I regret it so much.

MRS. M. L. BRYANT, Treasurer

41 Poplar Ave., Norfolk, Va.

The above amounts include

Cradle Roll Funds

Franklin	\$ 9.25
Holland	12.00
Rosemont	11.87
Waverly	12.00

Total \$ 45.12

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CHURCH NEWS

A SUMMER'S WORK

During the week following the third Sunday in July, we held the regular revival at Belew Creek. The church preferred that the pastor do the preaching, and we undertook the work alone. The meeting, when measured by the usual standards of additions to the church, was not what might be called a "Big meeting", but the work of the people was excellent. A good choir was organized under the direction of Mr. Clifton Flynn assisted by an able pianist, Miss Thyra Strader.

During the week the good people furnished their ears to the pastor, and he was enabled to do much real pastoral visiting. At the close of the meeting there were four conversions and four accessions to the church.

Our second meeting was held at Ebenezer. Rev. B. J. Howard was with us at this time, and did the preaching for us. Brother Howard is an able minister and a consecrated man of God, and the church was strengthened greatly by his preaching. At the close of the meeting on July twenty-eighth, we had three conversions and three additions to the church. The people of all denominations cooperated to make the meeting a success.

Our third revival began on the first Sunday of August at Salem Chapel. Rev. Mr. Caglerice, an interdenominational preacher, came out from Winston and preached for us at two of the night services. During this meeting we had three conversions and four accessions to the church.

The revival at Antioch (Chatham) was held the week following the second Sunday of August. The people at this place asked that the pastor be his own evangelist. Despite the inclement weather, we had a good meeting at Antioch. The meeting resulted in two conversions and one addition to the church. Several others are expected to unite with the church at an early date.

On the fourth Sunday in August we began our last revival for the summer at Six Forks. Owing to the rain we had but fourteen present for the opening service, but before the meeting closed the large church auditorium was crowded. We did our own preaching here except in three services when Rev. Mr. Williams of the M. E. church preached for us.

The church was left with a Sunday school which it had not had for some time, and we trust that the spiritual awakening which was manifest in the church and community may continue through the grace of our Lord. At this meeting there were seven conversions and five additions to the church, two of the young men going to the Baptist church.

As we look back across the summer's work, we can but feel that God has been very gracious to us and our field, and we give Him all the praise for the good accomplished. At all the meetings there have been crowded houses, and a steady growth of attendance.

SION M. LYNAM.

Elon College, N. C.

PLEASANT GROVE (R)

Our meeting began at Pleasant Grove the fourth Sunday in August and continued five days. There were about thirty-five conversions and a large number reclaimed. Twenty-seven were baptised. Many said that it was the best meeting they ever had.

There is a bright future for this church. Revs. W. J. Edwards, Wm. Hayes of the Christian church and D. R. Moffitt, of the M. E. church, helped in the meeting. Brother Edwards was with us most of the time and did a good work.

G. R. UNDERWOOD.

PLEASANT HILL

The protracted meeting at Pleasant Hill began on Saturday before the first Sunday in September and continued till the following Friday.

Evangelist Rev. Geo. D. Eastes of Norfolk, Va., was with us and did the preaching. The congregation was pleased with Bro. Eastes and his good gospel sermons.

The audience on Sunday was unusually large. The house was well filled at the morning hour and there were doubtless as many out of doors as there were in the house. The church was much revived and I believe good seed were sown that will bear fruit.

Professing Christians seemed ready and willing to do personal work; but the non-professors of Christ: some of them, appeared to be unmoved and not very deeply concerned about the question of salvation. There was one public profession of Christ, and we trust many professing Christians were drawn with a closer walk with God.

P. H. FLEMING.

DEDICATION

We expect to dedicate the new church at Dry Run the fifth Sunday in October. Dr. J. O. Atkinson of Elon College is to do the preaching. The good people at Dry Run have worked hard, and almost without ceasing, and have made some splendid sacrifices to build this house of worship. It will be a glad day for them when they can see the building completed and dedicated to the Lord.

A. W. ANDES.

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SOLEMN VOWS

NEWLAND-RUSH

On Sunday, September 4, 1921 I stopped at the home of Mr. and Mrs. Samuel Rush on my way to fill my appointment at Palmyra. It is no unusual thing for me to stop at this good home, but the real purpose of my visit on that occasion was to unite in matrimony the older daughter in the home, Miss Naomi, to Mr. Fred Newland. It was a simple, but beautiful home wedding, only a few intimate friends and relatives being present. The groom is formerly from the same community, but for several years has been a street car conductor in McKeesport, Pa. He is a splendid young man, and active in church work. The bride is our organist at Palmyra, and one of our most active and useful members. They will make their home in McKeesport.

A. W. ANDES.

ACKER-YATES

Mr. Grover C. Acker and Miss Lula M. Yates motored to my home on the evening of September 7, 1921, and were quietly married in the presence of a few friends. Mr. Acker is a young man of sterling qualities—a fine type of a real man. He is formerly from near Broadway, but for several months has been in business in Louisville, Ky. Mrs. Acker is also a native of the Broadway section, and a splendid type of young woman. This popular couple will make their home for the present in Louisville, Ky., but their many friends are hoping to see them return to the old home neighborhood ere long.

A. W. ANDES.

CALLED HOME

TOLLAN

Mrs. Rachael Tollan, widow of the late Frank Tollan was born in Minnesota, February 3, 1845, and died at her home in Norfolk, Va., August 22, 1921, and was buried in Cedar Hill cemetery, Suffolk, Va., August 23. In the absence of her pastor the burial services were conducted by Dr. I. W. Johnson.

Mrs. Tollan came to Virginia in 1891, lived a few years in Waverly and Suffolk, then made Norfolk her permanent home. For twenty-five years she was a loyal member of the Memorial Christian Temple giving her time and talent freely to all enterprises of the church. During her long illness of several months she never lost interest in the church, and would eagerly inquire about the different organizations, and the work in general. Her last message to the church was truly a missionary one—"People can become good only as they know Christ, and they can know Christ only as we bear the living word."

She was a consecrated Christian, a true friend, and a woman of rare culture and mental attainments. She is survived by one son, Harry A. Tollan, and seven grandchildren of Norfolk, Va.

A FRIEND.

ROUNTREE

Mrs. Lavinia Ann Rountree, beloved wife of J. T. Rountree died August 24, 1921, aged 59 years, eleven months and two days. She was a true and faithful member of Cypress Chapel Christian church, and will be greatly missed in her home, church and community. Six children survive her: Rev. H. E. Rountree, now chaplain in the navy stationed at Port-au-Prince, Haiti; A. T. Rountree of Roanoke Va.; R. J. Rountree of Hardeville, S. C.; W. L. Rountree, of Waverly, Va.; Mrs. H. B. Harrell, of Portsmouth, Va., and Addie Maude Rountree of Cypress Chapel, Va.

Twelve grandchildren, two sisters, four brothers and a host of friends mourn their loss; but not as those without hope of a blessed reunion in our heavenly home.

May God's abounding grace comfort and sustain these dear bereaved ones in this sad hour.

Funeral services were conducted by the writer assisted by Rev. H. H. Butler, a former pastor, and her body laid to rest in the Cypress Chapel cemetery.

J. M. ROBERTS.

BISHOP

Mrs. Nancy Elizabeth Bishop was sixty-three years, eleven months and fifteen days old at the time of her death on September 3, 1921.

She was married to Mr. T. J. Bishop and to them was born seven children: five sons and two daughters. Those left to mourn their loss are, her husband, Mr. T. J. Bishop, and children: Mr. M. G. Bishop of Greensboro, N. C., Mr. W. H. Bishop, of Omaha, Ga., Messrs. T. L., H. W. and Miss Gertie Bishop of Richland, Ga.

She was a devoted companion and mother and leaves to the family and friends a heritage of a good name and a life well spent in good works. She was a member of Providence Christian church since about the age of twenty, at which time she joined the church during a meeting conducted by Rev. J. W. Wellons, D. D., and Dr. Jubilee Smith. All this time she has been devoted to all the interests of the church.

The funeral services were conducted by the writer and her body laid to rest in the family lot of the Providence cemetery.

E. M. CARTER.

GUNTER

A. J. Gunter was born in Chatham County, N. C., January 25, 1847 and died in the city of Durham, N. C., August 7, 1921. Brother Gunter was a charter member of Center Grove Christian church, where funeral services were conducted by the writer.

Deceased leaves to mourn their loss five sons and three daughters. He was loyal to his church, his family and his fellowman, and will be missed by all.

G. R. UNDERWOOD.

COOK

Rossie J. Cook was born June 9, 1884, and died at the home of his parents in Powell's Fort near Joppa Christian church September 13, 1921. His age was thirty-seven years, three months, and four days. He is survived by his parents, one sister, three brothers, and one daughter about eleven years old. Bro. Cook was a member of the Joppa church. He had been in very poor health for several months, but attended the recent session of our conference at Mayland. He went home sick after the conference closed, and continued to grow worse until the end came. Funeral services were conducted from the home on the afternoon of the same day on which he died, and the remains laid to rest in a family cemetery not far away.

A. W. ANDES.

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)
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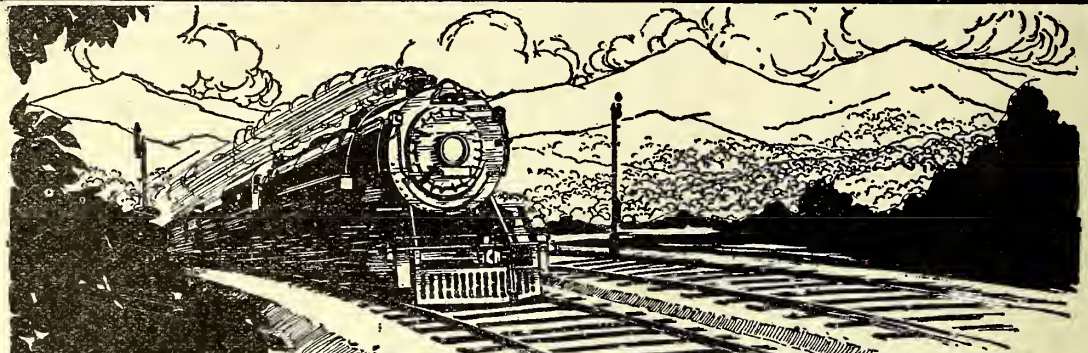
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Northbound				SCHEDULES BEGINNING AUGUST 14, 1921	Southbound			
No. 36	No. 138	No. 38	No. 30		No. 29	No. 37	No. 137	No. 35
12.00Night	11.30AM	12.30noon	7.30AM	lv ATLANTA, GA. Terminal Station (Cent. Time) ar	10.55AM	5.50PM	4.50PM	5.25AM
12.10AM	11.40AM	12.40PM	4.00PM	lv Peachtree Station (Cent. Time) ar	7.00AM	5.30PM	4.30PM	5.05AM
6.15AM	4.50PM	5.50PM	9.35PM	ar GREENVILLE, S. C. (East. Time) lv	7.00AM	2.10PM	1.00PM	1.05AM
7.35AM	5.55PM	6.55PM	10.40PM	ar SPARTANBURG, S. C. lv	5.50AM	1.00PM	11.52AM	11.45PM
10.05AM	8.05PM	9.05PM	12.55AM	ar CHARLOTTE, N. C. lv	3.25AM	10.40AM	9.30AM	9.05PM
11.45AM	9.20PM	10.20PM	2.20AM	ar SALISBURY, N. C. lv	2.05AM	9.20AM	8.10AM	7.45PM
1.05PM	10.29PM	11.20PM	3.23AM	ar High Point, N. C. lv	12.45AM	8.02AM	7.02AM	6.27PM
1.30PM	10.50PM	11.41PM	3.44AM	ar GREENSBORO, N. C. lv	12.15AM	7.35AM	6.35AM	5.58PM
2.40PM	9.00AM	9.00AM	9.00AM	ar Winston-Salem, N. C. lv	8.50PM	5.30AM	5.30AM	3.05PM
5.35PM	4.00AM	4.00AM	10.45AM	ar Raleigh, N. C. lv	7.00PM	12.40AM	12.40AM	8.52AM
2.58PM	12.06AM	1.00AM	5.04AM	ar DANVILLE, VA. lv	10.52PM	6.10AM	5.05AM	4.15PM
.....	9.00AM	.....	4.30PM	ar Norfolk, Va. lv	7.35AM	6.30PM	6.30PM	.....
9.35PM	7.10AM	7.10AM	1.40PM	ar Richmond, Va. lv	3.45PM	11.00PM	11.00PM	7.45AM
5.17PM	2.16AM	3.10AM	7.05AM	ar LYNCHBURG, VA. lv	9.00PM	4.15AM	3.05AM	2.25PM
11.00PM	7.40AM	8.40AM	12.35PM	ar WASHINGTON, D. C. lv	3.30PM	10.55PM	9.50PM	9.00AM
1.50AM	9.05AM	10.05AM	2.00PM	ar BALTMORE, MD., Penna. Sys. lv	1.53PM	9.30PM	8.12PM	6.05AM
4.15AM	11.13AM	12.20PM	4.05PM	ar West PHILADELPHIA lv	11.38AM	7.14PM	5.47PM	3.20AM
4.35AM	11.24AM	12.35PM	4.17PM	ar North PHILADELPHIA lv	11.24AM	7.02PM	5.35PM	3.04AM
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“God’s plans like lillies pure and white unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyaxes of gold.”

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

Professional Evangelism

DURING the past twelve months we have made it a point in mixing with laymen and clergymen of various denominations to ask this question: "What do you think of professional evangelism?" Almost every one interrogated has answered negatively. We have summarized these opinions and we are convinced that the thought is growing away from professional evangelism. We think that the people are losing interest in this form of getting men and women into the Kingdom. We are confident that 80 per cent of the congregations the country over in all denominations would vote for the pastor to do his own preaching in a revival, or at least get some help other than a regular evangelist.

We are aware of the much good that is being accomplished by professional evangelists. We know that often they can draw large crowds that a regular pastor cannot get. And too, we know that they are able to reach many that many pastors do not seem to reach.

Professional evangelism has one besetting drawback that has brought, and is continuing to bring, it into ill repute. That besetting feature, is the money display. It is a great pity that many engaged in this work do not have some way of financing their work other than the big show of public collections and offerings. People do not mind paying an evangelist a reasonable amount, but we are sure that many laymen are growing tired of seeing their pastors starved to death on a small salary and some evangelist come to the community and take away more than is paid the average pastor for a whole year's work. We are aware that the compensation of the evangelist must be more in proportion to time than for the pastor the same time, because of the time that the evangelist is not engaged. However, this remedies the situation only in the minds of the few.

We are of the opinion that pastors as a whole get no big results from a meeting held by some professional evangelists. Great crowds gather and a general upstir prevails, but when you begin to count numbers added to the churches in the community the comparison is very small. And again we are aware that results cannot all be counted in numbers or even in things visible. The most difficult thing that the pastor has to overcome is the relapse after a big revival meeting in his church or community. As a rule the people do not continue to pack the house to the overflow.

Conditions are sad in a church when it cannot, with its own membership and its own pastor, create a revival. Our observation is that the pastor who works constantly and earnestly among his people can accomplish far more than the work of the average professional evangelist.

A Review

READING the "copy" for this issue and the reviewing it in the proof cause some reflections of mind. This can be said of every issue. If the reader is in doubt as to worth and timeliness of the contents of this issue, we ask the indulgence of a brief review.

* * *

Rev. J. E. Etter, who furnishes THE SUN with the second of a series of articles on "Tithing and Stewardship", says: "Christianity does not simply mean going to the church and outwardly subscribing to certain beliefs and practices that may after a while merit heaven." That sentence, to us, is the keynote of Brother Etter's splendid article. Read the sentence following the one we have quoted from the article and see what life is. See page five.

* * *

Rev. J. P. Barrett, D. D., in his article tells why the shortage of candidates for the ministry. His answer to the question will be read with pleasure—accepted by some and rejected by some. Dr. Barrett should state *where* these false teachers are and *who* they are. His testimony would not be accepted in court. He has stated a ease, but he will have to go further to prove it. This is a time of free speech and there is protection enough to keep a man from dealing in generalities. Name the *institutions* and the *men*, Dr. Barrett, and THE SUN will certainly publish the statement. This is not doubting Dr. Barrett's statements, but he has hinted at danger but has not shown us the place of it. Until he points out the *schools* and the *men* every school and every teacher stands under his bill of indictment.

* * *

Rev. L. F. Johnson, D. D., near the close of his article asks four questions which are worth pondering. Who will answer them in a logical and positive way?

* * *

Drs. Staley and Barrett both touched on the same question last week—the question: "Is the world growing better or worse?" Staley said that it is growing *better*; Barrett said that it is growing *worse*. Each writer has a following. Now, comes along our good friend, Daniel Albright Long, D. D., and takes the "middle" ground. See his article on another page, entitled "To Think is to Differ."

* * *

Editor O. F. Crowson, of *The Burlington News* discusses and asks some questions on another page. Brother pastor is he right? You know.

* * *

Many readers of THE SUN will recall President Harper's article some months ago on the decrease in membership of our Church. His "Elon Letter" this week follows up the discussion. He makes some statements that are worth considering. It is a bad rule that cannot be changed if it works harm; and it is a dangerous law that does not guarantee *freedom* along with *protec-*

tion. If President Harper is right—and we think that he is—then the government of our Church should be changed. A right change is usually made to meet a condition, and so we refer the case to the Revision Committee of our Government and Principles. But Dr. Harper says that the fault is not with our government, but with our vision.

* * *

The Orphanage letter is interesting this week, as usual, and needs no comment. We call attention, however, to a very fine article found on page 16 of this issue which we are reprinting from *Maroon and Gold*. Brother Rainey has given a splendid mirror of the work at the Orphanage, and we make a special request that you turn to page 16 and read that article now.

* * *

The Observatory this week discusses the cotton situation, the Irish peace, and comments on the farmer. We believe that the page this week is of unusual interest and importance.

* * *

Miss Eldredge renders a splendid report for her department of the Church work, and five minutes of our time in reading this will give us a very clear idea of what the Board is seeking to do.

* * *

“The Women and the Kingdom” section shows that the women are continuing their good work in behalf of Christianity’s cause. Hats off to these noble workers, and may great success crown their every effort.

* * *

Under “Church News” this week we are printing the proceedings of the approaching session of the Alabama Conference. If you plan to attend the Conference clip this out and preserve it, as the committee suggests. Brother Jay renders a fine report from Holy Neck and Pastor Knight, of our Raleigh church, tells the news of a recent evangelistic meeting held there.

The United States Department of Agriculture, in its crop notes for September 15, states that the national corn crop has been maturing well and that the bulk of the crop is out of frost danger. The harvest will be earlier than usual and the cutting of corn for silage is almost completed in many areas. Cutting for grain is in progress and husking has begun. Plowing and preparations for sowing winter wheat are under way, considerable seeding having been done. Threshing is practically completed. Returns indicate the oat crop, which is about threshed, to be inferior in yield and quality. Moisture is needed in the Southern states to facilitate fall seeding. Cotton bolls are opening rapidly owing to the hot, dry weather, and picking and ginning are making good progress. Bolls are small and scarce in many localities and weevil damage has been severe.

God is ever seeking to wean men not only from sin, but from the love of it.—*Henry Howard*.

A Convention Office Moved

We understand that the office of the Board of Religious Education is to be moved this week from Burlington, N. C., to Richmond, Virginia. We presume that the Board has good reasons for this move and THE SUN would like to be first to express hope that the move will be beneficial in many ways. There are some questions that some are asking about the move—questions that should be answered.

If we understand the work it is to keep in touch with Sunday schools, Christian Endeavor Societies and similar organizations of the churches. If this be true, then it looks like a bad move to take Miss Eldredge and her office out of the bounds of the churches. The work cannot be done by correspondence. This long range work will not do. The worker must go to the people. If an office is important, and it is, then the office and the officer should be located near the people. Draw a line around the churches of our five conferences and see how far they are from Richmond. No objections to Richmond, for we wish that our offices might be located in some large city. No idea of a pull for Burlington. We have no selfish motive whatever. We do not see the point of moving the office from among the churches and placing it where it is out of the churches reach, except by expensive travel.

It is only another case of our dragging our offices around like an old cat with her kittens. How long, oh, how long, will it be before the Convention will see the wisdom of establishing headquarters so the people will know where the officers of the Convention are “at”?

In the meantime let some member of the Board of Religious Education state the reasons for moving the office. If we are wrong, then we will take it all back.

Random Paragraphs

This ham-slinging over the back fence to the pastor is no substitute for a just and reasonable compensation for his labors.

Mr. Sunday school superintendent, if you are talking yourself to death trying to get some work done it may be that you talked your school to death first.

Do you “take a collection” in your church or “receive an offering?” There is a wide difference. It would be a good idea to look into this matter.

A community with good schools will have good churches. A community with good churches will have good schools, and a community with both of these will have good roads.

If it takes a man an hour to deliver a sermon, the chances are that he did not spend that much real time in preparing it. It is not so much the amount that a man hears as the amount he retains.



CONTRIBUTIONS



A TRIBUTE TO MY MOTHER

(H. E. ROUNTREE)

A BOY without a mother, no matter at what age in life, feels like a boy without a home, and no one knows so well as he who has experienced this loss. Mother is gone, and with her is taken away life's center. Home is not the same without her greetings. The heart has an aching void and an unsatiating longing for the vanished hand of love.

Our mother was a woman of the old Southern type, not self indulgent as some have been pictured to be, but a model of industry, unselfishness and sacrifices. Her life was devoted to the bringing up of her children, and though pressed hard and heavily with such duties, this was her chiefest delight. Beyond this nothing was more paramount than her endeavor to remedy life's wastefulness and correct life's lassitudes. With all her faults (and humans have faults) she was but a little less than an angel, and often becoming a protecting angel between the lash of sin's cowering slavery and the moral character of her own dear children. In all, her purity of thought, her gentleness of spirit and her firmness of character have made her an object not only of strong love but of deep devotion.

Life was to her an endless task, full of labor, perplexities and a continuous strain; but she performed it all with cheerfulness and untiring devotion.

She was a member of the Christian Church all of her life and always known to be very keen in her devotion and loyalty to all its precepts and influences. Assisted by one of the most Godly and best of husbands, she zealously instructed her children in God's Word, wrote it upon the tablets of their hearts, imprinted it indelibly in the fibre of their character and painted her life eternally in their memory. Now the life of sainted mother becomes a daily inspiration to them. It is now this material influence will bear fruit in their lives, in love of work, in thrifty economy, in persistence and fortitude, in mental alertness, in brotherly sympathies and in spiritual devotion.

After her children established homes of their own, mother, though afflicted, devoted the most of her thought and time to her church and to doing good in her community. Being brought up of humble parentage and during the reconstruction period following the Civil War life did not bless her with an education, but she was endowed with something, which of the two was infinitely better—the indescribable Grace of God. In spite of her afflictions and troubles, the last twenty years of her life were happiest ones, because her greatest happiness was in serving the Lord and doing good.

From this life to the material, mother has gone. No more will we see her here. No longer shall we have her kisses and feel the warm press of her cheeks against ours. But all these which we so much enjoyed in the past,

linger with us still and now become a foretaste of the eternal love and felicity we shall have when we too shall have passed beyond this life into the eternal where life is complete and perfected in His presence and in His likeness. She is not dead. She is now more alive. The robe and limitations of the flesh have been removed and God's white robe of glory put on, and now the true mother, with us still, loves, guides, and blesses; yea, still a protecting angel.

These are not merely sentiments born in a time of grief, but sincere reflections of the outstanding characteristics of the true mother as we always knew her and as we shall always remember her. They represent the belief of her children in the "Faith of our Fathers", in God in this life, and God in glory. All things else fall away as ashes. Every fault is forgiven and forgotten in the admiration of the sweetness of her song. Life and God seems more indeed as the poet put it:

"Life is real, Life is earnest,
And the grave is not its goal.
Dust thou are to dust returnest
Was not spoken of the soul."

STEWARDSHIP AND TITHING

A STUDY of this theme has helped me first of all as a minister. It deals with a principle that goes at once to the fountain source of man's spiritual nature. That brilliant English novelist, H. G. Wells has recently suggested that the world needs a new Bible, "The Bible of Civilization", he terms it. Whatever a committee appointed by Mr. Wells might draft as a substitute for God's Word, we sincerely hope that it shall not attempt to expunge the ageless doctrine of stewardship from the sacred page. Bishop Brooks wrote in one of his hymns that, "Mankind are the children of God." This knowledge that man's talents, his possessions, holds in trusteeship for his Heavenly Father is at once the noblest concept of life. Those who reject this principle do it to their own hurt, whereas those who receive it receive the life of God with it and are wonderfully nourished by that life. In the case of the rich young ruler, who went away in sorrow from the presence of the Master, this principle of stewardship was rejected. The minister who succeeds in planting these truths in the hearts of his people shall be made to rejoice, for the fruits of the Gospel shall immediately appear in his parish.

The one cheering hope of our age, that is to dignify and ennoble religion, is this new emphasis that is now being stressed by the prophets of God, that life is a stewardship. When we think deeply enough, we must conclude that any other view or practice has a tendency to belittle the mission of Jesus. Christianity does not simply mean going to church and outwardly subscribing to


certain beliefs, and practices that we may after a while merit Heaven. Life is rather a power of possession, with all its attributes, to be used here and now for the upbuilding of Christ's Kingdom, which He mentioned many times in His Gospel.

Perhaps our observations are not different from others. But we have often noticed that where this responsibility of trusteeship has taken possession of a soul, there is always the attendant blessing of a God consciousness. To such believer the All Father is a partner and a partaker in all their affairs and He never seems to be far away. These people have money to subscribe for *THE CHRISTIAN SUN*, *The Herald of Gospel Liberty* and similar publications, while their neighbors cannot afford it. As they tithe their time they have time to read timely articles from these journals and at times inquire of their minister if he has yet read a certain informing article. The knowledge that their lives belong to God places them on the firing line of all church activities in their local church work. They never seem to be too busy to assume a responsibility that honors Christ and strengthens the church where they hold membership. These people recognize the fact that the field is the world and in whatsoever foreign soil Christ's truth may be planted it is sure to bear fruit to the glory of His name. Thus does the believer come into a fruitful and harmonious relationship with his Lord in this adoption of the principle of stewardship. For the promise is plain, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples".

J. E. ETTER.

Huntington, Ind.

OUR VIRGINIA LETTER

N a recent letter to *THE CHRISTIAN SUN*, in regard to the decrease in the number of persons entering the ministry, I said in my next letter I would give another reason for the decrease. But my next letter was given to another phase of the matter to meet an immediate call for answers to certain questions, but I have not forgotten my promise.

I am much interested in young men and especially young men for the ministry in the Christian Church. It was because of my interest in these young men that I proposed to discuss further some things which it seems to me keeps the number of young ministers so small. I am reluctant to state the case, and I am reluctant because I hesitate to bring to the front a clash with men who seem to be teachers of young men who are looking forward to some glad day when they may enter the ministry and give their lives to the preaching of the gospel; and yet for the sake of encouraging some doubting ones, or rather some one who is likely to meet with doubts which some higher critic seems to delight to put into the minds of young men who are in school making preparation to enter the gospel ministry, I am prompted to speak.

Of course, a teacher must be a man of learning, or he could not do much at teaching, but the trouble with some of these smart men appears in the fact that they

know so much that is not true, and they try to cram full the minds of these young men, till at length they see so much that looks like error under the light which their teachers throw on various doctrines, that they get discouraged and quit. They say if the Bible is not true, then I do not wish to preach, and who can blame them? It is this way that some schools which were intended to greatly help these young men have become a great hindrance to them. If the Bible is not true, then they wisely conclude not to enter the ministry at all. No doubt this sort of work is hindering a great many ministerial students. They rightly think that the Church has put these teachers there to teach them, and when they find that these so called teachers are seeking to pull down the Bible, as the inerrant Word of God, they rightly stop and ask: Why does the Church permit such work on the part of teachers? They quite reasonably conclude that if the Church approves such work on the part of teachers of Christianity, then we may as well quit. This kind of work is not only going on here in the home field, but quite as surely in the foreign field. Only a few days ago, we read of a student in a school in a heathen land who had become a Christian, was reciting to one of the higher critic teachers. He (the teacher) disputed some great truth as taught in the Bible. This young man had the wisdom and the courage to say he would see what his Bible had to say touching the matter. He found his Bible taught quite the opposite from what his teacher had been giving him, and then he went to the teacher and pointed out the difference between what he had taught them and what the Bible teaches, and the young man had sense and grace enough to denounce the work of the teacher and to stand by the Bible. This sort of weakening of the faith of young Christians is well calculated to turn many a face away from the gospel ministry, and for one I believe the Church ought not to permit such teaching to be given our young people—it is cursing them, it is doing the Church great harm, it is hindering the spread of the gospel, and it seems to me a big piece of real foolishness to allow such teachers in the schools of the Church. What is the use to build up with one end of the power of the Church and then with the other end pull it down and to ruin? It is enough for the world to tolerate such teachers, but for the Church of Christ to do so, is enough to make the angels weep.

* * *

It is said that many words will not fill a bushel. I guess that is true, and so it may be that some serious acting as to the decrease in ministers may be of more value to the cause of Christ, but of course, we must do some talking in order to get people to acting. We suggest that more of us begin to follow the directions given by Jesus, when He said: "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." There can be no doubt as to the fact, the Church can pray laborers into the harvest, but they seem not to do it. *Let us try praying.*

J. PRESSLEY BARRETT.

Holland, Va.

SOME WORDS OF APPRECIATION FOR THE SOUTH



HAVE just now completed a three-thousand-mile vacation trip through the North, West and South. I love the dear old South and through THE SUN desire to express my appreciation to the many friends and relatives, who contributed to the pleasure of my family and self, on the lovely trip. Autos were furnished us at every stopping place which enabled us to see much of the beauty of the land which we would not have otherwise seen. I wish to thank all the friends who furnished auto service for us. We found the homes of the South more beautiful and attractive than ever before. Farms and homes are cared for in a better way, than in former years. The South is fast becoming a land of beautiful and lovely homes. This is as it should be. Nothing attracts more than good homes. The next marked improvement in the South is in its roads. Wonderful improvements have been made in every section visited. We did not see more than twenty-five miles of what we call real bad roads on our entire trip. The States deserve great credit and praise for what has been done in road construction the past ten years. The upkeep of these fine roads will be in item of expense, but they are worth it. Prompt effort in the line of upkeep will save the fine roads and the States much money. Repairs should be promptly made, so as to save time, money, and the thousands of beautiful and costly cars operating over the roads. We were delighted also in the progress being made in the public school equipment everywhere along the line of travel. The States are acting wisely in planting substantial, and beautiful buildings at every convenient point. No investments made by the States will pay better than that investment made in training of the youth. The youth of the land everywhere prove the value of such investments.

Church progress: The many beautiful churches visited by us gladdened our hearts, and made us to feel grateful to the folks who have built them and who are maintaining them. We enjoyed worship with the Christians in many places, and our souls were delighted in the privileges enjoyed in worship. It might be well for me to say here a thing that almost every Southern family knows, and the fact that I wish to say is this: The progress in the physical improvements in the churches is not equal to the progress in the building of homes, roads, and schools. One community visited has four churches and one school. The school building cost several thousands of dollars more than the four churches combined. The school building is no better than the community deserves and needs, but the churches should be improved in keeping with the school building. There are private dwellings in that community of greater value than any one of the church buildings. The dwellings are not more valuable and beautiful than they ought to be for the folks that live in them, but according to our way of thinking, each of the churches should be made to become as valuable as a private residence. Some families of the South have autos to ride in that cost more than the church they worship in. The autos are no finer and better than they should be, but the old church needs a lift. Great im-

provements are needed here. We purchase and pay new equipment for the auto. Why not for the church? We keep the home up-to-date in appearance. Why not the church? We build new roads. Why not a few more new churches? We paint and beautify the school buildings. Why not the churches? I believe the people of the South will do these things in more liberal way as the years go by. I am not discouraged in this, I believe the same folks that are ambitious for good roads, fine homes, good schools, etc., will see to it that churches shall be more costly and more beautiful, and better equipped.

It was my pleasure to be with Rev. J. Lee Johnson in a good meeting at Piney Plains, Wake County, N. C. There were many conversions, and eleven young people in the teen age united with the church. Christian fellowship with the people was highly enjoyed.

L. F. JOHNSON.

Brooklyn, N. Y.


TO THINK IS TO DIFFER

Minds differ like faces, and every thing God ever made and sin ever marred. You cannot think about one thing. To think implies comparison. To compare, you must have at least two things, or times, or seasons.

Is the world growing better, or worse? It is doing both all the time. Which of the two is gaining on the other? Some times one, and sometimes the other. On the whole, when you take long periods of history, you find it has grown better faster than it has grown worse. When Christ died and rose again, it was soon found that the Bible was the most optimistic book in the world. Then the Roman citizen had three rights: to whip, sell and kill his slaves, wife and children. Then a majority of the people were surfs and slaves. Except to his possessions, it will soon be that a slave will not walk this earth. It is unwise to compare a few years of war, with a few years of peace. Crimes are just as great now as ever in the history of the world and the news about them is gathered swifter than the voices of the morning. Yet, he who does not see that the world is better today, with all its follies, hatreds and sins than it was nineteen hundred years ago, has studied the philosophy of history in vain. Be of good cheer. Men may flounder in the great sea of inquiry. The radiance of Bethlehem star grows brighter and brighter, as the ages roll on.

D. A. LONG.

SOME SUGGESTIONS

N a recent issue of THE SUN, in commenting on a statement made by myself, in connection with church and Sunday school attendance, the request is made that someone furnish a solution of the problem presented.

I would like to offer a few suggestions that may help solve this problem, since I have called attention to it.

In the first place I do not believe that this is a new problem. I know that many preachers have worried over the matter and I have heard them discuss the situation with very great concern. In fact I have heard

many suggestions from pastors myself, but I have not believed that the suggestions offered would solve the question.

In the first place the successful Sunday school of today is simply running on business principles and using well known business rules in making itself a success. This church is not doing this. The successful Sunday school has a working force that is busy seven days in the week, and it will not be a successful organization if this is not so. The successful Sunday school has a half dozen organized classes with a president, teacher and other officers and these officers and teachers of the organized classes are at work—if they have a successful Sunday school. This gives to the Sunday school a live, active force of perhaps fifteen or twenty men and women. These are inviting persons to Sunday school, writing personal letters, going out on Saturday afternoons in pairs to get new members for Sunday.

I was in a certain barber shop one Saturday night, and a half dozen young fellows were in there waiting their turn. They were planning for Sunday school work next day. I was back the next Saturday night and the same men were there, planning for work next day. They were members of a live Sunday school. Their Sunday school was alive, because they were alive. Their Sunday school has a *working* organization.

How about the church? How many church members meet on Saturday to plan for Sunday work? How many squads are out during the week hunting up men who should attend preaching on Sundays? Not any. If you meet with a squad of church folks, they are generally grumbling about something. The average church "hires" a preacher, turns everything over to him and tells him to "go to it". He is the whole show, and it is root hog, or die with him, and the result is that he dies.

I can take the same number of active workers found in any live Sunday school and put them to work in any dead church in the town and I can have that church running over every Sunday.

There is your solution. The Sunday school is organized and AT WORK. The church has no organization for WORK. It has a board of stewards, deacons or whatever your individual church may call your official body. But nobody ever heard of these men working. They are generally picked out because they are successful, busy business men, and you never heard of many of them doing any personal church work.

Occasionally you will find a preacher who has sense enough to put his folks to work? When you find one you will find a live progressive church, even if he is the poorest preacher in town.

When the pastors demand and adopt the same economical, business, common sense, every day methods used by the Sunday schools, used by industrial plants, and used by the whole world, and cease to try to pull the whole load, do all the work, then you will see some successful churches.

O. F. CROWSON.

Burlington, N. C.

ELON LETTER



SOME months ago I sent THE SUN'S Editor some statistics taken from *The Christian Herald* which showed we are decreasing in number of adherents and of congregations. Some doubted the accuracy of the statistics. I wrote to Dr. H. K. Carroll and asked him whence came his figures and he wrote me that he got them from Rev. J. F. Burnett, D. D., Dayton, Ohio, showing for us for 1920 the following facts: "826 ministers, 1094 churches and 104,390 communicants." This should settle the accuracy question all right. Now a word as to the why.

I am sure the "why" is remediable. So this is to be no wail of pessimism. I am sure we are improving as a Church and that we shall continue to improve. There is nothing wrong with our principles. We ought to be able to take these principles and with them lead the world to Christ and His followers into fellowship with each other. Why not?

The answer is to be found not in an infidelity to our principles. I think no such slander is merited by our people. We do practice our principles locally and individually we have learned in mutual love to live with liberty of conscience respecting all mooted questions of theology. I do not know a local Christian congregation that is in ill repute with its neighborhood, and I have personally visited nearly every church in the Southern Christian Convention. Our sister denominations and their members speak well of us and mingle freely and happily with us, feeling at home in our midst. We have solved the problem of "living peacefully" with other people.

But we have not seen the need of cooperation with our own selves outside the local field, and herein is the cause of our failure. To begin with we cannot get our churches to group themselves into pastorates. We have the spectacle again and again of four or five contiguous Christian churches, each having a separate pastor. I once called the attention of a leading layman in one of these groups to this situation. He argued it had its advantages—that it gave him opportunity of "hearing four preachers a month rather than one". But he forgot that he *lost* the helpful presence in his community all the time of a settled pastor, and he forgot that his practice was impoverishing our ministry and keeping promising men out of it.


Sometimes it is alleged that our democratic organization makes it impossible for us to make our collective purpose effective, and that were we to become effective organically we would lose our individual and congregational liberty. If this were true, I would despair of freedom. But it is not true. The Disciples of Christ are more loosely organized than we are, and yet they are the fastest growing body in America. The Baptists too, are insistent on local autonomy and practice it, yet they make their collective will effective. The fault is not in our government, but in our vision. We are localized. We do not see the Kingdom in the large. We

are contented to do the local thing. We forget that the light that shines farthest must of necessity shine brightest nearest home. And so our local churches are dying, and so our members decrease, and so there is a dearth of ministers.

But seeing the cause of our situation we can remedy it. Our leaders, lay and ministerial, must get a new vision of enlarging purposes for the Kingdom. We must lift up our eyes and behold the fields white unto the harvest. We have been using the muckrake of localization too long, and too long the Kingdom has lacked our contribution in full measure. How shall we get this vision? *HOW?*

W. A. HARPER.

SUFFOLK LETTER

 HE meeting in Antioch church, Rev. H. H. Butler, pastor, September 18-23 inclusive, added fifteen to the list of professions and seventeen to the church membership. The course of the meeting was the usual course, small attendance at the beginning, increasing every day until the congregation was larger than the church building. It is an old church, the community is largely identified with the membership, and material for conversion they say is small; but the congregation is noted for its loyalty to Christ, its hospitality, and its willingness to work in a revival service. The singing is enthusiastic and spiritual and there is some of the outward emotional expression left in that community. There are some aged ones whose spiritual overflow is refreshing in these times when enthusiasm is rife in all departments of life except religion. Enthusiastic demonstration is popular in politics, it is in good taste at concerts, it is tiptop at a baseball game. Why should it be improper in a religious meeting? John heard the praise of God in heaven "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mightily thunderings, saying, Alleluia: for the Lord God omnipotent reigneth". "It is true that when the seventh seal was opened" there was silence in heaven about the space of nearly half an hour; "but a little later the seven angels which had the seven trumpets prepared themselves to sound." "Let all those that put their trust in thee rejoice; let them ever shout for joy." The Bible is full of reasons for shouting and it would revive genuine religion to revive shouting in the praise of God. It is not in bad taste, nor a sign of weakness, nor a lack of self-control; it is the expression of feelings that are joyous and sincere.

The Antioch meeting was an all-day meeting with dinner between, a condition that gives people an hour of social intercourse, a luxury that modern conditions do not often make possible in this busy age. Pastor Butler mingles with his flock in a brotherly way that cements them together and inspires a friendliness that belongs to the fellowship of the saints. Rev. J. P. Barrett was with us two days to the delight of his friends. The nights I spent in the homes of Peter Bradshaw, Jesse Gwaltney, and John T. Godwin, revealed to me the hospitality of the Antioch congregation and they were the

index to many open doors into homes of that community. Ministers have such kindness bestowed upon them that one feels that he receives more than he deserves. There is no place so pure and sweet as a Christian home.

While we were having such a feast at "Old Antioch" as Brother Butler would say, Rev. Dr. I. W. Johnson and his Oakland congregation were enjoying a great meeting with Rev. L. E. Smith, D. D., preaching for them. The church would not hold the congregations, thirty-five professed faith in Christ and twenty-five united with the church. It does not look like rural churches in this Conference are going backward, but forward in a four-fold way; in numbers, in spiritual growth, in liberality, and in organic activities, Sunday schools, missionary societies, organized classes, and general work are all growing in these days when the business world is in semi-eclipse. Dr. Smith's preaching was gripping, inspiring, convincing, and results followed not only among young people but heads of families identified themselves with the church. Whatever may be required in the regular work of a Christian congregation throughout the year, nothing is so uplifting and encouraging as a spiritual revival in the church. Pentecost stands out in the Christian era as the finest day in Christian history.

W. W. STALEY.

DEATH

We know that death is an absolute certainty. No warrior ever held spear, or gun, in his grasp, without knowing that they would drop from his hand. The orator may be able to stand over slumbering Greece, and utter a note at which Athens starts from her indolence, Thebe rouse from her lathergy, and Mercedon tremble, yet he knows that soon his tongue will be still, and the forum silent. The greatest musicians know that "time creeps on with downey feet", and soon the minstral's harp will hang upon the "willow". Death drinks from the blushes of beauty the mingled leaves of the rose and the lily, and the reptiles of the grave soon banquet upon lips of erstwhile so fondly kissed."

The first deed for title of land, recorded in the Bible, was for a cemetery. In every continent, in every age, with, or without mummies, you may find monuments reminding you of death's trophies. We have a death to die, but not a death to choose. Every birth is the herald of a death. Every heart-throb is a warning that our journey is soon to end—that our souls will stand before the righteous judge. Will be sin-stained, unrepentant an dunforgiven, or virtue-clad, repentent, forgvien and be prepared to meet the messenger, on the pale-horse, at any hour. The gates of happiness, or woe, will soon be closed behind us. Now we have the choice to decide whether we will listen to the "welcome plaudits" or of hearing the awful word "Depart".

D. A. LONG.

Christian Confidence—This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us.—I John 5:14.

THE OBSERVATORY

W. D. LAMBETH

COTTON RESCUES BUSINESS

In the last few weeks there has been a marked improvement in business throughout the country but most especially in the South. The reason for this improvement is that King Cotton has come out of his spell of long illness and his influence on business has acted the same as a hypodermic on a sick person. The wealth of the South has been doubled recently by the rise in cotton and it is remarkable to see what an influence this has on the business of the country. The *News Record*, a textile daily, reports that business is being buoyed up in the South, with the result that merchants are practically doubling their orders with Northern and Eastern firms. The same paper says, "Business has picked up and there is great improvement even in building." The rise of cotton means the circulation of new wealth and it starts things humming again. Cotton at the present is blazing the way to normalcy for business.

The cause for the revival of cotton is claimed to be on account of the disaster that has overtaken the growing crop, as a result of the unfavorable weather and other minor conditions. According to *The Wall Street Journal*, production has been reduced in this year's crop to approximately 50 per cent. There has also been a sudden demand for the staple of this country in Europe in the past three months. Arthur Bisbane points out in the *New York American* that: "Cotton, along with corn and iron is to the nation what blood, flesh and bones are to the body." The world has a great need for it and that need is growing with every passing month.

The shortage in this year's crop need not cause any alarm in the country because in reality the shortage does not more than make up for the depression of last year. Nine million bales were left unsold for the year of 1920. The present crop is the smallest in thirty years but will not be serious.

IRISH PEACE

The world has been looking on the recent negotiations going on between Ireland and England with the greatest of pleasure and any move that brings the two nearer together causes great rejoicing. To the rest of the world there seems to be no justifiable reason why some satisfactory agreement cannot be reached between the two. Yet just when everything seems to be getting on in the best sort of way some little jar comes to disrupt the whole proceedings again. Does Ireland want separation and is she going to hold out for such? If Ireland has a right to separate from the Empire, so has Scotland and so has Wales. No Welsh or Scotch patriot would ever dream of such a separation.

Lloyd George is quoted by *The Literary Digest* as saying in his speech last month at Barnsley in regard to the recent terms offered Ireland: "I am proud that

Great Britain has risen above all prejudice and proposed terms such as have never been proposed before. They are terms which commend themselves not only to Great Britain but to the whole world.

"I believe that when the Irish people realize the sense of the freedom which is theirs, that real freedom is offered them, and that all they are asked to do is to come into the proudest community of nations in the world as free men, I believe you will find that that gifted people will realize that their destiny is greater—a free people inside a free federation of peoples."

Observers see promise of an ultimate agreement in the fact that both Lloyd George and De Valera have taken the utmost pains to leave the door of an agreement open. September 4, De Valera reiterated his irrevocable rejection of Great Britain's terms for an Irish settlement, he concluded with an offer to reopen negotiations on the basis of the principle of government by consent of the governed. Great Britain promptly named the following Thursday as the date of another conference.

THE FARMER

Much is being said again about the farmer and what is being done to help him. It was thought at one time that the Federal Reserve System was established to aid the farmer but when the farmer went to get aid from that source during the hard months of the past summer he found that there was not much aid coming to him. Then, in the opinion of writers of widely varying schools of thought, the new farm credits law is like a gold brick to the farmers in financing his products.

A writer in a prominent magazine says that this law helps the farmer indirectly by lending funds to exporters, middlemen, and bankers whose money is tied up in farm products. *The New York World* agrees that the law actually plays into the hands of speculators who take over the farmers' crops for the purpose of boosting the market. Another writer claims that the farmer is being undersold in the very markets that he would invade, and that the bill deserves the name of "farmer's subsidy."

The crops have to a great extent been a failure over the country the past summer and as a whole things are not so bright for the farmer. If things go bad for the farmer and he is not given the credit whereby he can weather the storm when one blows up it is going to sooner or later hit the other man as well. One hundred years ago the population of the United States was two-thirds farming and one-third city population. Today the city population is greatly in excess of the country population and is becoming more so every day. The country must realize that the farmer is the backbone of its frame-work and treat him as such.

Safe From all Evil—The Lord shall preserve thee from all evil: he shall preserve thy soul.—Psalm 121:7.

Perfect Peace—Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.—Isaiah 26:3.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

MISSION BOARD MEETING

The Mission Board of the Southern Christian Convention met in annual session in the Philathea room of the Suffolk Christian church, Suffolk, Va., on Thursday, September 15. Members present: Chairman J. E. West, W. P. Lawrence, H. W. Elder, J. W. Payne, J. A. Williams, K. B. Johnson, and G. O. Lankford. Members absent: Mrs W. A. Harper, C. H. Rowland, and J. M. Darden.

Devotional exercises were conducted by Rev. H. W. Elder, Richland, Ga.

After certain routine matters were disposed of, the Board went into executive session for the remainder of the day. It is probably true that the Board has never held more important session, a session fraught with more responsibility, due to the fact of so many urgent calls and the Board's inability to meet these calls adequately. It is safe to say that the Board could spend easily and with profit to the cause we represent several times the amount at our disposal. And this statement is made in the light of the fact that our contributions have grown by leaps and bounds during the last few years.

Appropriations were made to the following points: Chapel Hill, N. C., Mebane, N. C., Rose Hill and La-Grange, Ga., and Newport News, Winchester, South Norfolk, Third Church, Washington St., Elm Ave, Va. Perhaps other points also. These appropriations are to be used either on the pastor's salary or for the purpose of building or for improvements.

It developed in the meeting that important building operations are to begin at several points as soon as it is possible to move in that direction. Among the points where buildings are soon to be erected are Third Church, Norfolk, Va., South Norfolk, Va., and Richmond, Va. These are strategic centers, and it is a matter for the Convention to see to it that an adequate plant is made possible at each place.

Plans were laid for the prosecution of our mountain work. The school building when finished and equipped will prove an invaluable asset in that work. It will be a source of gratification to our people generally to know that Miss Hedgepeth is to remain in charge of this work, in which she is leading in such splendid manner.

Dr. W. T. Walters and Prof. P. J. Kernodle came before the Board in the interest of the church which has been organized in Richmond, Va. This church has been represented as having now a membership of one hundred, a live Sunday school, and suitable building lots obtained and well on the way toward payment for the same. The brethren there seem determined and consecrated. Evidently the work there has gone far beyond the experi-

mental stage. With the proper support given it is a question of only a few years until we shall have an organization and a building in Virginia's capital city of which we shall all be very grateful. The Woman's Board has been requested to take Richmond as its Home Mission special for the next five years. If the women concur in the action thus taken, we all know what that will mean for Richmond. Success is already assured.

G. O. LANKFORD.

Burlington, N. C.

THE HOUR OF WORSHIP

THE SOUL'S QUEST FOR A FRIEND

Life is spent in a search for sympathy and understanding. We have many needs in this world—food, clothing, shelter, and a chance to work. But the great need is some one who is a true companion of the soul, receiving the confidences and confessions we long to make, giving back the encouragement we require, the affection without which we go famished through the years. Such a friendship is hard to establish. It demands time, and trust, and full appreciation of virtues as well as sensitiveness to defects, but always an unflinching love that forgets the evil and treasures the good. Stevenson says in a fine paragraph: "In this world of imperfections we gladly welcome even partial intimacies. And if we find but one to whom we can speak out our heart freely, with whom we can walk in love and simplicity without dissimulation, we have no ground of quarrel with the world or God." Most of us have acquaintances without number, associates in groups, companions and comrades whose society is a comfort and a pleasure. But fortunate above most is the one who in all the fine intimacies of affection and self-revelation has—a friend.—*The Christian Century.*

CHILDREN'S SAYINGS

Fullness is proved by overflow. Theoretically it may be possible to have a vessel absolutely filled with some liquid, without a drop to spare. Practically, the only way we can make sure that the vessel is really filled is by seeing it overflow—unless, indeed, it is hermetically sealed. And so the only way we can make sure that a Christian is filled with the Spirit is by the overflowing life. When a person, at conversion or later, through a full surrender to the Lord and a full trust in him, exclaims impulsively, "O, I must tell So-and-So about this", we may be sure that the "fullness of the blessing of the gospel of Christ" is there. For that fullness can never be kept to one's self. When there is no evident desire to share our spiritual blessings, the quality of those blessings may fairly be doubted. When we go the whole way with God He promises to "pour you out a blessing, that there shall not be room enough to receive it"—that is, it must overflow.—*Sunday School Times.*

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE BULLETIN

Brick has been placed on the ground for the new Christian church to be built at Mebane, N. C. Rev. P. T. Klapp is the pastor.

Rev. J. H. Lightbourne changes his address from Norfolk, Va., to Holland, Va., where he goes as pastor of the Holland church.

Rev. J. L. Foster has been extended a unanimous call to the Waverly pastorate for another year and has accepted. This is Brother Foster's tenth year in that field of labor.

Rev. F. C. Lester is now at Yale as a graduate student. THE SUN extends best wishes to him as it does to other of our young in that and other universities this year.

Dr. Martyn Summerbell began his annual series of lectures at Elon College Sunday. It was our good privilege to hear two of Dr. Summerbell's able and scholarly discourses.

On another page may be found an advertisement of a cottage for rent at Elon College. This is a nice piece of property and well located and we believe that any party interested in moving to Elon College will do well to correspond with the owner, Rev. J. L. Foster, Waverly, Va.

Information is received that the Memorial Temple and Third church of Norfolk, Virginia, are considering the matter of merging. Next week we will speak more fully about the contemplated change.

Sunday, October 2, THE SUN's Editor will occupy the pulpit at Providence church, Graham, N. C., both morning and evening. On the following Sunday he will be at Durham for both services.

Rev. J. W. Holt, Burlington, N. C., is open for work for the first, second and fourth Sundays, and any church, or churches desiring his services for these Sundays may correspond with him.

We are requested to state that the annual meeting of the Mission Board of the Christian Church will meet in the mission room of the Christian Publishing Association building, Dayton, Ohio, on Tuesday, October 18, 1921, at 10:00 A. M.

By force of habit we wrote "September" instead of November in a note last week regarding Rev. W. L. Wells. He will begin his work with the Portsmouth church about November 15 and not September 1, as stated in last week's issue.

Dr. D. A. Long under date of September 23 writes: "You see long articles in the Raleigh papers in regard to the life and labors of Brother W. B. Mann, whose funeral services took place from the First Christian church at 11:00 A. M. today. The only place in the Bible where the word "success" is found is the last word of the 8th verse of the first chapter of Joshua. A successful man is one who has made a happy home for his wife and children. This our departed brother did. White and colored people followed his remains to the tomb. And when his pastor, Rev. J. V. Knight, pronounced a benediction at the cemetery his remains were resting beneath a pyramid of flowers."

The thing that the average man is getting tired of is a boasting of some man for a political job just because he is faithful to his party, and possibly done some work for it. Fitness should be the necessary qualification for any office.

Yes, pastors will soon begin to make some changes. Treat the new man upon his arrival in the same manner as you would if he should be leaving. Go to hear him the first Sunday that he preaches—and on all other Sundays.

"Don't you wish you was a bird, Jimmy, and could fly away upon the sky?" mused little Jean dreamily.

"Naw" scorned Jimmy. "I'd rather be an elephant and squirt water through my nose." *Kind Words.*

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
Burlington, N. C.

Sunday School Lesson, October 2. Paul in Corinth. Acts 18:1-23
(International Uniform Lesson)

Golden Text: "For I determined not to know anything among you, save Jesus Christ, and him crucified." I Cor. 2:2.

Christian Endeavor Topic, October 2. Thy Will Be Done With My Time. Matt. 6:7-15
(Consecration Meeting)

Dost thou love life? Then do not squander time; for that is the stuff life is made of."—*Franklin.*

Thought for Consideration: "What would Jesus do with His time if He were in my place?"

SUMMARY OF TREASURER'S REPORT TO THE BOARD OF RELIGIOUS EDUCATION, RALEIGH, SEPTEMBER 20, 1921

September 14, 1920, Balance in Bank\$ 181.47

Receipts

Children's Day Offerings (17 schools)	92.18
Men and Millions	750.04
North Carolina Conference	200.00
Va. Valley Central S. S. and C. E. Convention	123.90
Offerings Sunday School Institutes	14.11

Total Receipts\$1,180.19

Balance 181.47

Total\$1,361.66

Disbursements

Total Disbursements\$ 697.26

Balance in bank, September 20, 1921 640.00

C. H. STEPHENSON, Treasurer

REPORT OF FIELD SECRETARY TO BOARD OF RELIGIOUS EDUCATION

The report of the Field Secretary to the Board of Religious Education in session at the Raleigh Hotel, Tuesday night, September 20, covered work done from July 8, to September 19, 1921, and, in brief, included the following items:

Field Work

The Secretary attended two Sunday school and Christian Endeavor Conventions, the North Carolina Convention at Reidsville and the Eastern Virginia Convention at Berkley church. Five classes in Religious Education were conducted at the Seaside Chautauqua at Ocean View. One Conference has been attended, the Virginia Valley Central at Mayland, and four Sunday school institutes were held after the Conference, reaching nine churches, with a total attendance of 252, and total offerings received of \$14.11 for the work. Individual churches visited at Sunday school or Christian

Endeavor services include Burlington, Berea (Nansemond), Winchester, and Leaksville was visited at the time of the mid-week prayer meeting. The field work includes sixteen talks made, besides the work at Ocean View and about 1,425 miles traveled.

Office Work

The office work included the sending out of 1,300 circular letters, 165 personal letters, the answering of thirty inquiries regarding Sunday school and Christian Endeavor methods, and sending out several pieces of literature to the schools making inquiry. Material for the Handbook to be published was compiled and Sunday school lists of officers and teachers made more complete. The letter file shows inquiries answered from every Conference, and dealing with the following subjects: Books for superintendent, teacher training, missionary work, cradle roll, Christian Endeavor organization (one Society organized as the result), organized class work, rally day, Standard Sunday school requirements, Junior Christian Endeavor, grading Sunday schools, graded lessons, general Sunday school interest, etc, etc.

The work so far necessarily has been to a large degree a work of experiment and adjustment, but the interest shown by many workers in the Convention has been most encouraging.

LUCY M. ELDRIDGE, *Field Secretary*

WOMEN AND THE KINGDOM

ANOTHER GREAT RALLY

According to arrangements at the Missionary Rally, the fifth Sunday in May, 1921, a rally was held at Wadley on September 10, under the auspices of the Woman's Board of the Alabama Conference. Not all the members of the Board were present, neither were all the Societies of the Conference represented, but the meeting was marked with enthusiasm from beginning to end. It was a success. The meeting was conducted by Mrs. S. E. Pearson, president of the Conference Woman's Board, with Mrs. J. H. Bass, secretary.

During the discussion of the subjects, especially "Our Goal for Next Year", the president appointed Mrs. E. M. Carter, Mrs. C. A. Weldon and Mrs. E. M. Hood as a Committee on Resolutions. The points in the resolutions were: First, a Missionary Society in every church, Second, that each church raise a minimum of \$10.00 for missionary purposes; that each church—whether as society at present—be requested to send some of their most consecrated women to the Annual Conference at Corinth to meet with the Woman's Board.

It was found that there are seven Societies in the Conference at present. The Society at New Hope has used the mite box very successfully.

E. M. CARTER.

It is the son of waste who is roofed in by the utilitarian spirit.—*Thomas Yates.*

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

UNLOADING COAL

Our ear of coal given us by Holland and Beamon Co., Suffolk, Va., arrived on September 20, and our hearts were filled with gratitude. But getting it moved out to the Orphanage was another question. Our farmer was busy ploughing and we did not want to stop the tractor and we tried to get some outside help to assist in unloading the ear, but help is always hard to get when we need it the most.

We finally succeeded in getting a colored man with a truck and we took the little boys at the Orphanage and in a little over a day we had the coal on the Orphanage grounds. We are always happy when we have our winter fuel on the ground for we know it makes no difference how cold the wind may blow we can keep the children warm.

We want to ask our Sunday schools and friends to remember us in the monthly offerings. Our financial account is running low and the fall months are very expensive as we have shoes, clothes, hats and caps to buy for seventy-five little children. It takes quite a good deal but it is a happy privilege we have to lend a helping hand to the needy.

Our financial report this week is the smallest we have had for many months and when we look at the heavy expense just in front of us and the small income it makes us put on our thinking cap.

We have faith in the Church and in the friends of the orphan children to believe we will be abundantly supplied. The extreme dry weather has cut us so short this year on everything we raise on the farm we cannot help but feel that we will have to deny ourselves of much that we enjoyed heretofore because we raised it on the farm and this year we will have to buy.

Make your monthly offerings as liberal as possible. If your Sunday school is not on the list of monthly contributors see that you make an offering and mail it in.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR SEPTEMBER 28, 1921

Amount Brought Forward\$15,559.13

(N. C. Conference)

Sunday School Monthly Offerings

Bethlehem, \$2.70; Mt. Auburn, 7.40; Bethel, 2.00; Palm St. Greensboro, N. C., 3.00; Ramseur, 6.18; Shallow Well, 1.66.

(Eastern Virginia Conference)

New Lebanon, \$6.00 Franklin, (for July, August and September), 15.00; Mt. Zion, 1.98; People's church, Dover, Del., 6.16; Berea, 7.00; East End church, Newport News, Va., 10.08.

(Virginia Valley Conference)

Leaksville, \$2.08; Winchester, 6.20; New Hope, 3.00; Welons Baraca Class, Richmond, Va., 2.00. Total, \$82.44.

Home Fund

Mrs. L. W. Stagg, \$5.00.

Total for the week, \$87.44. Grand total, \$15,646.57

I AM THE PRINTING PRESS

Written by Robert H. Davis for R. Hoe & Co.

I am the printing press, born of the mother earth. My heart is of steel, my limbs are of iron, and my fingers are of brass.

I sing the songs of the world, the oratorios of history, the symphonies of all time.

I am the voice of today, the herald of tomorrow. I weave into the warp of the past the woof of the future. I tell the stories of peace and war alike.

I make the human heart beat with passion or tenderness. I stir the pulse of nations, and make brave men do braver deeds, and soldiers die.

I inspire the midnight toiler, weary at his loom, to lift his head again and gaze, with fearlessness, into the vast beyond, seeking the consolation of a hope eternal.

When I speak a myriad people listen to my voice. The Anglo-Saxon, the Celt, the Hun, the Slav, the Hindu, all comprehend me.

I am the tireless clarion of the news. I cry your joys and sorrows every hour. I fill the dullard's mind with thoughts uplifting. I am light, knowledge and power. I epitomize the conquests of mind over matter.

I am the record of all things mankind has achieved. My offspring comes to you in the candle's glow, amid the dim lamps of poverty, the splendor of riches; at sunrise, at high noon, and in the waning evening.

I am the laughter and tears of the world, and I shall never die until all things return to the immutable dust.

I am the printing press.

THE MINGO TROUBLE

West Virginia has become famous for her labor troubles. The Mingo District now stands out most conspicuously as a place of unrest. Hungarford, a cartoonist, represents West Virginia and Ireland in a cartoon as two individuals shaking hands with each other while they remark "It takes us to keep things stirred up in this old world." The cartoon is very appropriate. West Virginia is becoming to America, in a way, what Ireland is to Europe. To people not familiar with Mingo, and to those who are familiar, it is a great question why so much trouble should occur.

According to Oliver T. Holden, who has lived and worked in the troubled region for some time, moonshining is to a great extent responsible for the disturbances that arise there. Of course, the feud spirit of the mountaineer and the question of unionism, enter into the trouble to a great extent.

CHURCH NEWS

PROGRAM of the

Twenty-third Annual Session Alabama Christian Conference, to be held with the church at Corinth, October 11, 12, 13, 1921

Tuesday Morning—October 11 10:00 O'clock

Devotional services conducted by the President. Enrollment of ministers and delegates—Election of officers. Receiving fraternal delegates Annual address ..Rev. J. D. Dollar Refreshments

Afternoon Session 1:30 O'clock

Devotional services, Rev. John Taylor Report of Executive Committee, by Chairman Reading of Church and Ministerial Reports Miscellaneous Business—Report of special committees Adjournment

Wednesday Morning—October 12 9:00 O'clock

Devotional Services, Rev. G. H. Veazey. Reading of Minutes Report of Home Mission Board...J. F. Baird Address—Our Mission Work in Northern Alabama...Rev. J. W. Elder Address—Our Missionary Association ..Rev. C. W. Carter Roll Call and Payment of Dues Address.. Rev. C. H. Rowland, D. D. SermonRev. L. E. Smith, D. D. Refreshments

Afternoon Session 1:30 O'clock

Devotional Services, Rev. W. T. Meacham Meeting of Woman's Board Report of Committee on Sunday School Board.....J. W. Payne Address.. Rev. G. O. Lankford, D. D. Report on Foreign Missions..Rev. C. W. Carter Report of Committee on Moral ReformRev. J. D. Dollar

Report of Committee on Christian EndeavorRev. E. M. Carter Miscellaneous Business Adjournment

Thursday Morning—October 13 9:00 O'clock

Devotional ServicesRev. C. M. Dollar Report of Committee on Religious Literature...Rev. J. H. Hughes Address—Our Literature .. CHRISTIAN SUN representative. Report of Committee on EducationRev. E. M. Carter AddressDr. W. A. Harper Sermon....Rev. W. W. Staley, D. D. Adjournment

Inasmuch as our Church school has been located in the town of Wadley, Alabama, the Christian church and citizens of the town have very generously invited our Conference to hold the closing session with them. Please come to Conference prepared to attend every session and remain for the closing day at Wadley. Preserve your paper in which this program is printed. We hope for a great Conference. G. D. HUNT, C. W. CARTER, J. D. DOLLAR, Committee.

HOLY NECK

We shall close our third year's work with Holy Neck church Sunday, September 25, the last year of which we have given our full time to this church.

We believe that the experiment, if it may be so called, has proved an invaluable help to the church. This church while not wealthy, is for the most part made up of liberal contributors, and is amply able to stand on its own feet and do its part in the general work of the Kingdom. Nothing but a spiritual chill or famine conditions would be able to cause any backward step in the work now being carried on.

True, the losses this year by death have nearly equaled the increase of membership. Since our last conference report eleven adult members have passed over the great divide, and fourteen new members have been received. Our revival meeting which closed on Sunday, September 11 was truly a benediction to the church. Rev. J. F.

Morgan of the Berkley Christian church did the preaching and did it to the whole-hearted acceptance of the church. Fourteen were received into the church on the last Sunday, which several others have not yet made a choice of church. One expressed preference for the Holland Christian church and one for the Apostles' church in Berkley.

Brother Morgan brought wonderfully inspiring messages both in sermon and song and his stay with us and his visitations among the people will be an influence long felt.

We should like to mention a service, or rather a day's service, held on the fifth Sunday of July which we believe will go down in the church's history as a red letter day. It was her first home-coming day and that is just what it proved to be. People came home from far and near and many former members were in evidence and visitors not a few. It was a real treat and pleasure besides, to have with us on that occasion every living former pastor who had served the church as its regular pastor. We understand that Dr. J. O. Atkinson and Dr. J. U. Newman each supplied the pulpit for some months each and who were unable to be present.

Those present were Dr. N. G. Newman and Rev. B. F. Black who spoke to a filled church in the forenoon and Dr. J. P. Barrett and Dr. C. H. Rowland who spoke in the afternoon to an audience that crowded the capacity of the church, though the day was one of excessive heat. Dinner was served free and in abundance on the grounds.

At the last quarterly conference a call was extended for the fourth time to the pastor to serve the church, this time not for a period of one year but for an indefinite period of time, which call was later accepted. The church year ends September 30 and on Saturday, October 1, will be held the last quarterly conference at which meeting every department of the church work will be reported in writing.

The church is entitled to four delegates to conference and these will be elected at the quarterly meeting and urgent effort will be made to have full representation at Dover when the annual conference convenes there.

W. M. JAY.

**LIGHTBOURNE-DAVIS EVANGELISTIC
CAMPAIGN AT RALEIGH**

The series of evangelistic meetings held by Evangelists Lightbourne and Davis at the First Christian church, Raleigh, N. C., came to a close Sunday night September 18, after three other great services for the day in which large crowds worshipped.

For eighteen days these men have been in Raleigh playing and preaching the Gospel. Large crowds, mostly church members, flocked to hear them and were greatly edified from the very beginning. The church building was packed most every night with church folks, who received the principal blessings as very few unsaved folks attended a single service.

There has been so much said by way of description of the work of these men, that I dare not describe it or attempt to place any accurate estimate on their work. Each of them is in a class to himself so far as their particular work goes. The thing they need is a tent so they can arrange to reach the masses of the people. As it is their work is handicapped and little can be accomplished.

The total expenses of the campaign in Raleigh will reach \$225.00, and the offering for the Evangelists was \$187.35.

As to results, as I said above it is hard indeed to give any accurate estimate, and no attempt is made to do so, for no one can tell what is done in a campaign like this. There were large numbers of church folks who seemed to be revived, and reconsecrated their lives to Christ; about fourteen professed faith in Christ, five were received into the church by letter and one on profession of faith. Two others will join at a later date, I think. May God's richest blessings be upon these men, and may he soon open up a way for a larger and more constructive work for them.

J. VINCENT KNIGHT.

Raleigh, N. C.
Sept. 19, 1921.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

SOLEMN VOWS

REYNOLDS- HINTON

James Farley Reynolds and Leona S. Hinton were united in marriage at Elon College, N. C., September 14, 1921, the writer officiating. The attendants were Mabel Hinton, Eunice Stockard, Nina Clendenin, Ben Dixon McNeil, Paul Hinton and L. L. Gobel. The ushers were Warren McCulloch, Victor Heatwole, E. A. Hauser, and N. G. Newman, Jr. Eleanor Doris Brown and Sarah Virginia Hook were flower girls and Katherine Dickey ring bearer. Prof. Alexander sang "I Love Thee" and Mrs. Sturm gave "Salut d'Amour" on the violin. Prof. Betts rendered the processional from Lohengrin and recessional from Mendelssohn. Many handsome and valuable gifts were received.

After a honeymoon amid the western hills Mr. and Mrs. Reynolds will be at home in Greensboro, N. C. The bride is the daughter of Mr. and Mrs. W. R. Hinton of Elon College; the groom a worthy young business man with the Jefferson Standard Life at Greensboro. May happiness crown their wedded life.

N. G. NEWMAN.

CALLED HOME

LISKEY

Mrs. Ann Elizabeth Liskey, wife of J. R. Liskey, departed this life September 3, 1921 at the age of sixty-four years, nine months, and six days. Bro. and Sister Liskey had traveled life's pathway happily together for over 43 years, but the sad parting hour came at last. Eleven children were born into the home, eight of whom survive. There are also seven grandchildren. Sister Liskey was a member of the United Brethren Church, and was a woman of unquestioned Christian character, and much loved by all who knew her. Funeral services were held September 5 at New Hope Christian church, of which church all the other members of the family are members. Services were conducted by the writer, assisted by Rev. G. B. Fadely of the United Brethren church. Interment in the adjoining cemetery.

A. W. ANDES.

RAWLS

Mrs. B. K. Rawles, who lived about four miles from Holland, Va., died at her home, August 31, 1921, aged 69 years. Funeral services were held at the home, Thursday, September 1, at 3:00 p. m., by the writer. She was a member of Holy Neck church. Interment was made in the family burying grounds. She is survived by three daughters, Mrs. Mary L. Holland, Miss Effie R. Rawles, Miss Daphne Rawles and one son, H. J. Rawles. The funeral services were attended by a large number of friends and relatives and the floral tribute was lovely.

W. M. JAY.

Report of the Condition of the Elon Banking and Trust Co., at Elon College, in the State of North Carolina, at the close of business, September 6, 1921.

Resources

Loans and Discounts	\$22,155.81
Demand Loans	6,288.97
Overdrafts, secured, \$35.98; unsecured, \$30.97	66.95
U. S. Bonds and Liberty Bonds..	1,150.00
Bonds Held for Customers.....	450.00
All other Stocks, Bonds and Mortgages	2,500.00
Profit and Loss	32.69
Banking Houses, \$4,000.00; Furniture and Fixtures, \$3,001.47	7,001.47
Salary Account, Paid	920.00
Interest on Deposits, Paid	578.01
Cash in vault and net amounts due from Banks, Bankers, and Trust Companies	2,630.89
Cash Items held over 24 hours ..	257.43
Expense, Paid	735.73
Liability of Bank to Stockholders ..	421.19
Total	\$45,189.14

Liabilities

Capital Stock paid in	\$ 8,350.00
Surplus Fund, Interest Reserve..	44.90
Bills Payable	10,000.00
Deposits Due Banks, Bankers, and Trust Companies	221.54
Deposits subject to check	14,545.08
Time Certificates of Deposit, Due on or after 30 days	7,824.62
Cashier's Checks outstanding ..	121.09
Liberty Bond Acct.	153.06
Collections	2,305.00
Bond Conversion Acct.	450.00
Interest \$529.77; Exchange 192.12; other income 50c	722.39
Accrued Interest due depositors ..	451.52
Total	\$45,189.14

State of North Carolina—County of Alamance, September 14, 1921, I, Marie Eiddick, Cashier of the above named Bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.

MARIE RIDDICK, Cashier.

Subscribed and sworn to before me, this 14th day of September 1921.

MARIE RIDDICK, Notary Public

Correct—Attest:

W. P. LAWRENCE
T. C. AMICK
S. W. CADDELL

Directors

CHRISTIAN ORPHANAGE

(By R. S. Rainey—Special Correspondent)

The \$30,000 baby building which was begun a little over a year ago at the Elon Christian Orphanage has now been completed, and twenty-five youngsters between the ages of two and eight years have moved in during the last three weeks. It is a handsome brick structure two stories high with a basement, complete and modern in every detail. There are twenty rooms besides the basement. Four large rooms are fitted up for the little innocents to sleep in. The others are used as school rooms and living rooms for the matrons.

Realizing that the little ones need milk and that in abundance, Superintendent Johnston has had an up-to-date dairy barn constructed. When everything is installed, the cows can be handled to the best advantage and the cleanest and purest kind of milk will be produced.

There are in all seventy-five children being cared for at the Orphanage. Mrs. S. V. Holt has charge of the new building for the babies and Mrs. Lula Witherspoon looks after the main building. The Superintendent is Mr. Chas. D. Johnston. When students visit the Orphanage, as they frequently do, they are always politely and cordially received by these three. Most people look upon the ordinary college student as a species of wild animal to be tolerated if possible. But not so with Mr. Johnston. His kindly eyes and cordial smile always spell welcome to visitors from among the students.

The Orphanage farm comprises one hundred and eighty acres of land. Ninety acres is cultivated and the other is in timber. Mr. Dennis Churchill, a young man raised up at the Orphanage, is manager of the farm. Last year the farm produced 5100 pounds of pork, 350 bushels of sweet potatoes, 125 bushels of Irish potatoes, 255 bushels of wheat, and 100 barrels of corn. Being in the heart of the dry belt, this year's crop of potatoes and vegetables has been almost a failure. During a good season enough food stuff, with the probable exception of wheat, can be raised to feed the seventy-five children and the employees of the institution.

The children of the institution, who are large enough, do all of their own work. The girls do cooking, sewing, mending and laundering; while the boys look after the dairy and the farm, and in this way, practically no hired help is needed.

The first five grades go to school at the Orphanage and the grades above these go to the Elon High School. After they finish the high school, they are allowed to attend the college where tuition is free on account of the fact that both the Orphanage and the College are of the Christian denomination. At present there are two students in the college from the Orphanage. One is a Junior and the other is a Freshman. Several boys and girls in past years have taken advantage of the opportunity and have attended the college.

Those who have become of age and left the Orphanage have been successful in many fields of work from trained nursing to newspaper work. One notable success is Tom Walton, who has a game leg. Many former students of Elon remember him well. He learned shoe-mending while at the Orphanage, and later opened a shop in town. After doing a successful business here for a few years, he moved to Greensboro, N. C., where he now has one of the largest shoe shops in that city.

The singing class is one of the best in any similar institution of the State. The class travels over the country a good deal giving concerts. Last year they took in over \$1500. The boys take a great deal of interest in athletics and in the Boy Scouts. Many of them are members of the local Scout troop and some of them have been successful in securing varsity positions on the college teams. Andrews was one of the college baseball pitchers last year.

Mr. Johnston, the Superintendent, is a most interesting and likeable man. He is big and handsome and just in the prime of life. He seems to have the whole of his kind heart in his work. He has been in charge for five years, and he has accomplished great things since he came there. But through modesty he attributes his success to others. "People have been very loyal to me", he said in conversation with the Maroon and Gold correspondent, "Since I have been in charge, we have paid off a large indebtedness, built the new home, installed the dairy and are now out of debt. This has been brought about by the loyalty of the churches, Sunday schools, and friends of the Orphanage children."

"Do you like the work?," he was asked.

"It is wonderful to think of the good that is being done", he replied, "but the work has its disappointments as well as its joys."

He might have said that the work

had its romances as well as its worries, for only recently was Mr. Johnston married to Miss Effie Wicher, who has seen seven years of service as one of the matrons of the Orphanage.

"Do you ever get tired of so many students coming over and asking so many questions?"

"Certainly not. We are always glad to have visitors. It encourages us and makes us feel that people are interested in what we do."

Students who desire to see some of the results of the pennies, nickels and maybe dimes that they dropped in the old contribution box back at home, by simply taking five minutes walk from college, may see what a wonderful thing they did in helping to provide a home for the homeless.

DID YOU KNOW THAT

Forty-six per cent of the income of the average American family is spent for food?

There are 2433 daily newspapers in the United States, printing approximately 32,735,937 copies a day?

Moving picture theatres in the United States total approximately 17,000. The daily attendance ranges from 12,000,000 to 15,000,000?

American railroads own approximately 2,428,049 freight cars, 56,240 passenger cars, and 68,802 locomotives, operating over 252,571 miles of track?

Robert Louis Stevenson's favorite recreation was playing the fiddle, in order, he said, to tune up his ideas?

Despite the growing use of the automobile there were never before so many horses in the United States and they never before were so valuable?

FOR RENT: The Winbourne Cottage, Elon College, N. C. Five rooms, good well water on back porch. Barn, garden, pear trees. \$15.00 per month.

For information write,
JAS. L. FOSTER
Waverly, Va.

This page reproduced from **Maroon and Gold**, Elon's wide-awake student publication.

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

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“If you're not endow'd with wondrous powers
That men would applaud and admire;
If you do not possess the 'gift of tongues,'
Nor poet's immortal fire—
You can be loyal and kind,
Can be constant and true,
For only your best
Is required of you.”

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

Two Congregations Unite

NAST week mention was made of the high probability of the Memorial Temple and the Third church, both of Norfolk, Virginia, uniting. The two congregations voted about that time to merge. A recent number of the *Norfolk Ledger-Dispatch* gave prominence to the merger. From that issue of the paper we find the following:

The official boards of the two churches considering the merger in joint session last night made the following recommendations to be presented to the separate congregations Sunday morning at 12 o'clock together with the merger plan:

1. That the name chosen be "The Christian Temple of Norfolk."
2. That Rev. L. E. Smith, D. D., be called as pastor of the new organization.
3. That the present boards of deacons of both churches constitute the new board of deacons.
4. That the officers of all auxiliary organizations of both churches at present constitute the new officers of their respective departments until regular time of election in the church calendar.
5. That beginning the first Sunday in October all efforts be centered toward "The Christian Temple," 34th street site. Sunday school, morning and night service at this location with Sunday school at the Memorial Temple, Brambleton, Sunday afternoon at 3 o'clock.
6. That the merger become effective at the close of the night service Sunday, September 24, 1921.

The joint session last night was attended by nearly all of the members of both boards. Arrangements were made to have a train of automobiles at the Temple first Sunday morning to convey that school to Park Place for services. A farewell rally service will be arranged to take place in the Memorial Temple as soon as possible, when an effort will be made to have all its former pastors present.

The merger of the Memorial Christian Temple, Brambleton, and the Third Christian church, Park Place, will become effective after the two congregations in separate sessions in their respective churches tomorrow morning adopt the recommendations of their official boards favoring the merger of the two churches into a new organization to be known then as "The Christian Temple of Norfolk." This means that within a short time actual building work will begin on the new edifice to be erected at the corner of 34th street and Llewellyn avenue. The plans and specifications are all in hand, the lot is cleared and all that remains now in the way of preparation is to receive bids. The present temporary building will not care for the combined congregations. The building in Brambleton is too far from the congregation to make it practical to use it.

It seems appropriate that we give space to the following history of the Temple at this time. We glean this sketch from the Norfolk papers:

History of the Christian Memorial Temple

During the Eastern Virginia Christian conference at Holy Neek church in 1889, and on the night of October 31, sixteen persons met at Captain P. H. Lee's residence to consider the question of a Christian church in Norfolk. The meeting adjourned to the residence of Mrs.

A. L. Hill in Norfolk on November 11. Fifteen were present at this second meeting. A finance committee was appointed and a subscription of \$700 was taken for current expenses and the American Christian Committee offered \$800. Rev. C. J. Jones was chosen to lead the work and W. W. Staley was instructed to wire the call. This was done November 12, and Dr. Jones wrote a letter of acceptance November 16th from Columbus, Ohio.

The third meeting was held at the residence of Col. A. Savage, December 1, Dr. Jones being present. Committee of place for worship reported a purchase of chapel on Charlotte street for \$3,250, and this was approved.

This hall is standing today on the south side of Charlotte street, just a little to the west of Granby street. The outside appearance is the same except for the front of the building; the interior, of course, has been changed to meet business needs.

The fourth meeting was held in the chapel, March, 1890, at which forty charter workers were enrolled; and the fifth meeting was held in the same place April 5th, when twelve names were added, making 52. Many of these held membership in other churches.

At a sixth meeting, held May 29, 1890, officers were chosen: Deacons, A. Savage, A. M. Eley, S. A. Etheridge; Treasurer, A. Savage; Secretary, T. A. Jones; Ushers, P. H. Savage and James A. Eley.

On January 14, 1891, a committee was appointed to sell chapel on Charlotte street and purchase a new location. Eight lots were bought on the present temple site for \$3,800, and a plank chapel erected at a cost of \$1,080. This was occupied from March 15, 1891, to March 11, 1894.

The reunion of the Church, North and South, Marion, Indiana, October 1890, suggested the idea of "Memorial Christian Temple" to commemorate that historic event. In this work the city of Norfolk paid \$16,120; the southern churches \$7,865, and the north \$4,600, making \$28,585 up to the time of its dedication, May 6, 1894.

Among the most conspicuous helpers in those early years were Col. A. Savage, whose personal check made big steps possible by gift or loan; A. M. Eley, T. A. Jones, R. A. Hyslop, E. J. Brickhouse, John C. Haynes, P. H. Lee, T. R. Gaskins, W. J. Lee and many others.

The reasons given for the abandonment of Temple are: The removal of our people from the section in which the Temple is located; the settling of the section by the colored people; the practicability of the two churches working together.

The work of the new edifice for the Christian Temple will begin at once. The building is to be one of the finest and handsomest in the South.

THE SUN wishes the new undertaking much success. May our heavenly Father be pleased.

A Personal Talk With Subscribers

A FEW papers are now returning to pre-war prices. The list includes, however, those papers that have a large circulation. A little business explanation here is in order: During war times goods sold without much advertising. Now it is necessary to advertise. The cost of advertising depends upon the circulation of the paper in which you advertise. As the circulation of a paper increases, it can increase its advertising rates. But hundreds of Church papers are not in this class. Their circulation is below ten thousand—the most of them below five thousand. To increase in circulation a few hundred has no change in rates of advertising. In fact, the paper with less than 10,000 circulation is crossed out by the advertisers whose wares are worth advertising. The local newspapers, of course, are not considered in this discussion. The circulation of these are all in a small area and the advertising space taken by local business men, with the exception of a little general advertising. Local merchants and manufacturers do not patronize Church papers, owing to the scattered circulation.

Can THE SUN reduce its present subscription price? We answer in this form: If there were no expense in running the paper, save actual cost of printing, the subscription income would *lack* from three to four thousand dollars each year of meeting that expense. The scale of wages in the printing industry has not been changed. With an average of 20% shortage of help in this trade, the outlook is not hopeful for a reduction soon. Paper has dropped in price, but yet far from a pre-war basis. THE SUN has no office rent to pay, no storage room to pay for its books, records, and files. All space for the book and church supply business is without charge to the Convention. All these are provided for by the Editor.

The subscription income has been miserably small for several months. The larger per cent of our subscribers being farmers, and knowing their financial plight due to poor crops and low prices, we have not urged payment of accounts. We can no longer be lenient. Pay day is at hand and we must insist that subscriptions be renewed. The Convention expects the management to make these collections and we have no other choice than to insist. The crops are being marketed and we trust that THE SUN may be remembered in the distribution of the income from the sale of cotton, corn, tobacco, potatoes, etc.

Regardless of conditions and cost of the paper, we are doing all we can to give readers value received. And after all, that is the thing for each subscriber to consider—is he getting his money's worth.

Monday, October 10, has been set aside by the Governor of North Carolina as Fire Prevention Day in the Tar Heel State.

THE BULLETIN

Rev. J. G. Truitt has returned to Princeton Theological Seminary to take up another year's post graduate work.

Rev. B. F. Black changes his address from Franklin, N. C., to Wolfboro, N. H. Rev. G. J. Green changes his address from Stem, N. C., to Morrisville, N. C.

Rev. D. F. Parsons is now in the University of Chicago. His address is Room 61 Middle Divinity Hall, University of Chicago, Chicago, Ill.

THE SUN sorrows with Rev. P. T. Klapp in the loss of a daughter on September 26. She was Mrs. W. M. Klapp and lived in Sumpter, S. C. The body was buried at Elon College. She leaves husband and two children.

Rev. Victor Lightbourne has severed his connection with the Christian Church and united with the Methodist Episcopal Church. He thinks that he needs a larger field and THE SUN is hopeful that he is in sufficient territory to meet his requirements.

Rev. J. R. Cortner, Fort Recovery, Ohio, is anxious to spend the winter in the South and desires to get some place where he can do evangelistic work during the winter months. Anyone interested may address Bro. Cortner.

Rev. F. C. Lester is now at Yale, and his address is 1184 Yale Station, New Haven, Conn. Brother E. H. Rainey has also gone to Yale for study. THE SUN extends best wishes to all our young men in preparation for larger and better work.

THE SUN's Editor was with the Providence church, Graham, N. C., last Sunday for two services. Providence is the mother of all our churches in Alamance county. She serves a good people and seems to be in a healthy condition. Bro. F. C. Lester, who has been serving this and our regular Graham church, is now away at Yale for post graduate work. These churches are on the lookout for a pastor to serve them for another year.

WASHINGTON WORK ABANDONED

In last week's report of the Mission Board no mention was made of the abandonment of the Washington, D. C., work. We understand, however, that the work was abandoned. THE SUN presumes that our Mission Secretary upon his return from Porto Rico will give the Brotherhood full reasons.



CONTRIBUTIONS



SEVERING HOME TIES



HAVE no doubt that thousands of other families, like our own, have broken up and scattered far and wide these past few days of school openings and vacation closings. Scarcely ten days ago we were together. Now the good wife with the two youngest are at home by the stuff; the eldest at Town Point with "Aunt Jennie"; Mary D., the second oldest in Boston for voice study. She and I were the last to separate—coming on to N. Y. together, she taking the Colonial Express for Providence to spend the night with a friend and then next day on to the Conservatory at Boston, I taking the good ship San Lorenzo for Porto Rico Saturday A. M., September 17. And so we are separated the one from the other, for better or for worse. Separation seems necessary in life as the pathway of our pilgrimage. The sea certainly separates you, if you will commit yourself to it. It is now Wednesday and our log reads 1325 miles out from New York whence we sailed—and no sight of land yet, nor word to or from loved ones. However, they promise us sight of land by noon today and a tie up at the dock in San Juan, P. R. by 2:00 P. M. It is a journey of 1400 miles from port to port, and once you lose sight of land from New York harbor you have only the blue sea, the bending sky and your traveling companions to look upon till you come into San Juan harbor.

It has been a most glorious voyage. Sunday A. M. we were some 250 miles off Hatteras and for several hours our good ship rolled with the surging sea. By noon Sunday she had found herself in great fashion and settled down to a steady, vigorous, comfortable pace for the long journey. Very few of the 180 passengers were in the dining room for breakfast Sunday, but more and more of them appeared at each successive meal and things took on a livelier air.

Our ship is interesting. Its hull is of steel, and her gross carrying capacity is 6500 tons. She has a crew of 138, of which number 32 man her engines. There are two engines given to the task of propelling her and consuming 400 barrels of oil each day she develops 8000 horse power. Favorable seas and winds allow her to carry you 400 miles each day, though the average, I notice is about 360 miles a day. I estimate that each trip one way pays to the company not less than \$15,000 gross. What the expense of the journey to the company is I have no way of estimating. It must be considerable. The dining room is elegant and only the very best foods that sea and land, the States and the tropics can afford are served upon her tables. The balmy sea breeze and the constant motion of the boat seem to give one an appetite and three square meals a day, and beef and crackers at 11:00 A. M. each day, with grapes and plums and apples at call are none too many—when the sailing is good and your appetite is steady.


The sea, the sea, the sea! Broad, boundless, trackless, infinite! One cannot get over the bigness and boundlessness of the thing. And I never knew before that it did have, or any natural water could have, so many and so varied colors. I counted seven distinct and very marked colors or shades of color awhile ago. 1. The snow white of the caps or seething foam. 2. Pea green. 3. Emerald green. 4. Sky blue. 5. Indigo blue. 6. Tourquoise blue. 7. Blue black. Just what gives this different coloring to the same waters I am unable to say, unless it be the sky above and your relationship in vision to the surging undulating or undisturbed surface. One can sit for hours—I do—on deck in a comfortable deck-chair and look at the blue surface as it forms and fashions itself into all sorts of graceful folds, accumulations and receding mounds, or irons itself out into a great purple plush carpet, soothing to look upon and restful to contemplate. I have not worked on this trip, since leaving New York—just read lazily one wholesome volume on the philosophy of leadership—but have just dreamed and looked and rested and wondered. It is my first long sea trip and I am trying to see what it is like—or rather I am letting it have its way with me and take all that it has to offer in wonder, indolence and meditation.

My journey takes me with Rev. W. P. Minton our Mission Secretary of Dayton, and Rev. W. H. Martin, one of our Porto Rican missionaries, to study the missionary situation in Porto Rico. We are to spend two hurried busy weeks on the island visiting all our preaching places, mission stations, present and prospective, and our missionaries in Porto Rico, so as to help decide, what shall be our next step in Porto Rico. The time seems to have come when we must do much more in Porto Rico than we have been doing, or turn the territory over to others who are ready and willing and prepared to do more than we are doing. It is hoped that our people shall soon know and realize just the situation in Porto Rico and the part we should take in handling the situation.

In subsequent letters to THE SUN I will endeavor to tell of conditions as I find them in the island. In this I am thinking of the dear ones from whom I have been steadily adding the miles on miles of separation since I left them one week ago, and of the hundreds of SUN readers who, like myself, wonder when the periods of severance come, why it is necessary to break home ties—when those ties are so happy and wholesome. But each has his life to live, and the God of infinite resources, has a different path and different experience for each creature of His hand. But we are one in Him, and while we abide in His presence, though separate in body, we are together in spirit—in love—in that which is really worth while.

J. O. ATKINSON.

WHY I BELIEVE IN, AND PRACTICE TITHING

 BELIEVE in and practice tithing first of all because the Scriptures, it seems to me, teach that Stewardship is the basic principle of religion, and tithing is a worthy response to the obligation of stewardship of property. The person who looks upon religion as an opportunity "to get" instead of a challenge "to give", has missed the vital part of the religious appeal. No one can deny that at least one-tenth of a person's income belongs to God. From the beginning of time He has claimed one-seventh of man's time, and one-tenth of his income. This divine claim stands out in marvelous distinctness on nearly every page of the Old Testament Scriptures.

And then in the New Testament Jesus most emphatically endorsed the principle of the tithe. Hence, I believe in tithing further, because my Master and Lord endorsed it. He did not say much about it, because the principle of the tithe was so well established that He did not need to restate it. All the Jews tithed. Why should Jesus tell them to do something that they believed in just as sincerely as He did? Such would have been as unnecessary as for a father, who saw his children all gathered around the table eating, to call them to come to eat, when they were already eating.

If the Jews had been as indifferent to tithing as many professing Christians are today, without question, the Master would have preached tithing to them on every opportune occasion. But whatever Jesus says "Ye ought to have done", surely no minister would say can be left undone without incurring Christ's disapproval.

Furthermore, I believe in tithing, because I realize that if every professing Christian would practice tithing the Church of Jesus Christ would speedily win its desired prestige throughout the world and would be able speedily to evangelize the world. Moreover, it would not have to be content in merely preaching the social gospel, but it could then also affectively practice it. The cause of Christ is handicapped and retarded just to the extent that men and women withhold their tithes from His Church. It has been my experience that when men and women bring their tithes to the Lord, they also bring their lives more fully.

I believe in tithing also because of the reflex benefit that comes to those who tithe. I have never seen it fail that a man becomes more prosperous and more successful when he tithes.

For sometime I had the same experience that hundreds of others have had in thinking that the Christian law of giving did not require one to keep an account of what one gives—but to give freely and liberally. And in that attitude, I veritably thought that I was giving more than a tenth. It was my sincere conviction that such was the case, and I prided myself in the fact that I was "going one better" than my tithing friends who gave a tenth, whereas I gave more than a tenth.

But while attending the Student Y. M. C. A. Conference at Lake Geneva one summer I heard the great challenge appeals of the Church leaders who were on the

program, and who stressed the principle of stewardship in general, but tithing in particular. And I realized as a young man in college, that from that time on I would practice tithing, and not only merely think that I was giving a tenth, but *know* it.


I am convinced that it pays in a hundred ways, spiritually and materially. I soon learned that I had been robbing God all along in spite of the fact that the Devil had been making me think that I was more than playing fair.

I like to see men and women who tithe,—who keep an accurate account of their income, and an accurate account of what they pay out to the Lord's work, so as to *know* that they are giving at least a tithe. And my experience personally has been that I have never stopped with the tithe. And I have never yet seen the person who tithed that wanted to stop with the tithe. But oh, the joy in knowing that one is complying with God's requirement, by giving at least a tithe. There are some who say they cannot afford to tithe, but the fact is that no one can afford *not* to tithe. It is God's will for all.

R. C. HELFENSTEIN.

Dover, Del.

ELON LETTER

 HE fact that Christianity and Mohammedanism are contending with each other as missionary faiths for primacy in Africa today gave peculiar appeal to the Summerbell lectures this fall. In the discussion of conflicting issues, so often those who "argify" are never "embarrassed" by the facts in the ease, and so they only "argify". Their discussions never reach the high station of "splanifying", though they are at times strong in putting on the "rousment".

College students are trained to weigh argument *pro* and *con*. Debating is a college tradition, and college debaters are never satisfied till they have carried the issues involved through their historical development back to their origin. This was Dr. Summerbell's method in dealing with Mohammedanism, to which series of four discourses he gave the title "*The Prophet of Arabia*."

He gave the life history of Mohammed himself, revealing him as an epileptic sensualist whose favorite wife declared after his death that he was characterized by love of three things: women, perfume, and food, and that of the first and second he no doubt had satiety, but of the third never. Then, in contrast with this bestial sensualist, the lecturer held up the Christ. It was a compelling argument for the Christian faith and for Christian missions.

But Dr. Summerbell is always just to an adversary. He will not strike below the belt. He frankly admitted that the degeneracy of the Christian Church in that day gave occasion for the rise of Islam and that vile and vulgar and detestable as it is, it was an advancement on the religion of that day and time and that it has served to help the Christian Church, just as poison is sometimes inserted in the human body to prevent a more deadly poison from destroying life itself. This however, did


not prevent his analytic soul from discerning that Mohammedanism is not even an invention, but a concoction, based on Hebrew Scripture and Arabian lore, a plain human fabrication.

The concluding discourse "*Why The Crescent Must Wane*" was the climax of a great discussion, and what a comfort its optimistic outlook was to the reverent, hopeful disciple of Christ! Any religion which exalts sensuality, degrades women and childhood, resorts to force to propagate and perpetuate itself, and divorces itself from morality is bound to yield. But a religion of this character will not yield without a struggle. It will cost men and millions to overcome this pernicious system that now counts its adherents to the number of 220,000,000. But it can be done, and it will be done, and the followers of the Christ will do it. We will do it, our part of it in our day, or we shall be false disciples.

Dr. Summerbell also gave two masterly sermons on Sunday, preceding his lectures, which were given two each day on Monday and Tuesday following.

W. A. HARPER.

SUFFOLK LETTER


 HE question of courage in a minister is one that suggests a question. What is courage in matters of public deliverance? Does the unbridled utterance of what one thinks or feels indicate courage? It is sometimes remarked that a minister is afraid to preach what he believes, lest people would be offended. There are certain sins that run rampant in society and certain people indulge in them. One minister treats the subject in a general way, exposing the evil by use of Scripture, and appealing to the judgment and conscience of the congregation; another treats the subject in a very personal manner, really exposing persons instead of sins. The latter is often regarded as the brave minister, and the former as afraid to speak out his mind. That evil should be exposed and condemned no one questions. That malaria should be exposed and driven out of a community is plain duty; but that persons affected by malaria should be abused for such affection is subject to a negative answer. Discretion may be the soul of valor.

The question arises, in the study of such a subject, which is easier, to speak one's mind or to keep silence? Which requires more courage, to express one's feelings or to restrain feelings? When meanness or wickedness has made one indignant, is it easier to speak or to keep silent? Experience answers that question. The most difficult thing to do is to hold the tongue when under excitement, whether it is that of anger or joy. The easiest preaching is to rant on topics of the day, incidents in the current of human society, customs that shock the refined morale sense, pleasures that are carnal in their nature and that defile. Many of these temporary indulgences discourage religious teachers and ministers, and require correction so far as the pulpit and the pew can change public sentiment and turn the tide toward better ways. Jesus usually answered by, "It is written"; and Nathan in his personal, "thou art the man", was face to face

with the offending David. It is no sign of courage to speak to persons from the pulpit; it does require some courage to go to an individual, face to face, and tell him of his wrong; but it is more difficult to keep silence when the conditions seem to require speech. It seems to be an unjust criticism to charge a lack of courage against those who do not rail at congregations when evils invade the church. "I show unto you a more excellent way" seems to be a good suggestion. A negative gospel is little more than a new decalogue. It seems to be necessary in these times to deliver a gospel of positive service, rather than a system of don'ts. The substance of the gospel of Jesus is summed up in what He said to Simon and Andrew: "Follow me." His speech was seldom harsh and only to hypocrites: when the Pharisees took counsel how they might entangle Him in talk, He said: "why tempt ye me ye hypocrites?" and this was because "He perceived their wickedness". To the woman guilty of woman's worst sin, He said, "go and sin no more"; and there was such virtue in His words that it changed her life. A mother's *life* has more power over her children to keep them in the right path than all the scolds of the negative type of motherhood. God hates sin and loves the sinner; and that spirit is the power that makes the gospel a corrective of human wrongdoing. The brave man controls his tongue and guards his speech.

W. W. STALEY.

OUR VIRGINIA LETTER

 EFERING again to the decrease in the number of young men who choose to enter the ministry, as their life work, or more correctly, who feel called of God to enter that sacred calling let us remember that in olden time the Church travailed and agonized before the Lord, and the Church became most faithful, not only in the number who entered the ministry but it was most faithful in every good work. Indeed it was a common thing to find the people of God zealous in every good thing. See Titus 2:14. Not only so, but that was one of the distinct purposes for which Jesus gave Himself. Listen—Paul says: "Jesus gave Himself for us". To what end? "That He might redeem us from all iniquity, and purify unto Himself a peculiar people, teach one of good works". So, as I see it, a believer has no assurance of his personal salvation till he becomes so filled with the zeal of God as to be enthusiastic for good works. There are many in the Church today, no doubt, who know nothing of such an experience, as real *enthusiasm* for Christ. I dare say that many of us do not even know the origin and meaning of the word *enthusiasm*, which in and of itself reveals a great part in human history, as well as a great spiritual truth. The word *enthusiasm* comes from two little Greek words, viz: *en* and *thus*, which means *God in us*. and God in us always gives us the zeal for God and good works. In proof of this idea, I guarantee that you have never seen a man or a woman who was cold and indifferent in spiritual truth, and toward good works, who was filled with the fulness of God. The fulness of

God, according to one's capacity, is always the measure of one's usefulness and faithfulness in the Christian life. If you wish to be really and truly useful, then get full of God. But do you ask: How can one do that? It is a good question, and you have a right to a true answer. Do this: Live a prayerful life and keep full of Bible teaching—be a careful and prayerful student of the Bible, walking not after the flesh, but after the spirit. Rom. 8:15. And you will soon see what it is to keep full of God, and that of itself will revolutionize your personal experience as a Christian. It is not such a great mystery after all, and so we can all learn to be filled with the fulness of God, if we will persistently really try.

As to the decrease in the number of young men entering the ministry, there are doubtless many influences at work to accomplish such an end, but I believe the most aggressive of such influences is one to which I have briefly referred, viz: This doing higher criticism on the part of a few self-styled scholars, who think that modern scholarship is of higher authority than is the sacred Scriptures. No doubt, I think many a young man has been turned away from the ministry by the claims of this cult of higher criticism, not only in the homeland, but also in the foreign field. Young men are told that the trial of Abraham's faith was a myth; that there was no reality in the flood; that the crossing of the children of Israel over the Red Sea, while the Egyptians, undertaking to do the same thing, were drowned in the sea, is founded on unreliable traditions; that miracles cannot be, that Jesus knew very little and so made many mistakes, etc. Of course, young men who are taught to respect the authority of the higher critics, feel that the Bible is no longer authoritative, that it is a discredited book, and of course one need not expect a young man thus taught, to think of entering the ministry and preach the teaching of such a Bible, as the higher critics claim we have, certainly not, who would if he believed the Bible unreliable. *The Sunday School Times* in its issue of September 10, in discussing these matters took a bold stand against sending missionaries to foreign lands who are in sympathy with higher criticism, giving as one reason for such a stand the fact that it hinders, rather than helps, the cause of Christ. To prove this fact, the following note was given, as coming from certain Chinese Christians, as a protest against sending higher critics to teach them a Bible in which these so called teachers do not themselves believe. The following is the note thus sent to a mission board in America: "We write to say that some missionaries from your board, here in China do not believe the Bible, and we earnestly ask you not to send any more such missionaries to China. We have a great many persons in China already who do not believe the Bible, and it is not necessary for you to send more such persons to us. We would like to have, to teach the Chinese, those who do believe the Bible." What foolishness to send such men to teach a Bible they do not themselves believe, to the heathen? Is it any less foolish to have them teach the people at home?

J. PRESSLEY BARRETT.

THE KINGDOM OF GOD

Recently I have noticed definitions of this phrase and I do not agree entirely with any one as given in *THE SUN*. There are two phrases which have become familiar to all Bible readers, the "kingdom of heaven", literally "of the heavens", and the "kingdom of God". The latter occurs four times as often in the New Testament as the former. So far as I can discover, the former occurs only in Matthew, the latter in each of the Evangelists, in the Acts, and in five of Paul's letters.

I would not assert dogmatically that the sacred writers maintained a distinction in their own minds between these phrases, or that Christ used them otherwise than as generally synonymous; but the Holy Scripture was written for all ages, all minds, all culture. To my mind there occurs a possible distinction, and what is possible to my mind was possible to Matthew, John and Paul,—was possible to the mind of our Saviour.

"The kingdom of the heavens" conveys to my mind a description of the kingdom of God *extensively*, and the "kingdom of God conveys to my mind the idea of the kingdom of the heavens *intensively*. "The kingdom of the heavens" was in existence first, then "the kingdom of God." The former may exist without sentient and responsible creatures, wherever matter and forces exist; but the latter requires for its existence not simply unresisting matter, but perceiving mind and feeling soul, persons capable of loyalty. Did not Paul mean as much when he said, "That was not first which is spiritual, but that which is natural, and afterward that which is spiritual."

So, were I to make a distinction I should say that the kingdom of heaven, or of the heavens" represent the rule of Jesus over the whole universe of matter (however extensive that may be) and spirit, and "the kingdom of God" His special rule in the hearts of His people, a rule they themselves come perceive and acknowledge, the principles of which they can understand and apply in their own lives.

These phrases, I know, are commonly used as interchangeable, or synonymous, and no one may seriously object, yet the distinction I mention is very evident to my mind.

W. S. LONG.

Chapel Hill, N. C.

THE KINGDOM OF GOD—THE KINGDOM OF HEAVEN— THE CHURCH

In many respects these expressions "cover the same spaces of meaning", yet, in many respects each has "a concept that differentiates it from the others."

"The Kingdom of God" is "His rule and realm". It is "universal, all-inclusive, all comprehending", for "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." (Ps. 103:19). "It is an everlasting kingdom". (Ps. 114:13), "covering all time and all space." "The Kingdom of God is within you", applies to "those who acknowledge, accept, and submit to His sway". There is a wonderful difference between God's "rule and realm."

"The Kingdom of Heaven."

So far as I know, this term is found thirty-two times, in the New Testament and only in the gospel by Matthew, "always in the plural—in the Greek."

To those who would read carefully what is written in the Old Testament about "the kingdom, I would suggest: Daniel ii:44, vii:29, II Sam. vii:7-10; Ps. xxxix:20-37, Mic. iv:1-8; Zach. ix:9-10; Chs. 12,13, and 14; Isa. ix:7. Then read Matthew through and you will see, I think, why his gospel is "preeminently the kingdom-gospel."

John has no parable. Mark and Luke speak of "the King of God." "The Kingdom of God is personally entered only by the new birth, for "except a man be born again, he cannot see the Kingdom of God." (John iii:3).

"The Church."

Perhaps you will not find this word in the Old Testament. It appears to be "Kingdom, kingdom, all the way through", as Dr. Bates says, and from his able works we quote. Here we will do well to read: Eph. iii chap., Colos. II:23-27., Ephs. 111:9; Ephs., ii:22, 23., 1 Cor. xii:13.

"The Greek for Church is *Ekkesia*, and is found in the New Testament 115 times, and is always translated Church, except three times. Acts xix:32,39 and 41—where it is translated assembly," unless "we except Acts xix:37, where the word *hierosulos* (*hieron*, temple, and *sulao*, to rob) is translated robbers of Churches."

The actual Church, or "body of which Christ is the head," (Eph II:22,23) is invisible. Composed of those who obey Christ, have given their love to God". They who do "not truly love, and serve God—no matter what they profess—are not of the Church, but of the world." (I John v:19.)

"The Visible Church."

"The followers of Christ organize and are denominated—We have denominations. Some may write with the true followers and form a mixed multitudes." (Ex. xii:38). Of the denominations, in the U. S., according to Dr. Daniel W. Fisher, there are "164 of those bearing the Catholic name, there are the Greek Catholic Church, Roman Catholic Church, Old Catholic Church, Catholic Apostolic Church, Reformed Catholic Church, and Independent Catholic Church. Of Protestants there are 24 Lutheran denominations, 16 Baptist, 13 Methodist, 12 Presbyterian, 4 Reformed, 2 Episcopalian, 2 Christian, 2 United Brethren, 1 Congregational; while the remaining 87 bodies comprise but about one-tenth of the entire Protestant membership."

"The late Cardinal Gibbons, in his "Faith of our Fathers, page 23, says: The Church is called a Kingdom, and then attempts to prove that the only true Church was the Roman Catholic. The simple fact is, in Scripture the Church is never called a kingdom, nor is Christ ever called the King of the Church."

Christ is "the head of which the Church is the body: The God of our Lord Jesus Christ, the Father of glory **gave Him to be the head over all things to the Church, which is his body." (Eph. 1:17, 22, 23).

DANIEL ALBRIGHT LONG.

AN INCIDENT OF LONG AGO

Brother Editor:

When I met you in Washington, at the White House, in August, and you courteously invited me to write occasionally an article for THE CHRISTIAN SUN, which I edited many years ago, you placed me under an obligation which I would willingly discharge. So many things have claimed my attention, however, that I have found no "convenient season." There are things that I might write about, had I the time and your readers the patience; so many, indeed, that I scarcely know where to begin.

It occurs to me just now to relate an incident in which our venerable Brother, Rev. Dr. J. W. Wellons, figured, and which may be of interest and excite a smile. Possibly he may recall the occurrence. It was about the year 1875, when I was pastor of Antioch Christian church, near Windsor, in Isle of Wight County, Va. My wife and I with our first baby were living in the village of Windsor, keeping house on the street fronting the railroad. We received word one day that Rev. J. W. Wellons was coming to Windsor, and that he would be our guest. Preparations were made, and in due time he arrived. An hour or so before supper time, my wife, who had then had but little experience in house-keeping, inquired of our visitor what sort of drink she should provide for him—tea, coffee, milk, etc? In some way she failed to hear his reply distinctly, and thought he said "eatnip tea". Now, there was not a sprig of eatnip in the house, and what to do in order to get enough for the minister's supper was a serious question. Finally wife said: "Maybe Elizabeth, our laundress, has some." So away I hastened up the railroad half a mile or so, to Elizabeth's cabin, and that good darkey was able to supply the need. Home I went, the precious herb was properly manipulated, and when we were sitting at the supper-table, the young hostess told Brother Wellons that she had prepared a nice cup of eatnip tea for him. Whereupon with a hearty laugh, he said: "Oh, no, sister, I did not say *catnip* tea, but *kettle* tea." What he called "kettle tea" was a cup of hot water diluted with sweet milk. Of course, we all joined in the laugh that convulsed our genial guest, and many a time since my wife and I have made merry over that innocent mistake.

If this incident seems trivial, let me say that I have held in affectionate esteem for more than half a century the venerable man of God who still lingers as a patriarch among his brethren. The long and useful ministry which God has enabled him to exercise is a source of unfeigned pleasure to me whenever it comes to mind, and I pray that his last days on earth may be serene, a fitting prelude to the perfect peace of Paradise.

J. T. WHITLEY.

Norfolk, Va.

The deadly imbecile heresy of earring only for an education that will pay.—*Ruskin.*

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

International Uniform Sunday School Lesson—October 9, 1921

Paul at Ephesus. Acts 19.

Golden Text: "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:10.

Christian Endeavor Topic—October 9, 1921

How to Improve the Meetings of our Society. Matt. 18:19-20; John 4:23-24.

The first chapter in that excellent Christian Endeavor handbook of information "Expert Endeavorer" by Amos R. Wells, gives suggestions, which if followed, would change for the better many a Christian Endeavor prayer meeting. In discussion the question "How can we get original thought on the prayer-meeting topics?" a problem with so many of us, the following means are given: "Only by study of the Bible followed by meditation and observation. First the Endeavorer should read the Bible passage; then he should read good commentary upon it; then he should take the subject with him into his daily life for five or six days, thinking about it in his odd minutes and watching for experiences in his own life, or the lives of others, or observing nature and looking for illustrations on the subject from all these sources. Prayer-meeting preparation should begin the Sunday beforehand." Would such preparation improve your Christian Endeavor meeting? Would it not make Christian Endeavor work and truth a real vital force in the life of every member if such a course were pursued weekly? The spirit which will make our prayer meeting work a success is defined by this chapter as "The desire to please our dear Saviour in bearing witness for Him and in helping others to Him." Let us endeavor as Christians to improve the meetings of our Society, and carry the teachings of the Christian Endeavor hour into the life of every day.

"THE CHURCH SCHOOL"

A forward step in Christian Education has been taken as five denominations unite in the publication of "The Church School" a magazine of Christian Education. The October issue of this helpful magazine appears as a joint product of the editorial and publishing boards of the Methodist Episcopal Church, the Methodist Episcopal Church, South; the Congregational, the Reformed Church in the United States, and the Disciples of Christ, which have organized the "Church School Press" for its production. This action shows commendable cooperation in religious journalism and works toward the ideal of a national magazine of Christian education. Such a magazine will make a distinct contribution to this great work, and an editorial states that "It is hoped that the magazine will be a medium through which interdenomi-

national cooperative movements and organizations may carry their message to the church and community" as well as a Church publication. All Christian forces must unite in effort if the great work of Christian Education is to be adequately promoted, and religious journalism has a mighty power to wield. It is to be hoped that "The Church School" may have many regular readers among our workers and leaders.

MEETING OF BOARD OF RELIGIOUS EDUCATION

The Board of Religious Education of the Southern Christian Convention met in the parlors of the Raleigh Hotel, Raleigh, N. C., Tuesday evening, September 20, at 8 p. m. The members present were Rev. W. T. Walters, D. D., Richmond, Va., Chairman of the Board; Rev. J. F. Morgan, Norfolk, Va., Vice-Chairman; Mrs. H. Russell Clem, Greensboro, Secretary; Mr. I. A. Luke, Holland, Va., Mr. C. H. Stephenson, Raleigh, N. C., Treasurer of the Board, and Miss Lucy M. Eldredge, Field Secretary.

In addition to the routine business always claiming attention at the annual meeting of the Board, several new items were acted upon.

Miss Eldredge was authorized to begin holding institutes in which instructions will be given to the young people of the churches of the Convention as to the methods and plans proposed in doing the Convention work along lines of missions and young people's work. She will soon leave for a visit among the churches of the Georgia and Alabama Conferences. By action taken by the Board, the office of the Board of Religious Education of the Southern Convention, now located in Burlington, N. C., will be moved to Richmond, Va. This action was taken so that the chairman, Dr. Walters, might be in close touch with the executive end of this work, and to give Miss Eldredge, the Field Secretary, the advantages of the informational sources of a larger city.

MRS. H. RUSSELL CLEM.

410 Mendenhall St., Greensboro, N. C.

HEADQUARTERS MOVED

The headquarters of the Board of Religious Education, by vote of the Board assembled in annual session at Hotel Raleigh, Raleigh, North Carolina, on September 20, were changed from Burlington, N. C. to Richmond, Va. The Field Secretary has already moved to Richmond and communications to her should be addressed to 1012 East Marshall Street, Richmond, Va. The Board anticipates more effective work after this change and aims during the year to reach every Sunday school that is possible to reach through Sunday school institutions and other gatherings. The Board also desires that the office of the Field Secretary shall be a clearing house for Sunday school and Christian Endeavor information, and the number of inquiries, regarding the work among our young people, is increasing, and is very gratifying. The interest in adequate Christian education and training among our people in many sections is encouraging.

THE NEED OF GRADED LESSONS IN OUR SUNDAY SCHOOLS

At a recent Sunday school convention, the statement was made by a leader that one of the greatest needs of the schools represented was the need of graded lessons in the Sunday schools, that is the need of lessons adapted to the needs of the children to be taught. That leader was alive to the truth of the slogan "The need of the child is the law of the Sunday school."

For many years all schools used the International Uniform Lessons, and all the pupils, big and little, studied the same lesson on the same day. The uniform lessons have rendered a great service in Sunday school development and growth, and are still used by many schools with effective results. But for years there has been the realization in the minds of thoughtful church leaders of the need of instruction adapted to the need of the child at each stage of his development. In an address at the Bishops' General Conference in 1844, this statement is found: "Sunday school instruction may justly be regarded as one of the most effectual auxiliaries which we can employ for the prevention of the destructive influence of error, by preoccupying the infant mind with the germs of Scriptural truth. Although it is a matter of rejoicing that a great amount of good has been accomplished by this service, it is believed that much more might be done with a system better adapted to the capacities of the subjects of instruction, and with books suitable to differing classes in the several stages of development." This high ideal set by the leaders of the Nineteenth Century for graded instruction is just being made real in the Twentieth Century through the International Graded Lessons.

In an attractive little booklet "A System of Graded Instruction for the Church School", published by the Methodist Book Concern, the following testimonies are given regarding the influence of graded lessons upon life:

"The stories and their teaching fit so well into the daily life of the child that through them right habits have been formed, such as the impulse to obey, to be kind and to be unselfish. . . . Many have learned to pray and to say 'thank you' to God who never prayed before, and who never hear prayer at home."—*Edythe Wilson.*

"Since we have used the graded lessons every child who has been in the junior department for a year or more has joined the church before his promotion into the intermediate department."—*F. W. Harris.*

"Some of our teachers in the Junior school have had no other lessons themselves and are making our best teachers. I find them more conversant with Bible truths, stories and teachings than some older teachers who did not have the benefit of graded lessons as children."—*Cora Downs Stevens.*

Do the Sunday school lessons taught in your school achieve these results? Is your school training its youth in this way? Can you see that your boys and girls are receiving the Bible stories so that they are being de-

veloped into boys and girls who can meet the tests of the home and school and playground and street, and meet them as Christian boys and girls? Is the Bible real to them, and are they learning to live for Jesus Christ and to follow in His footsteps? Are they being given a vision of service? These are the things which the Graded Lesson Course aims to accomplish. Do you need them? The Field Secretary of Religious Education (Burlington, N. C., Box 333) will be glad to send a prospectus of the graded lessons to any Sunday school, or to answer any questions regarding them. Send in your problems. If you cannot use these lessons, tell us why. If you can use them, let us help you in getting them started. If you are using them, let us know of your work, that we may help other Sunday schools. The new year in all courses of graded lessons begins October 1, and while they may be introduced into a Sunday school at the beginning of any quarter, the best time of all the year is at the beginning, October 1.

"As the pupil passes through the various stages of development his interests widen and his needs become more complex. The curriculum, then, must be comprehensive, to touch him on all sides; must meet his widening horizon, must be rich in content, to supply fully his every need."—*George W. Pease.*

A NEW CHRISTIAN ENDEAVOR SOCIETY

The Piney Plains Christian church, near Raleigh, North Carolina, reports the organization of a Christian Endeavor Society on September 4th with an enrollment of twenty-six members. The following officers were elected to carry on the work of the Society: President, R. L. Horton; Vice-President, Miss Annie Alice Harrison; Recording Secretary, Miss Eugenia Taylor; Corresponding Secretary, Mrs. R. L. Horton. In addition to these officers, a Lookout Committee, Sunday School Committee, Missionary Committee and a Flower Committee were appointed. May this new Society grow and mean much to the Piney Plains church.

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C. B. RIDDLE Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE CONFERENCES

Alabama

Meets October 11. *Place:* Corinth church. *Secretary:* E. M. Carter, Wadley, Ala.

Georgia and Alabama

Meets October 18. *Place:* North Highland church Columbus, Ga. *Secretary:* J. F. Hill, Girard, Ala., R. 1.

Eastern Virginia

Meets November 1. *Place:* Dover, Delaware. *Secretary:* I. W. Johnson, Suffolk, Va.

North Carolina

Meets November 15. *Place:* Third Avenue church, Danville, Va. *Secretary:* J. A. Dickey, Elon College, N. C.

NOTICE

The Eastern Virginia Christian Conference will meet with the People's Christian church, Dover, Delaware, November 1, 2, 3, 1921. Delegates leaving Norfolk, Va., October 31, 9:30 A. M. will arrive at Dover, Delaware 4:54 P. M., or leaving Norfolk at 6 P. M. will arrive Dover 2:58 A. M. Fare from Norfolk to Dover \$7.02. Train leaving Dover at 12:00 M. arriving Norfolk at 7:25 P. M. We are trying to secure reduced rates. Those going by automobile will have a splendid trip by way of Washington, D. C.

C. H. ROWLAND, *President*

Franklin, Va.

Inexpressible Peace—The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. 4:7.

OUR BACK PAGE

We are carrying on our back page this week an advertisement that should be of more than passing interest to readers of THE SUN. The building shown is the modern and well equipped plant of the Burlington Printing Company. The Company is an outgrowth of the former Southern Christian Publishing Company. The Company was organized and began operation April 1, 1918 and has grown rapidly from the very beginning. Its every employee is a Christian. There is no smoking during work hours and no impure language ever heard. The plant is in charge of Mr. A. Dabney Pate, a master printer and business man. The office is directed by Miss Hester Stuart, a wizard with figures and office details. Every person connected with the company is personally interested in THE CHRISTIAN SUN. Even the faithful janitor can be seen scanning a proof sheet "appropriating an idea" from some article.

The Company's motto is "Quality Printing" and lives up to its well deserved quotation bestowed by the public. Every employee is an artist in his line. No amateurs are employed, no cheap work turned out. The company seeks to serve with a service that lasts.

EXECUTIVE COMMITTEE OF FEDERAL COUNCIL TO MEET IN CHICAGO

The annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America will be held in Chicago December 14-16. In view of the fact that this meeting brings together the official representatives of thirty constituent denominations, it is hoped that denominational meetings may not be scheduled for these dates.

Word has just been received in this country of the death, on September 26, of the Chairman of the Executive Committee of the Federal Council, Bishop Walter R. Lambuth of the Methodist Episcopal Church, South, in a hospital at Yokohama, Japan.

Bishop Lambuth has been one of the most notable figures in American church life during this generation. His missionary service in China, Japan and Africa has been of far-reaching significance, not only to his own denomination, but to all the churches of the world.

The first Vice-Chairman of the Executive Committee of the Federal Council, Rev. Frederick W. Barham, President of the United Christian Missionary Society, will be the Acting Chairman of the Committee.

The End of Enmity—When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—Proverbs 16:7.

The Untamed Tongue—He that keepeth his mouth, keepeth his life; but he that openeth wide his lips shall have destruction.—Prov. 13:3.

Fate of the Robber—Behold at eveningtide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us.—Isaiah 17:14.

THE OBSERVATORY

W. D. LAMBETH

RISK OF FAILURE

Quoting *The Literary Digest*: "Something worse than failure may be the alternative to success when the representatives of five nations meet in Washington on November 11 to discuss the limitation of armaments. For it the twenty men who will speak for the United States, Great Britain, France, Japan and Italy fail to reach an agreement, some editorial observers aver, they will leave the world in a far more desperate position than if the conference had never been held. The failure of this portentous experiment could 'sow throughout the earth the dragon's teeth of distrust,' so declares the *San Francisco Argonaut*, which is convinced that this 'will not be a case where it was better to have tried and failed than not to have tried at all.' In explanation of its assertion that 'the results incident to failure will be disastrous and unequivocal,' this California weekly predicts that if the nations that convene to disarm are unsuccessful, 'they will part to arm; and the suspicious, excited by the failure will increase the extent and the rapidity of subsequent armament.' This, it declares, is 'a great and obvious peril.'"

The above sums up the consensus of American opinion in regard to the coming conference. The aggregation to assemble in this country November 11 is the strongest that has ever come together in any international discussion. The responsibility rests upon those men taking part in the conference and as the *Kansas City Star* says in regard to the men who are to represent this country: "There is ground for confidence that they will do their best to solve the problems confronting the country without sacrificing its essential interests. Their record indicates that they will not be satisfied with pleasant words, where real guarantees are necessary; that they will not pledge the nation to a course involving solitary unpreparedness in a world where unpreparedness has been an invitation to aggressive action on the part of the unscrupulous."

THE KU KLUX KLAN

In the dark days following the Civil War, or in the days of reconstruction from that terrible struggle, the negroes urged by lawless white men went wild. No mother was safe in her home without her husband to defend her, no daughter was safe unless she was under the protection of her father or brother. At times, even then, they were torn away, assaulted and murdered. A mystic band of men was organized to combat this evil and this band was called the Ku Klux Klan. It did save the South and there is no doubt but that it served one of the most noble of purposes—for that reason alone it deserves our most careful consideration as it has come to life again. The consensus of opinion now seems to condemn it. It is said that there is no need for it in the

present age and if there is no need it should and will die. There is a law of God and Nature that will let nothing live unless there is a need for it to serve.

William G. Shepherd in *Leslie's Weekly* writes: "There are districts of the United States as lawless and as liable to witness horrible happenings as any district in Russia or Italy or upset Germany or topsy-turvy Poland, or any other European land which we Americans look on as suffering from after-war lawlessness." The same writer recently returned from the undisciplined lands he mentions. The *Baltimore Evening Sun* calls the Klan "A new Camorra, in spite of its high-sounding principles and professions, it is based on some of the most despicable of human passions, with aims and objects no less vile." The *New York World*, sponsor of the most extensive of the recent attacks, calls it "a super-government by irresponsible heads of a secret oathbound order," and declares that since "only by law can defiance be curbed, such a rule within a rule can not continue the advice of the county and district attorneys."

Such things as the above are continually being said against the Klan by the press and it seems that the press is against the Klan almost as a whole. Mrs. Taylor, a prominent member of the Klan, makes a statement in the *World*: "The thing that the Klan has to fight hardest is the mob violence that has been resorted to by men in white, masquerading as Klansmen."

NOVEMBER ELEVENTH

November 11, Armistice Day, has been re-named "Disarmistice Day". This name was given to that day when it was arranged for the Conference of Limitation of Armaments to be held on that date. That date will be the third anniversary of the end of the Great War and as *The Christian Century* declares, "it should be a High Day in the Christian calendar." *The Christian Herald* says that it "would welcome a united call to prayer from the World's Evangelical Alliance, the Federal Council of Churches, and all church bodies in all parts of the world in a united petition that God's presence might be felt by any who have a part in the deliberations of the conference." Other papers have said that ministers of the gospel of Christ should preach everywhere "Peace on Earth" with the greatest of emphasis.

The Christian Century urges that on November 11: "Every church bell in America should ring and every whistle in the length and breadth of the land blow, at the hour appointed for the opening of the conference on disarmament at Washington. On that day—even though a week-day—Christian-minded people should assemble in churches for prayer and song. Schools and courts and legislatures should adjourn. Work should be stopt, as far as possible, during the hour of assembly, that the people might give themselves to worship and reflection. Street cars could well halt for five minutes—a concession which has been granted by transportation corporations on more than one occasion of far less importance than this."

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

FURNISHINGS FOR THE CHILDREN'S HOME

I am publishing a list of the contributions that have been sent in at different times for supplying the "Baby Home" with quilts, sheets, and many other articles. The reason this has not been published was because of the fact we did not want to open the bundles till we opened up the building for the children.

It may be that we have made errors in making this report as it is hard to take so many packages and get every item properly credited with the information we have at hand.

However, if you find that we have made errors, please write us and we will be glad to make the proper correction. All money contributions have already been reported from time to time and do not appear in this list.

FURNISHINGS FOR THE BABY HOME

Mrs. Hattie Glass, High Point, N. C.—Two sheets, ten towels
The Philathea Class of New Providence church—Seven sheets, eight pair of pillow cases.

Mrs. Esther Abell Richland, Ga.—Three quilts, four sheets, three pair of pillow cases, two scarfs, four towels, three pillows.

Gleaners Class of the Henderson church.—Four counterpanes, two sheets, one scarf, nine towels, two handkerchiefs, three pair pillow cases.

Mrs. George Macon, Route 1, Henderson, N. C.—5 pillow cases, 1 counterpane, 2 sheets, 2 scarfs, 5 towels, 2 boy's waists.

Mrs. Bettie Mann and Friends, Graham, N. C.—Five quilts.

Mrs. Rufus Ermmett, Vaughansville, Ohio.—Two quilts.

Miss Sarah E. Boyd, Richmond, Va.—Two pillows, three pair of pillow cases, two sheets.

Bessie Roe, Superior, Nebr.—One quilt.

Mrs. L. E. Carlton and Miss Boyd, Richmond, Va.—One pair blankets, two counterpanes.

Ladies Aid Society, Shallow Well church—Eight pair pillow cases, one towel.

Mrs. T. E. Brickhouse, Norfolk, Va.—Four sheets.

Mrs. L. E. Carlton, Richmond, Va.—Eight sheets.

Ladies Aid Society of the First church, Norfolk, Va.—Seventeen towels, two dresses for Annie Betts, fifteen pair pillow cases, six sheets.

J. F. Morgan, for Ladies Aid Society—One dress, one quilt, five sheets, eleven towels, one pair blankets, two counterpanes, two yards of white cloth.

Mrs. Harmon, Raleigh, N. C.—Six sheets, three pair towels, two wash cloths, four pair pillow cases, one box talcum powder, one bottle toilet water, four scarfs, three pair window curtains, one box face powder, two counterpanes, three window shades, three curtain poles, one whisk broom.

Circle No. 7 of the Woman's Missionary Society of the Burlington church, Mrs. S. A. Horne, leader, gave to the Baby Home a box containing: pears, glasses, towels, saucers, forks, spoons, sweet soap, pillow cases, golddust, sheets, scarfs, hose, table napkins, combs, one preserve stand, one tooth pick holder, one water pitcher, etc.

Mr. and Mrs. W. E. Cook, Haw River, N. C.—One set knives and forks, one set table and one set tea spoons.

FINANCIAL REPORT FOR OCTOBER 11, 1921

Amount Brought Forward\$15,646.57

Children's Offerings

Katherine and Reuben Morgan, \$0.20; Mildred Auman (Sunday Eggs), 1.50. Total \$1.70.

Sunday School Monthly Offerings

(N. C. Conference)

Haw River, \$5.76; Christian Chapel, 2.13; Wake Chapel, 5.15; First Church and Sunday school, Raleigh, 7.50; Pleasant Union, 8.00; Christian Light, 4.00; Henderson, 10.37; Damascus, 2.45; Ebenczer, 5.43; Morrisville, 4.00.

(Eastern Virginia Conference)

First Church and Sunday school, Norfolk (July, Aug., Sep.) \$16.31; Suffolk, 25.00; Waverly, 15.00; Class No. 11 (Waverly Sunday school, Mrs. E. L. Gray, teacher), 3.00; Eulah Pitt, Treas. (Name not given), 8.00.

(Virginia Valley Conference)

Wood's Chapel, \$1.00.

(Georgia and Alabama Conference)

Oak Grove, Ga., \$1.22; Wadley, Ala., 2.35; Pleasant Grove, Ala., .95; Mt. Zion, Ala., 1.50; Rose Hill, Ga., 4.37. Total \$133.49.
Elmwood Christian Sunday school, Providence R. I. \$28.00

Special Offerings

J. H. Jones (on support of children), \$30.00; Mission Board of the Christian Church, Dayton, Ohio, 52.97; R. W. Thompson (on support of children), 10.00. Total \$92.97.

Home Fund

Mrs. S. V. Holt, \$10.00.

Total for the week, \$266.16. Grand total, \$15,912.73.

CHILDREN'S LETTERS

Dear Uncle Charley: We like to read the children's letters in THE SUN. We think the children at the Orphanage must have such a good time playing with each other.

Two little girls from Barium Springs Orphanage visited near us this summer and we enjoyed hearing them tell about their Orphanage.

There is no Christian church near us so we attend the Presbyterian. We each send a dime for the Orphanage.—*Katherine and Reuben Morgan, University, N. C.*

I am real glad you wrote a letter for the Corner this week. I believe all the little cousins have been off on a vacation. We hope all of them will begin to write now and keep the Corner full. I wish you could come to see us sometime, and see all our little folks.—"*Uncle Charley.*"

Dear Uncle Charley: My birthday was in this month, so mother gave me the Sunday eggs for this month, and I am sending the money to the orphans. I am writing this myself and will let you guess my age.—"*Mildred Auman, Steeds, N. C.*"

This is fine. It is a good little girl that will give the Sunday eggs for the benefit of the little orphans. You must come to see us and see all the little tots in our "Baby Home". I guess you to be seven years old. How much do I miss it?—"*Uncle Charley.*"

Eternal Protection—The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.—Psalm 121:8.

CHURCH NEWS

A POUNDING

On September 18, at the close of the eleven o'clock service at Christiana, when we went to our buggy to start home we found it loaded with sugar, coffee, lard, dried fruit, canned fruit, and many other things that are very useful in the home.

The good ladies had gathered together and were laughing because of our glad surprise and also because they thought we would have to walk home. However, we managed to find a place to ride.

When we reached home about dark we were a happy little family unloading and looking through the various articles, all for which we are very thankful, and pray God's richest blessings upon each one who had a part in this service.

G. H. VEAZEY.

Wadley, Ala.

DAMASCUS POUNDS PASTOR

I desire to express my sincere thanks to the good people of Damascus, Gates County, N. C., for the nice box of provisions sent by express to Mrs. Earp and myself last week. It certainly does make a pastor feel good to know that he is remembered in this way by the people to whom he ministers. May God abundantly bless all those who have taken part in this token of brotherly love, and help me as their pastor to prove the more worthy.

B. J. EARP.

FROM REV. J. S. CARDEN'S FIELD

Mt. Hermon—Our meeting began at Mt. Hermon, Wake County, the fifth Sunday in July. The Lord gave us a good meeting. There were four accessions to the church.

Bethel—On the first Sunday in August the meeting began at Bethel. Rev. J. F. Apple did the preaching and as a result of the meeting seven joined the church. Brother Apple is a good preacher and a consecrated man. May the Lord bless him in his work.

Hank's Chapel—The fourth Sunday in August was the beginning of our revival at Hank's Chapel. Brother C. Rowland did the preaching and a good meeting was the result. There was one addition to the church. To God we give all the glory and honor.

J. S. CARDEN.

Durham, N. C.

ELM AVENUE, PORTSMOUTH, VA.

An evangelistic campaign of two weeks which was conducted by Evangelist George D. Eastes has just closed at this church. The entire community was awakened to a greater spiritual interest. I never saw the Spirit of God manifested any stronger than in these meetings. On one occasion practically every unsaved person in the audience came out confessing the Lord Jesus. The church was crowded from the very first night of the meetings to the close. Many people were turned away because of the lack of room.

Such preaching as Brother Eastes does will stir any church to the depths of its most indolent member. His sermons are thoroughly practical and fraught with Gospel truth and abound in beautiful word pictures that grip the hearts of all who hear him. These wonderful sermons of his are delivered in such a forceful manner that they hold an audience spell-bound. Besides his power as a preacher, Bro. Eastes has such a sweet Christian spirit that he wins the hearts of all who know him.

Associated with Bro. Eastes is Frederick J. Balmond of Philadelphia, a singer of international reputation, who sings the "Old, old story" from the depths of a pure heart. His solos make impassioned appeals to his audiences. He is an adept at getting others to sing and is especially fine in work with children. He is so kind and considerate of other people's feelings, especially of the old folks, that he makes hosts of friends. He has a wonderful set of pictures and a machine with which he gives illustrated song services that are very impressive and attract large numbers of people.

Mrs. Eastes did most of the playing. She plays as only a few people can and received the highest praise from the audiences.

There were eighty-one confessions during the meetings, many for the first time and others who renewed their allegiance to the Lord Jesus. We consider this a great victory since only a few people could be reached as the church seats about 350 and as usual most of those were professing Christians. Thirty persons have expressed a desire to join the local church and others will join the different churches of the community.

I feel that Bro. Eastes and his helpers are among the very best to be found for their work. They go from our church to Berne, Ind., where they begin a schedule in the middle Western States lasting up till about next Easter with only a few vacant dates. Bro. Eastes tells me that he has not a single engagement with any church of our denomination. What a shame it is that our people will not use this wonderful man of God! Many churches hesitate because of the financial end of such a campaign as Bro. Eastes conducts, but if our church which is just a mission point can raise by free will offerings nearly four hundred dollars for the support of such a meeting no other church need hesitate.

Much to my regret I must leave this work to return to Yale Divinity School. I have enjoyed the work here for the summer and have learned to love the people with whom I have labored. I feel that some good has been accomplished during my stay. A Ladies' Aid and Christian Endeavor Society have been organized. There is here a Sunday school of about ninety members which gives one Sunday's offering to the Christian Orphanage each month and one to missions. Several families in the community who hold their membership with Christian churches elsewhere have promised to join in with the work here. Rev. H. W. Dowding has consented to preach for this congregation until Conference convenes in November.

E. H. RAINEY.

1184 Yale Station,
New Haven, Conn.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

CALLED HOME

CARR

Mrs. F. D. Carr, wife of F. D. Carr, of Holland, Va., departed this life August 31, 1921, aged 64 years. Mrs. Carr had been a long sufferer and the end was not unexpected. Besides her husband she is survived by four sisters, Mrs. W. Q. Peele, Holland, Va., Mrs. J. S. Holland and Mrs. Frank Wright of near Holland and Mrs. W. W. Haslett of near Whaleyville; also three brothers, George T., Charley and Jason Holland of Georgia. One son, D. C. Carr, and two daughters, Mrs. J. P. Dalton of Holland, and Mrs. E. A. Brothers of Whaleyville. Funeral services were held in the Holland Christian church on Friday following at 3.00 p. m., conducted by the writer and assisted by Rev. L. F. Paulette, the Baptist minister in Holland, and Rev. Mr. Edwards of the Methodist church, Whaleyville, Va. A large concourse or relatives and friends were present and the array of flowers was beautiful. She was a member of the Holland Christian church.

W. M. JAY.

HOLLAND

Mrs. Anna Holland departed this life September 4, 1921 in Portsmouth, Va. The body was brought to Whaleyville and thence to the family burying ground on the farm now occupied by Henry Eley at whose house the funeral services were held by the writer. She was nearly 69 years of age and was a member of the Holy Neck church. She is survived by one son, T. B. Holland of near Holland, Va., and one daughter, Mrs. W. R. Womble of Portsmouth; one niece, Mrs. Joseph Ballard of near Holland, and one nephew, C. R. Harrell, of Newport News. Mrs. Sallie Draper of Drumhill, N. C., was her only surviving aunt. There are also eleven grandchildren.

W. M. JAY.

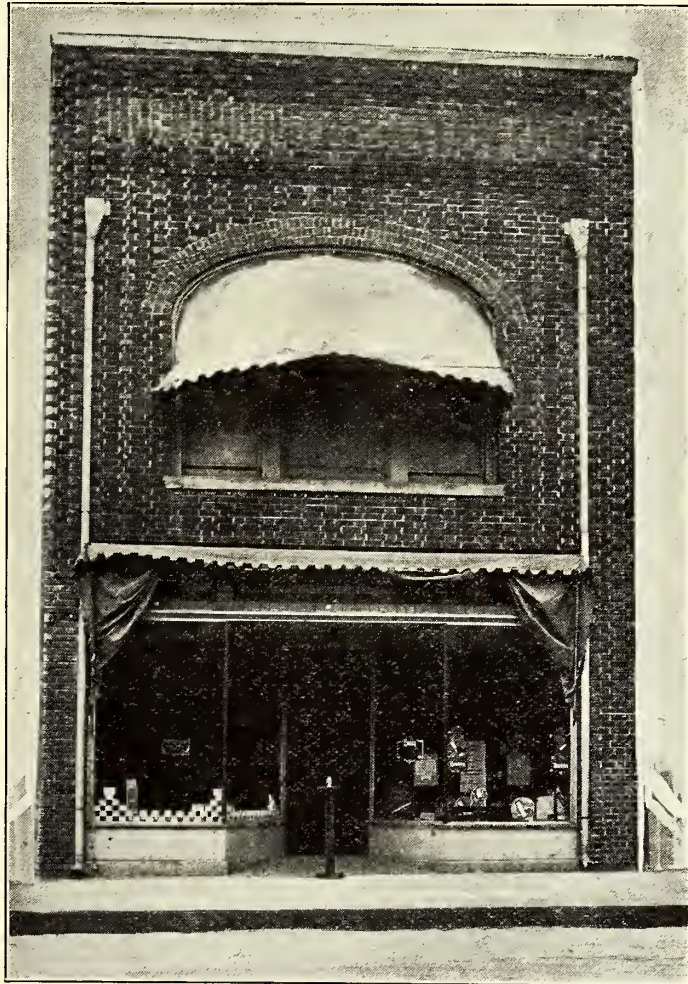
HOWELL

Mr. S. E. Howell of near Franklin, Va., departed this life September 10, 1921, aged 54 years. Mr. Howell had for nearly two years been a sufferer of high blood pressure and had had frequent serious attacks before the end came. He united with the Holy Neck Christian church during the Lightbourne revival of 1915 and had since been a loyal and true supporter of his church and the Kingdom cause.

He is survived by his widow and six children, Clyde Edward, Dewey Hobson, and Carroll Raymond Howell, Mrs. Grady Gardner, Mrs. Frank Goodman and Ruby Howell all living at home or near home.

There are also three grandchildren, one half-brother, Mr. Dempsey Summer, of near Suffolk, Va., and one half-sister, Mrs. Etta March, living near South Quay. The family has lost a kind and devoted father and husband and the community a highly respected citizen. Funeral service was conducted by his pastor, the writer, at the home, assisted by Rev. J. F. Morgan, Berkeley, Va.

W. M. JAY.



Where the Christian Sun Office is Located

The Office of THE CHRISTIAN SUN is located in this building. This is the Office Supply Department of the Burlington Printing Company, located just across the street from its main plant shown on page 16 of this issue. The editorial room of THE SUN is upstairs, in the building shown above, in front and is shaded by the extended awning shown in the picture. The office is 17x22 feet, handsomely finished, and furnished with the latest model office furniture. On the lower floor, in the rear, is located the business office of THE SUN where the subscription accounts are kept, books, Bibles, and church supplies are on sale.

The picture shown on page 16 is where THE SUN is printed. The plant is equipped with modern machinery manned by workmen of the first magnitude. The fine form in which THE SUN appears each week is a testimony of this.



A View of Our Modern Equipped Home

We Occupy the Entire Building

BURLINGTON PRINTING COMPANY

BURLINGTON, NORTH CAROLINA

C. B. RIDDLE, *President*

Printing Department
A. D. PATE, *Manager*

Office Supply Department
H. W. WADE, *Manager*

HESTER STUART, *Secretary-Treasurer*
AGNES HERITAGE, *Bookkeeper*

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WE PRINT

The Christian Sun
North Carolina Education

Maroon and Gold
The Deaf Citizen
The Tither

Bulletin, First Baptist Church
Bulletin, First Christian Church

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

BURLINGTON, N. C., OCTOBER 12, 1921

NUMBER 40

LIFTING HIM UP

THE EDITOR

And I, if I be lifted up from earth, will draw all men unto me: John 12:32

THESE are the words of Christ, and they were spoken a short time before the hour of His crucifixion. The words are missionary. It is significant to note that he said *all* men—not certain countries or certain peoples—but all countries and all people.

But before He can lift up all men from the earth He Himself must be lifted up. "If I be lifted up," is the conditional clause. We must lift Him up before He can lift others up. While his power is independent of us, yet this thing of lifting men up from a sinful life to a life of hope is one big program placed into the hands of men. Every follower of the Lord is a missionary, each should lift Him up so that He may be able to draw others unto Him. Are we lifting the Christ up from earth?

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

"We cannot be satisfied with a mild curtailment of our military expenditure. Nothing less than a far-reaching reduction in armaments on sea and land can suffice."

THE CONFERENCES

THE Conferences are now meeting and they face difficult problems. They face problems that are not easy to solve. The churches have reached what they consider a climax during the past few years. Finances have not been hard to raise and about all churches have gone to Conference with apportionments paid in full. The conditions have changed. Seasons have been unusual, crops have been short and little money in circulation; business has suffered and the Church has also had to suffer. All have felt the financial depression.

The big problem before the Conferences this year will be to keep things going as they were last year. It would be a pity for any church to do less than it is able to do. It is very easy to let the work of the Church suffer when times are financially bad. But God's goodness usually comes when it is most needed, and our work for his cause and efforts in its behalf should be rendered most faithfully in the time of crisis. Let no church say that it *can not* so long as God is on its side.

Another difficult problem for the Conferences to work out is the supply for the churches. It is true that each local church in the Christian denomination is responsible for securing and paying its pastor, but that which concerns one church is a thing of concern of the whole Brotherhood. It is easy enough to say that the securing of a pastor is the problem of the local church—and such a remark is sticking to the letter of the church government and ignoring the spirit of the Christian Church. And the spirit of our denomination is bigger than the written government of our people.

CHURCHES AND THEIR PRINTED MATTER

IT is often remarked by those who are inclined to publicity that a Church, a denomination, is judged by its printed matter. This reference, of course, has to do only with the style and mechanical part of the printed matter and not with the literary content. The literary content, of course, is a stronger testimony than the mechanical quality.

Mr. John Clyde Oswald of New York City, is a printer of wide reputation and editor of *The American Printer*. Some weeks ago the Associated Advertising Clubs of the country met in Atlanta, Georgia, and at this con-

ference Mr. Oswald addressed the Church Advertising Department and we consider his remarks well made and his advice timely. We quote from his address:

"So far as I have seen," he said, "most printing done for the church in recent years is poor in quality and insufficient in quantity. We build fine edifices, equip them splendidly, employ the best talent to conduct the work of the church organization, and then buy printing where it is cheapest or is contributed by those with mistakenly benevolent intentions.

"It may not be good morals to put the best apples at the top of the barrel, but it is also not good business procedure to put the worst ones there. Printing for the church should be so superior as to represent, not *misrepresent*, the church.

"Printing in one form or another is often the first point of contact between the outsider and the church. If it be proper in the attempt to widen the scope of church service, to go out into the highways and byways and beckon non-churchgoers to come into the fold, it should also be proper to make the effort in the best and most effective way.

"And as to quantity, printing for the church is usually restricted to the smallest amount that will go around. A business house that would confine the distribution of its publicity to its present customers without thought of future customers would soon have no customers. The department stores and other business enterprises fill the newspapers with their announcements, load the mails with their printed matter, keep in constant operation a follow-up system that omits no opportunity to make a favorable impression—all to the end of making constant additions to its clientele. Conducted on any other basis, modern business enterprises would shrivel up and disappear."

AN ANNUAL CALL THAT IS WORTHY

EACH year at this season there comes a request to THE CHRISTIAN SUN that is worthy and one that has never escaped our attention. The call is from the publicity committee of the North Carolina Orphan Association. The committee seeks to place before the reading public a Thanksgiving appeal for each orphanage in the State. This appeal is in behalf of the orphan child, regardless of where he or she is.

The committee asks for one day's income from every citizen of the State, on or near Thanksgiving Day. The income of one day out of 365 is reasonable, and not one person in a hundred is unable to contribute of their income to that extent—and all can aid in bringing the matter to the attention of the public. Those who respond are asked to forward the amount direct to the orphanage of his or her choice. Or this may be done through church, Sunday school, community organization or fraternal order.

The publicity committee, Mr. M. L. Shipman, Chairman, handles no funds. The committee labors with love

and devotion that this important matter may be known to the general public, so that all responses may be sent to whatever orphanage is chosen.

THE SUN is personally acquainted with the work of the Association and not only commends its efforts in behalf of the homeless children of the State, but entertains the hope that those who read this article may set aside some day's wage between now and Thanksgiving for the benefit of some orphanage.

A NATIONAL DISARMAMENT ENDORSEMENT

A MOVEMENT to obtain the endorsement of the objects of the disarmament conference by every Protestant church in the country has been launched by a representative committee of clergymen and laymen under the auspices of the *Christian Herald*. Efforts will be made to have the minister and board of every local church, as representatives of the entire congregation, sign the following resolution:

Whereas President Harding has called a Conference on Disarmament to be composed of the Principal Allied and Associated Powers and China, to be held in Washington, D. C., on November 11, 1921, and

Whereas the Christian people of the United States of America of all denominations are by their profession of belief in the teaching and Spirit of Jesus Christ committed to the policy of World Peace and to Disarmament as a means to the accomplishment of that goal; Therefore

Be it Resolved: That we, the pastor, officers and members of church, do hereby express our hearty approval of the action of President Harding and pledge to him our support in every effort to bring about World Peace.

In addition every pastor is requested to devote at least a part of each service on Sunday, November 6, to the conference called for that week.

CHURCH NEWS

WE are giving this week more than the usual space to church news. We are always glad to accommodate whatever church news that may reach us, regardless of the space that it may take. The brethren everywhere are interested in the deeds and doings of the local churches.

It is fitting that we should state here that church news is printed near the back of the paper, not because of any minor importance of it, but because general contributions and departmental work of the Church are more important than the news from the local churches. As a rule, reported activities of a local church interest only those in connection with that church—and they already know what has happened before it appears. The custom that we follow in arranging church news near the last page of the paper is followed by all Church papers that reach our office. But send the church news along—send it often. Be brief. If you will write often it will not be necessary to be lengthy.

ECHOES FROM THE BRETHREN

WE have received in person and by letter many comments on our recent editorial on "Professional Evangelism". A summary of these expressions would be about as follows, which we have from one progressive pastor: "I thank you for the editorial on 'Professional Evangelism' * * * * All that you said has happened right in my church."

The pastor whom we quote above further states that he had always held his own meetings, with the exception of one time, which meeting was held by a professional evangelist, and the outcome was much entertainment, much expense, a big offering for the evangelist with his own salary partly unpaid. This pastor declares further that his church was in worse condition after this particular meeting that was before. This pastor closes his letter as follows: "Your editorial ought to be supplemented with another and another."

A WORTHY APPEAL

We have received an appeal for assistance in behalf of a young man who is an invalid, that he may be able to purchase a wheel chair. The young man is twenty-one years old and has been afflicted with rheumatism from the age of fourteen. We have personally investigated the appeal and have been assured that the young man is forced to use a rocking chair for his comfort, instead of a wheel chair. The family is poor and unable to make the purchase. The young man's mother is a widow and her earning capacity is impaired because of poor health. If any friend or friends desire to make an offering for this purpose the Editor of THE SUN will gladly receive it and will look after the purchase of the chair. Each donation will be acknowledged and the young man's name stated in the acknowledgment.

BIBLE FOR DISARMAMENT CONFERENCE

The New York Bible Society announces from its new Bible House, No. 5 East 48th Street, that word has been received from President Harding that he will be glad to accept a Bible presented by the Society for the Disarmament Conference. The Bible is beautifully bound in morocco and with large type. It is one of the finest copies of the Scriptures published and will be engrossed on the outside within a panel, as follows:

"This Bible is Presented to the Conference for Limitation of Armaments and is Dedicated to the Promotion of Good Will among the Nations by the New York Bible Society. November 11, 1921."

The Bible is now in exhibition at the Bible House, 5 East 48th Street, and will be forwarded in due time to Washington. There may be also seen Bibles in the 53 languages which the Society is daily distributing among the immigrants and all nationalities. A pamphlet giving verse of the Bible in each of these 53 languages will be presented to anyone inquiring for the same.



CONTRIBUTIONS



ELON LETTER

A GREAT deal is being said in our CHRISTIAN SUN relative to the shortage in ministers. I wish to call attention to the fact that we have more ministerial students in Elon this year than we have had in many years. The Men and Millions Forward Movement is to be directly credited with the larger part of this happy situation. One pastor, Rev. J. Lee Johnson, has sent two of his splendid young men to us.

Does this situation not suggest how we can remedy our plight? Individual pastors can lay the matter on the hearts of their young people, and the Church as a whole should undertake at a stated time each year to recruit candidates.

Does some one object that God will call His own prophets? Then lets abandon all evangelistic campaigns and quit all our personal work for the unsaved. God does call to the ministry. God does call to citizenship in the Kingdom. He is not limited in His method of calling. He frequently uses the individual Christian as the mode of approach to the young life, hesitating to know what God would have it do. He frequently uses an organized body of believers in the same way.

I am thinking now of three successful ministers, two of them in our own Church, one of them in another, to whom I was impressed to speak. They were ready for the word of encouragement and gladly dedicated their lives to the ministry. No one had ever spoken to them before, they declared. How glad I am that I followed the spirit's leadership in speaking to these splendid men. I have spoken to others. Not once have I been rebuffed and only once did the person spoken to decline to consider the matter further.

We have the same obligation to urge young people to give themselves to Christian work, as we do to urge them to enter the Christian life. We have no right to do either in our wisdom or strength.

But I have another thought too for this letter—how can we care for the pastorless churches right now? There are two ways. Call upon the ministerial students in Elon, willing to do so to take part time work. We all grant it is better for young ministers not to take pastoral work during their College days, and churches too do better when the pastor is a resident among them. Actual conditions sometimes force us to adopt measures not ideally to be commended. Such a situation now faces us. The following young men will, I think, be glad to serve the Kingdom by such service this year: R. O. Smith, Wm. Clem, H. W. May, M. T. Sorrell, W. T. Scott, Elisha Bradshaw, J. H. Dollar, H. C. Hainer, and J. T. Harrod. There may be others. Some have already accepted all the work they can. These brethren may be addressed at Elon College or I will communicate with anyone of them for any church.

The second way will be to make use of laymen, many of whom would be willing to go on occasion to a church without pastor, making no charge but expenses. The Mission Boards of each Conference should look out for this.

The main thing is for us to refuse to be discouraged. It is the Lord's work and He expects us to care for it with fidelity, earnestness, and consecrated judgment.

W. A. HARPER.

OUR VIRGINIA LETTER

SOME one asked Captain Levy of Chestnut Street, Philadelphia, how he was able to give so much and still have so much left. "Oh", said he "as I shovel out, He shovels in, and the Lord has a bigger shovel than I have." That puts the truth in a nutshell. If men will do their giving according to God's will, no doubt about it, the Lord always uses the bigger shovel. The Lord's way is always the better way—in fact the only right way.

* * *

There are some good story tellers, but the great majority are bad story tellers. What is the difference between a good story teller and a bad one? Well, there is a big difference and it is worth your attention and thought. The good story teller is recognized readily enough by the character of the stories he tells. It takes a good story teller to tell a good story, but the question naturally arises: *What constitutes a good story?* It is a story which is well suited to the highest and best interests of the hearers. A story that has in it nothing to do any good—good of the right kind for the occasion—is a bad story. There are people who rarely, if ever, tell a good story, and it must be because they are not good story tellers. Telling a good story is a fine showing of what the teller is in himself. The opposite is just as true, a teller of bad stories just as surely reveals himself—the character of his own inner life. There are some stories that ought never to be told to any person. Some of these are: *Profane stories, irreverent stories, stories having a corrupting influence over those who hear, smutty stories*, such as are unbecoming anywhere, etc. Reader, if you have been telling stories which may properly fall under any one of these classes, be sure that you do not tell one of them again at any time, or in any place.


* * *

I have heard that among us certain brethren make it a point to see that some minister, supposed not to be in their class, is "ousted" from his pastorate. Well, it may be justified, but I doubt it. To say the least, it is a dangerous practice to do such a thing. Maybe others can do it, but I would not.

Whenever I hear a person talking, and pretending to believe that the money given, for instance for the sufferers in Europe and China, is all used before it gets there, I immediately put that person down as a stingy man or woman, who is arguing against a cause, not because it is not a worthy cause, but because he wishes to have a plea for *not* giving. We have heard a similar plea against giving to foreign missions, and in my judgment that plea was made for the same purpose, not because foreign missions are not all right and most worthy, but because the person talking against foreign missions wishes to have an excuse for not giving, and so he puts forth that miserable plea—saying it is all spent before it gets there. I have never known of such a case. Only recently that plea was put forward against sending money to the relief of the Near East. It was claimed that the whole fund was used up by the officers managing the work of raising this fund. Dr. J. L. Benton, upon hearing that such a claim was being made, made answer, declaring that less than two per cent for all expenses in raising and handling the money was spent. Now could any sensible and reasonable man ask that the conducting of a great campaign to raise millions of dollars for the relief of the starving and the sending across the ocean and the delivery to the sufferers be less than two per cent? The man who makes such an objection is not the man who would help, if all the expenses were paid, or all given free—he is the man who does not feel willing to give at all, and for the reason that he is so stingy. There may be men and women who can not give to such calls for help, but their reason is not because the money is all *spent in expenses*, but for some good reason. Remember the man who refuses to give because he claims to believe the money is all used by the officers before it is ever sent to the starving, is only making a plea to justify himself in not giving to a worthy cause.

J. PRESSLEY BARRETT.

AGAIN CALLED TO ACCOUNT

T was but yesterday that my attention was called to the editorial comment in THE SUN of September 28, 1921, in which I am called to account for what I said recently as to higher criticism being a hindrance to young men entering the ministry. The reason I did not see it from my own reading of THE SUN was the fact that at the time that issue of THE SUN came out I was away at the bedside of my sick wife, and so did not see THE SUN till a week later.

THE SUN's editor wishes me to name the institutions where, and the men who, are thus hindering young men in entering the ministry.

I am disposed to be accommodating and so I will try to grant his wish. I might have done so in the letter upon which he comments, but I naturally supposed that a well read editor needed no such information, as the facts are generally so well known. Our brother implies by his questions that the public is in the dark as to the existence of such institutions and such teachers. If the editor does not know of the existence of such institutions and such teachers, then it is my happy privilege to name

some of them. He intimates that I should give the names of all of them, but I cannot name all of them and for the very good reason that I do not know them all, besides a full list would so crowd THE SUN's columns as to make it impractical, but I will meet the issue by naming several of them. Before doing so I will admit that I know of a number whom I shall not mention and for the reason that they are such clever dodgers that you cannot make them admit the facts unless they have attained such eminence through the writing of books as to have committed themselves to these dangerous ideas, known commonly as "higher criticism."

But to the task the editor has given me.

The University of Chicago is so well known as the hot bed of higher criticism that to most men who read no proof is needed. A former president of said university, Professor W. R. Harper, was one of the most prominent of the higher critics of his day. Prof. Geo. B. Foster was another such teacher in the same institution. I do not know whether he is still connected with it or not. Prof. Willett is another such teacher and is at this time still connected with that institution. He is a prolific writer and has often shown his views in that direction.

Union Theological Seminary of New York City is another school for the training of young men for the ministry where such teaching is allowed. Do you ask for the proof? A former president of that seminary, Prof. Briggs, (now deceased) was a most aggressive teacher along the line of higher criticism. Prof. McGiffert, if I mistake not is now president of that institution. He is a strong advocate of higher criticism.

The Crozier Baptist Theological Seminary at Upland, Pa., allows such teaching in its halls, and its president, Prof. Evans, is one of the most aggressive of such teachers. Prof. Driver of Oxford University, England is also such a teacher. Prof. Robert Moffett of the same institution is a teacher who delights to work along the lines of the same cult. There are no doubt literally hundreds of others, both in these, and other institutions, who have publicly espoused the cause of higher criticism.

If THE SUN's editor does not know of these facts, he may be excused for asking these questions, but if he does know of them, then why such questions?


J. PRESSLEY BARRETT.

NOTICE

The Eastern Virginia Christian Conference meets at Dover, Delaware, Tuesday A. M., November 1, 1921. Those who attend from Eastern Virginia will go via N. Y. P. & N. Ry. leaving Norfolk, Va., at 9:30 A. M., reaching Dover, Del., at 4:54 p. m. Returning the train leaves Dover at 12 noon, reaching Norfolk at 7:25 P. M. The regular fare from Norfolk is \$7.03 each way. The elergy rate is one half the regular fare to those having an Eastern Clergy Permit. The Southeastern Clergy Permit is not good over this line. It is presumed that the delegates will go on Monday, October 31, and return, Thursday, November 3.

I. W. JOHNSON, *Secretary.*


SUFFOLK LETTER

HE most vital thing in local church *work* is system for a specific object. To take an offering or "basket collection" for any purpose, without naming the sum required is to defeat the undertaking. Sometimes we speak of a "free-will offering", when it is only a small collection. "A free-will offering" is an offering in addition to regular and stated offerings, given in gratitude to God for His blessings upon us. There is what one might call the necessary and regular expense in maintaining the work of the church, there is the regular benevolences of the church, and then there are opportunities beyond these for doing service in His name. The maintenance of the local church, the regular contribution to benevolences, and church institutions, should be provided for by the best system known for such work. There is one method in two parts that has proven itself the most effective in this work. The *first thing*, of course, is to determine what will be necessary to meet the demands upon the church for the year. That is sometimes called the "budget". The conference requirement, pastor's salary, music, fuel and lights, whatever is necessary to meet the church expenses for the year may be included in the "budget". This will differ in its items according to local conditions. In one place it would mean a paid organist, musical director, sexton, insurance, etc. The local conditions will determine what is necessary in a financial way, to care for the expense for one year. The *second thing* is to provide for the collection of the money pledged by the members of the church. This assumes that a canvass of the members has been made, and that in this canvass the members are acquainted with the total sum required to meet the obligations of the church. The best methods yet tested for raising or collecting church funds is the *envelope system*. It is best because it gets the money and because it keeps the books straight. There are two kinds of envelopes; the *duplex* and the *single pocket* envelope. The *duplex* is two envelopes in *one*, and they are torn apart and one part goes to the church treasurer; the other to the treasurer for benevolences. But in the smaller churches with only one treasurer, the *single pocket* envelope is cheaper and less trouble. The printing on this envelope is the same as on the *duplex* envelope; on one end "for current expenses" and on the other end "for benevolences". Payments should be made according to the time of regular services in the local church, where a church has full-time preaching the *weekly* payment is the best; where a church has monthly preaching, monthly payments should be made; where bi-monthly services are held, bi-monthly payments should be made.

There are two good reasons why this method is the best known. It keeps the obligation before the members. The package of envelopes is a reminder. It ends the year with expenses paid and conference money in the church treasury. It ends the year with good feeling. The old method of "pay at the end of the year", and "get up the conference money", just before conference made people feel sore. Nothing is so successful as success, and nothing is so satisfactory as duty promptly

done. Now is the time for the local church to estimate how much money it will take to meet the expenses for next conference year, get the members to pledge what they will give, order the envelopes and put the requisite number—52 envelopes where church has preaching every Sunday; 12 envelopes where the church has monthly preaching place in the hands of the members and then pray for results. The Lord Jesus said: "It is more blessed to give than to receive." W. W. STALEY

REV. J. W. WELLONS WRITES AGAIN OF HIS VACATION

LEFT Raleigh August 28, for Franklinton, N. C., my old home where I lived nearly twenty-five years. Rev. B. F. Black met me at the train and took me to Brother A. L. Allen's home for dinner, where I met so many old friends. It was a pleasure to greet them. Many of the old people have passed away, but their children and grandchildren filled their places.

Brother and Sister R. H. Utley offered me a home while I remained in Franklinton. For over twenty years I owned and lived on the lot they now own. All the original houses, office, barn, trees had been removed, and others put in their places.

Here Brother Black came for me. I met Sister Black and the children—and what a pleasant evening we spent together!

Next morning, being fourth Sunday, we headed for Pope's Chapel, one of my old appointments, and the present church building I had erected. I preached there for twenty years. Here we met many old friends and had a pleasant service. By the courtesy of an old friend, Jen Green, I was taken through the rain on a Ford back to Franklinton, where I stopped with Brother Utley. A phone message came, asking me to preach for Rev. Brother Cotten at the Methodist Episcopal church that night. Next morning, I rested during the forenoon. Then Brother Black took me to R. R. Homes' who is now reaching his ninetieth milestone, and what a pleasant afternoon we spent with him, his family, and friends.

On our return, we shook hands and prayed with those with whom we met. The next day Brother Black took me over in the neighborhood of Liberty church to Brother B. F. Ayseue's where I found him and wife. His father and mother were converted and added to the church with his five brothers and one sister, and baptized by me. It was so pleasant to meet his family and old friends that I had not seen for a long time. Next morning, they took me to see Brother George Dickey and wife, Baptist friends of mine, of long standing. I found Brother Dickey an invalid with rheumatism. They have two children—one married, and lives nearby. The other one is a practicing physician. What a pleasure it was to me to pray for him and wife, in his affliction.

From here I went to Brother Dick Ayseue's, where I met so many dear friends; so many of them my spiritual children. Here Brother Utley met me to take me back to Franklinton, and after spending a while in talking

and praying, a little after three o'clock we started back by the way of Louisburg, shaking hands with the families living on the road to Louisburg. Time would not allow us to stop, only to shake their hands. Just before reaching Franklinton, we stopped to shake hands with a dear sister who was a daughter of Wiley J. Winston; and some of my best friends, when I lived out near them.

Friday morning we spent calling on old friends, and Brother Utley took me to see Brother J. C. Winston where we took dinner and attended a union meeting in the town, conducted by Christian, Baptist, and Methodist ministers. They were having a fine meeting. One family the grandmother accepted Christ the day before, on her eighty-first birthday, with her daughter-in-law, and one more from their home. I had prayed so many prayers for this dear sister, when my hair and hers were of natural color. I buried her parents, both in the same grave, long years past.

While at Franklinton, I visited the new Christian church. It has a fine basement, well laid off in rooms for the various classes. Here I preached for them, and I want to say, that I was so proud to do so. This church, located on a plot of ground that I long owned and two beautiful rows of maples of large size, that I had planted there. Brother Black has done a fine work in arranging this bungalow building to be used until they can finish the entire building, and not a dollar owing on what they have done. Brother Black deserves great credit for this work. It had been started before, and the material had been lost, by not moving forward. They will have a splendid building when completed, but renders them faithful service in its present condition.

On Saturday, Brother Utley took me back to Youngsville, where I attended the meeting that night, and we had a good meeting. I spent the night with Brother Robert Underwood. Next morning found me at Oak Level. I had this church built also.

Sunday, I preached for them at Oak Level, baptized a sweet little girl for Brother Black, and we had a delightful service, shaking hands and preaching to so many old friends. We had dinner with Brother J. C. Winston, an old friend and Brother. Here Brother Black took me back to Franklinton where Brother Utley was in waiting to take me up near Creedmore to Brother Alviss Catlett's for the night. Here Brother Utley left me, and I was under so many obligations to him and wife, for their kindness to me, as he, and Brother Black took me just any where I wanted to go. And how grateful to them I am for their kindness. Oh, what a pleasure to me and all, for these happy greetings. Brother Catlett took me to Creedmore where I shook the hands of many, among them, Mrs. M. L. Winston, whose husband has gone on before. Here I moved on a belated train for Durham, but they waited for me and an hour later, I was at home again. Had been well all the time, but returned home exceedingly tired.

J. W. WELLONS.

Elon College, N. C.

THE BULLETIN

Rev. L. L. Wyrick, Elon College, N. C., informs us that he is open for work on the second and third Sundays for the coming conference year.

Dr. A. B. Kendall, who has been in charge of the work undertaken in Washington, D. C., has accepted a call to Springfield, Ohio, where he goes November 1.

The Alabama Conference is in session this week at Corinth church. Dr. G. O. Lankford, of Burlington, and Dr. N. G. Newman, of Elon College, are in attendance from this section. There may be others.

Dr. J. P. Barrett is now at Wilson, N. C., his post office box being 636. He and Mrs. Barrett are spending some time with their daughter, Mrs. Bunn Hearne. Mrs. Barrett is not well. THE SUN family will join in prayer for her recovery.

THE SUN'S Editor was scheduled to be at Durham last Sunday, but owing to Brother Harrell's plans being changed, did not go. We accepted an invitation to address the Washington Township Sunday School Convention in session at Apple's Chapel. The weather was ideal, the audience large and the interest good. Dr. Harper spoke in the afternoon.

As stated in THE SUN some weeks ago, the school that is to be built in the far South will be located at Wadley, Alabama. The exact location in Wadley has not been decided upon. Dr. N. G. Newman, Dr. G. O. Lankford, and Mr. D. R. Fonville, have been chosen to visit Wadley Thursday of this week and decide upon the location. Drs. Newman and Lankford are already in Alabama and Brother Fonville will join them Thursday at Wadley.

We regret to announce that Mr. Watson D. Lambeth, who has been assistant in THE SUN office since June 1, has been forced to give up the position on account of his health. Mr. Lambeth has been suffering for some time with a nose and head trouble. His specialist advised him to give up office work due to its confinement. He left us last week and of his own volition. He has made a good assistant. He is accurate, painstaking, trustworthy, and sincere. He has accepted a position with the Reidsville, N. C., city schools and has entered upon the work there. THE SUN extends its best wishes to Mr. Lambeth in his every undertaking.

Who Shall Enter—Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matt. 7:21.

THE EDITOR'S EASY CHAIR

By The Editor Emeritus

(Duplicated page from *The Christian Evangelist*, Sept. 22, 1921)

In a former number of this paper, we mentioned the fact of having written the editor of *The Christian Sun* after having read his paper for some time, to please state what in his judgment are the differences which separate the religious bodies our papers respectively represent and what he thought was the hope of uniting. In *The Christian Sun* of August 24th the editor publishes our letter to him and some paragraphs we had written about his people, "The Christians," and his "reply" to our letter which we here print:

We have mailed Brother Garrison a copy of the *Government and Principles of the Christian Church* and will ask that, after reading, he tell his readers the vital difference, as he sees it, between the two branches of worshippers. We do not have at hand a copy of the principles of the Disciples. The matter of baptism is, as we see it, the main separation now. The Christian Church will baptize by immersion or sprinkling, while the Disciples adhere closely to immersion.

* * *

Union between the two bodies can come only when they are willing to acquaint themselves for the Kingdom's progress and not for denominational discussions.

Here are three questions that we desire Brother Garrison to answer: 1. What caused the Disciples to drop the name—Disciples—and take up the name "Christian", in connection with their local church? 2. When did this happen? 3. Why is it that so many Disciples are not, seemingly, supporting one of their number, Dr. Peter Ainslie, in his Christian union efforts, though the Disciples have union as a main plank in their platform?

It is not necessary to comment here on what our brother calls "the main separation" between us, further than to say that in our judgment, the difference lies further back, and has to do with the fundamental principles underlying the two movements. The reading, as far as possible, of the literature which the editor of the *Christian Sun* has kindly sent us has revealed to us a real difference in the scope, spirit and guiding principles of the two movements. At the same time it has impressed upon us anew the saintly character and the moral heroism of the leaders in the origin, and organization of the "Christian Church," who stood for some of the same principles that our own leaders contended for, and whose work, as continued by their successors must be reckoned among the forces making for righteousness and a purer Christianity.

* * *

But our brother editor has asked us to state "the vital difference between the two branches of worshippers" as we see it.

1. While both movements recognize the evil of denominationalism of a divided church, and the need of Christian unity, in order to the world's conversion, Alexander Campbell and his co-laborers seem to have gone into the matter of unity more deeply and inquired the cause of these divisions and the remedy for them. True, our brethren of the "Christian Church" did drop denominational names and discard human creeds

claiming "The Bible and the Bible alone" as their "only rule of faith and practice." But the Disciples of Christ have gone beyond that. They have analyzed the Bible into its separate parts, recognizing the dispensational lines so distinctly drawn therein, with its Old and New Testaments, and the vast significance of this division in its bearing on Christ's personality and mission, and on the nature and mission of the Church. A new era, a new and perfect revelation of God, a dispensation of the Holy Spirit, the entrance into our humanity of a divine Personality, who came to show us the Father, and to lay the foundation, in his life, suffering and resurrection of a divine organism through which He should work for the world's conversion. This divine Personality is, of course, the object of that faith that brings men into right relations to Him and to His Father. Hence it was an essential condition of unity to restore that ancient creed. He is the all-sufficient and the only sufficient creed of His Church, the non-recognition of which has brought about, or has been a potent cause of bringing about the divided condition of the Church.

* * *

In the next place, the religious world, one hundred years ago, was in a very foggy state of mind concerning the New Testament terms of salvation, or the steps into Christ's Church. When the writer was a boy it was the popular understanding, in most religious bodies, that a period of mourning and mental anguish of greater or less duration must precede any genuine conversion. Hence the "mourners' bench" was deemed an important if not an essential condition of a revival. It was a most valuable contribution which Mr. Campbell and his co-laborers made to the progress of Christianity when they pointed out that we were not left in the dark concerning so important a matter as conversion but that the New Testament—Christ's will—contained definite instruction as to how the alien sinner might become a citizen of the Kingdom of God. On the first Pentecost following Christ's resurrection—the birthday of the Church and the beginning of the Christian era—Peter, to whom Christ had given the keys of the Kingdom (Matt. 16:15-18) said to those who had been convicted by his sermon and the outpouring of the Spirit that Jesus was indeed the Christ, and had cried out in their new-found faith asking what they should do to be saved, "*Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.*" (Acts 2:37-38.) Is it any wonder that "they that received his word were baptized, and there were added unto them in that day about three thousand souls?" The steps which their faith in Christ required to bring them into the company of the saved were stated definitely and there is not the slightest evidence that the meaning of either repentance or bap-

tism was not understood. To have re-proclaimed Peter's original announcement of the terms of pardon through Christ was to render a serviece to Christ's cause which history will not underestimate.

* * *

We might mention other features of the work of the Disciples, such as emphasizing the Gospel as God's power (dynamite) for the conversion of the world, *versus* any mysterious power miraculously exerted; man's active agency, not his passivity in his conversion; the necessity of obedience to Christ, not as meriting salvation, but as manifesting our willingness to accept it, by grace through faith. But our space forbids.

Brother Riddle's "three questions" puzzle us. We know nothing of the "dropping" of the name to which he refers and so far as we know Dr. Ainslie is in "good standing and full fellowship" with all his brethren, though they may not agree with all his opinions, as they do not all endorse mine. But that is another characteristic of the Disciples! We can differ and still love one another.

163 North Alexandria Avenue, Los Angeles, Calif.

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

Sunday School Lesson—October 16, 1921

Paul Writes to the Christians at Corinth—I Cor. 1:10-11; ch. 13.

Golden Text: "But now abideth faith, hope, love, these three; and the greatest of these is love."—I Cor. 13:13.

"When the poet Whittier was dying, one of the last things he whispered to those who were watching at his side was, 'give my love to the world.' 'This' says one of our leading religious thinkers, 'is the world's supreme need today; more than our eloquence, or our knowledge, or our wealth, or all else besides, it needs our love.'"—From *The Westminster Teacher*.

Christian Endeavor Topic—October 16, 1921

Lesson from Patriots of the Past and Present.—Neh. 4:1-14.

(Citizenship Day)

"Lives of great men all remind us
We can make our lives sublime
And departing leave behind us
Footprints on the sands of time.—
"Footprints that perhaps another
Sailing o'er life's solemn main
A forlorn and shipwrecked brother
Seeing, shall take heart again.
"Let us then be up and doing
With a heart for any fate
Still achieving—still pursuing,
Learn to labor and to wait."

—Longfellow.

WOMEN AND THE KINGDOM

NEW PROGRAMS

Societies desiring the new programs based on the new study books can secure them from Mrs. Emma Powers, Dayton, Ohio, for fifty cents per dozen. While the study books are the *basis* for these programs, yet for those who desire to make a study of the books, it will be necessary to have study classes.

These books have been planned with much care to meet the needs of our societies and we should make the best use possible of them. The books can be had from Dayton or THE CHRISTIAN SUN office. The Literature Superintendent of each society should secure the books for those who desire them as early as possible.

MRS. C. H. ROWLAND.

WOMAN'S MISSIONARY CONFERENCE AT DAMASCUS

The difficulty of reaching Damascus church early enough on Friday, the 28th makes it necessary for those who come by rail to go on the 27th. The train leaves Suffolk about six p. m. and will put those who go there in time for an evening session which the program committee is endeavoring to arrange for. It will be necessary for all those who expect entertainment over night to inform Mrs. J. E. Corbitt, Sunbury, N. C., of the fact in order that she may be able to provide entertainment.

It is hoped that each society is putting forth a great effort to secure the amount of its pledges. If every society does this there will be falling off and we will reach our financial goal of \$5,500.

Mrs. C. H. R.

WOMAN'S MEETING AT DAMASCUS

Our women at Damascus are anxious that we may have a good representation at our conference on the twenty-seventh and twenty-eighth. There will be a program on the evening of the twenty-seventh, followed by a morning and afternoon session the next day. Those who go by rail can leave Suffolk about 5:30 or 6:00. Returning, the train will stop near the church for the convenience of the Conference. All who want entertainment for Thursday night should inform Mrs. J. E. Corbitt, Sunbury, N. C.

As to representation, the president of each local society, the superintendent of Young People, the superintendent of Cradle Roll and the superintendent of Literature are *ex officio* members of the Woman's Conference. In addition to these, each Society is entitled to a delegate for each ten dollars paid into the treasury. We hope that each society may have a good representation. We hope to give the program in next week's issue.

A word to the district superintendents. You will be expected to give a report of the work in your district, number of Societies, how many new ones during the year and the general outlook, with a brief report of your Rally Day.

MRS. C. H. ROWLAND, *President*

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

HEATING PLANT NEEDED

We are having beautiful weather but still dry. We have been doing our best to get some land ready to put in our wheat crop but the ground has been so hard and dry that it has been impossible to break any land except where we had corn or beans. Owing to the extreme dry weather, we will not get in as much wheat as we had intended to sow.

Our children are all in school and doing nicely. We have offered a prize of one dollar to each one at the end of the month who make a general average of ninety-five on all their studies. We have a bright crowd of children and we expect will have to call on the Board of Trustees to back us up, as we have been paying this out of our own pocket for the past two years. They are all making an effort to win the prize and we hope all will win. It makes the little fellows happy to bring in their report with a general average of ninety-five on it. It places a very happy smile on their faces and they enjoy getting the dollar.

Winter time is almost here and to get ready for the winter is one of the most expensive seasons of the year for us. Shoes, clothing, hats and caps all to buy, makes our bills run up. We truly hope the churches and Sunday schools will make their offerings as large as possible so we may meet all bills and not have to be embarrassed.

In the history of our work here, we have never had so many applications. Two and three new applications nearly every day. We can easily handle one hundred children now, if we had a heating plant in the new building and money to pay the expense. It really seems to me that our denomination could support one hundred children and keep money enough in the bank to pay all bills at the end of the month. I hardly see how we will get along in the new building this winter without a heating plant in the new building, as it will be dangerous as well as very inconvenient to keep the little tots warm around a fire place. A heating plant will cost us \$1,800.00. WHO WILL BE THE FIRST PERSON TO SEND US A CHECK FOR \$100.00 TO PUT IT IN? IF SOME LITTLE TOT SHOULD FALL IN THE FIRE AND GET BURNED WE WOULD ALWAYS FEEL THAT THE CHURCH COULD HAVE PREVENTED IT BY PUTTING IN A HEATING PLANT.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR OCTOBER 12, 1921

Amount Brought Forward\$15,912.75

Sunday School Monthly Offerings

(N. C. Conference)

Pleasant Ridge (G), \$1.40; Zion, 2.05; Pleasant Hill, (A), 4.47; Danville, 4.24; Fine's Chapel, 1.05; Catawba Springs, 9.85; Durham, 15.09; Fuller's, 11.00; Berea, 2.38.

(Eastern Virginia Conference)

Bethlehem, \$6.10; Union (Surry) 1.00; Johnson's Grove, 2.09; South Norfolk, 11.29; Third church, Norfolk (Birthday offering 10.13, Sunday school monthly offering 16.79, total for Third church, 26.92; People's church, Dover, Del., 15.75; Rossmont, 12.00; Mt. Carmel, 3.34; Mt. Carmel Class No. 6, 1.00.

(Virginia Valley Conference)

Winchester, \$1.00, Dry Run, 2.02; Linville, 1.00.

(Georgia and Alabama Conference)

East LaGrange, Ga., \$0.65; Kite, Ga., 3.00.

(Western Churches)

Olive Hill, Superior Nebr., \$10.00. Total \$148.69.

Special Offerings

A. F. Perkins (for rent), \$12.50; Mrs. H. A. Culver, Robinson, Ill., 10.00; Mrs. Trila Holmes, Robinson, Ill., 2.00; W. E. Stanley (on support of little girl) 10.00; Jerome Decker, Middleburg, N. Y., 10.00; Birthday Offering, Buckland Sunday school, Ohio, 3.61. Total \$52.11.

Total for the week \$200.80. Grand total, \$16,113.53.

SOUTHERN PRESS AGAINST KU KLUX KLAN

People who believe in rule by secret organizations should get out of the United States and go to Russia. They are a menace to American institutions and American ideals.—*Daily Oklahoman, Oklahoma.*

The existence of a Ku Klux Klan offers cover for every coward whose dirty soul may wish to frighten some honest man or woman with an anonymous message, for any political adventurer whose kinked mentality may welcome disorder as planting the seeds of revolution.—*The News, Greensboro, N. C.*

However innocent the men who have joined the Ku Klux Klan may be, they are furnishing a refuge for miscreants.—*Times-Union, Jacksonville, Fla.*

The secrecy of an order presuming to take part in law and government is itself its condemnation in a democracy.—*Wesleyan Advocate, Atlanta, Ga.*

THE PROOF OF FULLNESS

Mother—"No Willie, for the third time, you can't have another penny."

Willie (in despair)—"I don't see where dad gets the idea that you're always changing your mind."—*The Epworth Herald.*

Helen came striding into the room, lifting her little feet as high as possible, and announcing, "I am a step-mother."—*Christian Advocate, Nashville.*

"What do your children read? Do you know? Do you provide the most attractive, richest, best? Or do you let them forage among their neighbors for whatever mental food they can pick up? What books for them have you carefully selected this year? Have you watched how they like them? Whether they have helped them or not? Are you giving half as much thought to their mental food as to their material food? Don't you think you ought to give twice as much attention to it? Fine questions for father and mother to discuss between them. And for them to talk over with the children."—*Exchange.*

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

ANNOUNCEMENTS

Mr. and Mrs. L. S. Parkerson announce the marriage of their daughter Helen Virginia to Mr. Lawrence Marion Cannon on Monday, September the twelfth, Nineteen hundred and twenty-one, Greensboro, North Carolina. At home after October eleventh, Elon College, N. C.

Dr. Jennings S. Lincoln announces that he has opened an office at 53 Church Street, Montclair, New Jersey. Office hours: 9-10:30 A. M.; 1:30 to 3:00 P. M., and by appointment. Telephone, Montclair 269.

GREETINGS TO DR. W. S. LONG

Dr. W. S. Long, Chapel Hill, N. C., is next to the oldest minister in our Southern work. ("Uncle" Wellons is the oldest, he being in his ninety-sixth year). Dr. Long is also one of the oldest educators in the State. He began his ministry and teaching career before the war of the sixties. He is still young in spirit and active as a man of fifty. On October 17 he will begin his teaching for this year. On October 22 he will be eighty-two years of age. THE SUN has gathered this information without Dr. Long's knowledge. THE SUN takes pleasure in extending to Dr. Long the greetings of the entire Brotherhood. We salute you, our veteran of the Cross! Happiness be your part and portion during many years yet that you richly deserve.

Words are all right, but there is something that is better. Let us do honor to whom honor is due. Let us remember Dr. Long on his 82nd birthday by a greeting of some kind. Many, no doubt, will desire to make it more than a greeting, and here is THE SUN's sanction to that—also the assurance that ours will be more than a sanction on that day.

TWO LETTERS

In view of the article that is being reproduced on pages 8 and 9 it is in order that we quote the following letters:

"Dear Brother Riddle:

"Your kind letter of recent date was duly received. I note in THE CHRISTIAN SUN the publication of my letter and your comment on same. In my last week's "Easy Chair" I have complied with your request for a statement of our position and difference. It will probably not be printed before next week, as I have to write two weeks ahead. I hope it will be satisfactory. Make any comment or criticism you think proper. Perfect candor is not inconsistent with Christian fraternity. The things we hold in communion are vastly more important than those in which we differ. We are brethren.

"J. H. GARRISON.

"Los Angeles, Cal., Sept., 12, 1921."

"Dear Brother Riddle:

"I read with much interest the labored attempt of the Editor Emeritus of *The Christian Evangelist* to answer your questions. I am sending him a copy of the editorial on "Christians and Disciples" in this week's issue of *The Herald*—it was printed before I saw his article. He certainly makes a poor out at answering your questions. The fact is that the Disciples will have to go all the way with us or give up their particular plea for union of Christ's followers.

"ALVA M. KEER.

"Dayton, O., September 27, 1921."

THE CONFERENCES

Georgia and Alabama

Meets October 18. Place: North Highland church, Columbus, Ga. Secretary: J. F. Hill, Girard, Ala., R. 1.

Eastern Virginia

Meets November 1. Place: Dover, Delaware. Secretary: I. W. Johnson, Suffolk, Va.

North Carolina

Meets November 15. Place: Third Avenue church, Danville, Va. Secretary: J. A. Dickey, Elon College, N. C.

NOTICE

The Eastern Virginia Christian Conference will meet with the People's Christian church, Dover, Delaware, November 1, 2, 3, 1921. Delegates leaving Norfolk, Va., October 31, 9:30 A. M. will arrive at Dover, Delaware 4:54 P. M., or leaving Norfolk at 6 P. M. will arrive Dover 2:58 A. M. Fare from Norfolk to Dover \$7.02. Train leaving Dover at 12:00 M. arriving Norfolk at 7:25 P. M. We are trying to secure reduced rates. Those going by automobile will have a splendid trip by way of Washington, D. C.

C. H. ROWLAND, *President*

CHURCH NEWS

MT. CARMEL AND BETHLEHEM

Mt. Carmel—The week following first Sunday in September revival services were held in Mt. Carmel Christian church, Walters, Va. Rev. O. D. Poythress delivered touching and stirring sermons in a very forceful and impressive manner, and sang several songs that the people greatly enjoyed. He has a fine tenor voice. The church was well filled at both afternoon and night services. Miss Essie Johnson and the pastor helped with special music, and the whole congregation joined heartily in the regular songs. Services closed Friday afternoon with fifteen additions to the church membership, and a general consecration of all church members.

Bethlehem—One of the greatest revivals in the history of the Bethlehem Christian church closed Friday night, September 16. Rev. H. H. Butler delivered very impressive and inspiring sermons in words that convicted and converted. The meeting was successful and well attended from the beginning. Friday, Brother Butler having to be absent, the pastor preached two sermons; the latter, because of its nature and manner of delivery and results, will long be remembered by both pastor and people. That night services closed with twenty-eight members having been received into the church and a general spiritual awakening in the whole church. The following greatly helped with special music: Mrs. A. D. Brinkley, Mrs. Ray Saunders, Mrs. E. T. Cotten and pastor, all from Suffolk; assisting at the piano were: Mrs. I. W. Johnson, Miss Irene Cotten, Mrs. E. T. Cotten, and Miss Nina Griggs. Good music helps wonderfully in revival work; and it was there.

E. T. COTTEN.

FRANKLINTON MISSION

Franklinton, N. C.

When I returned from Sunny France, the North Carolina Conference had a job waiting. November 1, 1920, found us settled nicely, ready for work.

The work here was started by Bro. Clements, with eleven members. Rev. G. J. Green took charge November 1, 1918. On our arrival we found still intact the faithful eleven. We lost four by letter, took in ten; present membership, therefore, is sixteen. We made friends of the town; put in duplex envelopes; took in about \$400.00 for current expenses the first year. The organization had promised \$150.00 on salary; they paid \$300.00, thus relieving the Mission Board of \$150.00 of the \$300.00 obligation on salary for the year.

This year the church has paid (and forgot it) \$350.00 on salary. Last year we (three of us are members) paid \$40.00 to Orphanage; this year \$85.00. Our Ladies Aid Society is a wonder. This society is one and a half years old and has raised about \$350.00. The members are an inspiration to the pastor and have furnished the church basement.

The fifth Sunday in May, 1921, was our Red Letter day. Dr. W. A. Harper was the orator, and two great addresses are still lingering in our hearts; the church was filled, the town turned out *en masse*. The basement has a seating capacity of 300, we have 250 chairs, 100 song books, an organ and \$118.00 Communion set (through THE SUN Office). We have a soap-box pulpit set, made by the pastor, but covered with dark goods; electric lights; city water; the one cool place in summer is our "Dugout", as we are five feet in the ground.

We have preaching first and third Sunday nights, and fifth Sunday at 11:00 A. M. and 8:00 P. M.

Our Baptist brethren have no service first and third Sundays; Baptist and Methodist close on fifth Sunday and worship with us.

Prayer meetings Thursday night, the average attendance being thirty-two. I have preached to and for our little membership thirty-five sermons in the two years.

The other churches opened their doors and hearts to us, and up until recently they furnished Communion set, wine and bread for us. We alternated between the Baptist and Methodist churches.

The following figures are for the information of all concerned. First we found a discouraged little band

of eleven, also a \$500.00 note in bank. We launched our canvass for funds and put on paper in good subscriptions in Franklinton \$8,123.47 The Mission Board pledged us 7,500.00 Giving us a total of \$15,623.47 for a working basis.

We spent on church \$5,076.11 Paid bank note 500.00

Total \$5,576.11

We collected in cash on local subscription \$2,813.72 The Mission Board paid us 2,800.00

Total cash \$5,613.72

Balance in bank (building fund) \$ 37.61

Balance due from local subscription 6,309.65

Balance due from Mission Board 4,700.00

Total \$11,009.65

This asset forms a foundation on which to work when the time comes to go on with the church.

Our contractor assures us that we saved from six to eight thousand dollars by not trying to complete the church at the time of high prices.

It is not my business to comment on the loss of cement and lumber, which will run around \$1,000, on the effort to build before we took charge.

While doing the above work, we have kept up with five country churches, where four Cradle Rolls, three Missionary Societies, two Young People's Societies have been organized; over two hundred different homes visited, and two hundred sermons preached; conducted twenty-two funerals and assisted in eight, and performed five marriage ceremonies. Conversions 62; members received 97; baptized 72.

The people everywhere have been kind to us. We have been pounded to the extent of \$231.60, and \$300.00 given by the members on our automobile.

I tendered my resignation, and have accepted a call to Wolfeboro, N. H., where I hope to take up the work the first of November.

B. F. BLACK, *Missionary.*

UNION, (ALAMANCE)

The fourth Sunday in September was a busy, and I think a very helpful day at Union, Alamance.

We had Sunday school at 10:00 A. M., and preaching at 11:00. The audience was large and very attentive at the preaching hour. At 3:00 P. M. the Young People's Missionary Society held its regular meeting with a special Porto Rico program. Miss Lucy Eldredge and Miss Alice Barrett were present and made interesting and helpful talks which were much enjoyed and appreciated.

At 7:00 P. M., the Willing Workers had a very enjoyable and instructive exercise. They had an excellent program and it was well executed. The lessons taught presented missionary calls and opportunities that appealed to both young and old. It was a good service.

Those in charge of the Young People's Society and of the Willing Workers are to be congratulated upon the success attending their efforts. Members of these societies are doing a good work and they are deeply interested.

The pastor was present at each of these meetings and made brief talks. He also was present an hour or two at a township Sunday School Convention at Hopedale that afternoon and spoke on the subject, "Children and the Work."

Altogether it was a strenuous day, but the times demand that we be busy in the Lord's work.

P. H. FLEMING.

NEWS OF ROSEMONT

As we come to the close of the conference year and look back over the months that have passed, it reminds us of a great picture, sort of a panorama with its variety of scenes gliding by.

For awhile with us, as all over the country, was prosperity, and some gave the impression it would always remain; also we have seen partings, times when dear ones left us for other fields, causing a twinge of sadness; sorrow was felt when a dear sister, Mrs. Bettis Cahoon, a sweet Christian woman, left us for a Heavenly home, yet our sorrow turns to rejoicing as we remember the faithful are promised "a crown of righteousness"; last but not the least is the joy we feel when we are doing God's will by helping to carry out His great plan, and

so the picture continues to pass on and will until the end of time, as we, one by one will have crossed over to our own reward.

Our pastor, Rev. W. C. Hook's practical sermons are made so plain and delivered in such a forceful manner that as we listen to the spiritual truths, we are convinced he is directed by the Holy Spirit to preach not pleasing things always but the truth as God would have him.

Each Sunday evening before preaching services we spend three-quarters of an hour very profitably in our Christian Endeavor work in which both old and young have a part. Recently, on one occasion, the entire evening was given to the Christian Endeavor. The Misses Hedley, two talented young ladies, were in charge and with ease and grace they managed so successfully that soon the audience was freely discussing the topic. On the afternoon of September 18, a Christian Endeavor rally was given at which time a most interesting and instructive program was rendered.

We are much pleased to report that our missionary work is progressing rapidly. One Sunday morning each month we have a missionary program in each of the two departments. The third Sunday afternoon of each month is set aside for the Junior Society, and it is accomplishing great things under the direction of Mrs. O. S. Mills.

On September 14, the Woman's Home and Foreign Missionary Society at its mite-box opening, was most interestingly entertained at the home of Mrs. B. F. Gibson. Refreshments were served which were greatly enjoyed by every one.

The majority of the women of the church are members of the Society and are greatly interested in missions, to the extent that often self-denial is necessary that the Lord's work may go on, for during the history of the church since it was organized twenty years ago, it has not had to resort to "pink teas" or "supper" for its maintainance, but each member pledges a certain amount, and considers it a privilege to help spread the gospel that means so much to the world.

MRS. H. E. ROANE.

"GIFTED"

On last third Saturday afternoon I met Brother Hughes at Corinth church, where we held a delightful service. While I was away from home on that trip, a company of brethren and sisters from the Baptist church and our own, led by the Baptist pastor, came into our home and brought us many valuable gifts, for which we feel devoutly thankful to all who in any way had a hand in the affair. May the Lord bless them.

G. D. HUNT.

Wadley, Ala.

HONORS PASTOR

Whereas, our pastor, Rev. E. T. Cotten feels that God has called him to serve in another field, we the members of Mt. Carmel church desiring to express our heartfelt appreciation for his services during his leadership in our church do hereby adopt the following resolutions:

First. Be it resolved that we the members of Mt. Carmel Christian church who have been closely associated with Brother Cotten during his ministry, both in church and in our homes, do believe he is living a life wholly consecrated to God.

Second. Be it resolved that while Brother Cotten is yet young in years we find him a true worker and we anticipate a great future for him; we wish to boost him on that he may be a great factor in the spreading of Christ's Gospel, and though we regret to lose him, we hope it will be his gain and he may be of greater service to the Kingdom.

Third. Be it resolved that we wish to express our thanks and appreciation for his past service and hereby extend our best wishes to him and his loved ones and may our prayers go with them through all their future life and may his ministry be a fruitful one.

Furthermore, be it resolved that these resolutions be spread on our church record, and a copy sent to THE CHRISTIAN SUN for publication.

S. LEON LEWIS

J. F. JOHNSON

OTIS JOYNER

Committee

APPRECIATION OF PASTOR'S WORK

The members of the Elm Avenue Christian church wish to give this public expression of appreciation for the work of the Rev. E. H. Rainey during his short pastorate with us. Brother Rainey came to us four months ago and during this short time the membership of our church has been about doubled under his leadership. The church was barely organized when he took charge of the work and was struggling under much adverse criticism. Now the church is thoroughly organized and seems to be going forward with great rapidity, and instead of reproach the church is receiving praise because of the good work of all its departments.

The Sunday school is very active, growing each Sunday and will no doubt do greater things in the future under our new superintendent, Mr. R. L. Baker. The Cradle Roll is doing much to gain the interest of the mothers of the community in church, having on roll about fifty members. The Ladies' Aid and Christian Endeavor societies are lending much valuable service to the church.

By his faithful services Brother Rainey has caused the entire church membership to love him. He is a good mixer and seems to be able to get the support of all. It is with great reluctance that the church gives him up and we hope that after his school work is over we will be able to get him back again in our midst. We pray God's richest blessings upon him.

Will someone help us to secure a regular pastor? There is a wondrous opportunity here for a pastor not afraid of hard work.

J. W. FULTON, *Church Sec'y.*
1816 Effingham Street,
Portsmouth, Va.

COLUMBUS, GEORGIA

All things considered, this has been a good year for the Rose Hill Christian church. From the beginning the church has labored under disadvantages. The community in which the church is located is overwhelmed with "dyed in the wool" Baptists, Presbyterians and Methodists. These, together with other forces, have been effective in thwarting the progress of the church. Such conditions are cal-

culated to discourage the most faithful. With but few exceptions our people have been loyal and the church is gradually winning its way.

In a most remarkable manner we are gaining in numerical strength. During the eleven months the writer has been on the field the church has added 63 per cent of its membership. This is a commendable record and it is an index to the possibilities of the church.

But that is not all. The church during this year has raised more money than in any year of its history. The treasurer's reports show that \$2,319.81 has been paid in this year. This is an average contribution of \$63.67 per member. This is exclusive of the Men and Millions money. I am wondering if we have another church in our communion that has raised this much money per member this year.

This wonderful record would have been utterly impossible but for two things, viz: our business-like system of finance, and the abiding consecration of some of our members. Personal consecration is the first step in financing the Kingdom of God. There is always one gift that must precede the gift of money. People must give "themselves to the Lord". The gift of self must ante-date the gift of money. Any church that is in desperate need of money has a more desperate need than money. Its greatest need is the personal consecration of the individual members.

R. F. BROWN.
1020 Park Place, Columbus, Ga.

HAPPY ON NEW FIELD

I am safe, sound and happy in Holland, Va. Both man and nature pleases here.

I feel that my pastorate at the Memorial Christian Temple closed successfully. However that may be, I left with a unanimous vote of thanks from the congregation for my interest and labors in their behalf, and a silver fruit dish as a token of their affection for Mrs. Lightbourne and me. The first was given me at the morning service just after the congregation had voted to enter into the merger with the Third church. The second was given us at the evening service, just before

a Bible was given to Mrs. Emily Midgett, who goes to the mountains as a teacher with Miss Hedgepeth.

It is my conviction the Memorial Christian Temple acted wisely. I worked hard to consummate the plan after it was evident it was agreeable to many of the Temple members. Naturally, after such activity the vote of Sunday morning in recognition of my efforts was gratifying.

The Christian Temple of Norfolk should grow to be a great and useful church.

I believe it would be well to secure material for a short historical sketch of both of the churches. For such material from the Temple I can suggest: Mr. M. J. W. White, 719 Park Ave., Norfolk; Mrs. E. J. Brickhouse, Greenwood Apartment, Armistage Bridge Road, Norfolk; Mr. J. H. Etheridge, Roswell & Tunstall, Norfolk.

J. H. LIGHTBOURNE.

RICHMOND, VIRGINIA

Last Sunday, October 2, was a good day for the First Christian church of Richmond. We held our Rally Day services in the morning and had a good congregation and a highly enjoyable program, one feature of which was an excellent address by our Field Secretary, Miss Lucy Eldredge. The evening service was well attended and the total for the day was the best we have had since our anniversary service in April. One new member was received by letter September 25, and others will join soon. We were delighted to have Chaplain H. E. Roundtree with us for two services during last month. He gave us a good Sunday morning sermon and an intensely interesting evening lecture on conditions in Haiti. We hope to have the pleasure of having him with us again. The outlook for the success of our work here continues to grow brighter. We have some of the most loyal church members with whom it has ever been our privilege to labor. We are looking forward to beginning our church building at a nearly date. We need the prayers and cooperation of the brotherhood in getting our church established in the capital of the Old Dominion.

W. T. WALTERS.
1615 Garland Ave., Richmond, Va.

SOLEMN VOWS

CLEM-HOLT

Rev. H. Russell Clem, pastor First Christian church, Greensboro, N. C., and Miss Bessie Irene Holt, Burlington, N. C., were married at the Burlington Christian church on Wednesday, September 14, at 10:00 A. M. The ceremony was read by the pastor, assisted by Dr. J. O. Atkinson, Mission Secretary of the S. C. C. The groomsmen and ushers were nephews of the bride, while the maid of honor and the bridesmaid were nieces, and the ring-bearer was a cousin. The bride was given in marriage by her brother C. T. Holt. The ring used was that of the bride's mother, having been used at the mother's wedding, and being a gift from mother to daughter. The bride also carried on her arm her mother's Bible, this being likewise a gift from mother. Miss Hennie Malone presided at the organ. Mr. S. A. Caviness of Greensboro, N. C., was best man.

The bride's pastor and a great company of friends wish the Father's blessing upon this happy union, as Mr. and Mrs. Clem enter into the Master's service together in Greensboro, N. C., where Mr. Clem became pastor the first of September.

G. O. LANKFORD.

RHODES-FOSTER

Wallace Keith Rhodes, Luray, Va., and Miss Bertha May Foster of Luray, Va., R. F. D., were joined together in the holy state of matrimony at the home of the writer at 5:45 A. M. Monday, October 3, 1921. Messrs. J. E. Foster and S. L. Rhodes, the fathers of the bride and groom, and the writer's family were the only persons who were present for the occasion. Immediately after the ceremony the happy couple motored to Luray and there they boarded an early train for Washington, Baltimore, Atlantic City and other places of interest.

This October bride is the oldest daughter of our genial good friend, Deacon J. E. Foster, of Leaksville

church. The bridegroom is an enterprising young photographer of Luray. The many friends of this couple extend congratulations.

R. P. CRUMPIER.

CALLED HOME

BROWN

Cyrus Alexander Brown was born May 20, 1889, died August 25, 1921 at his home. He was 32 years, three months and five days old. He professed faith in Christ in early life and joined Apple's Chapel. He was married to Miss Hepsie Michael May 29, 1919.

He leaves to lament, a devoted wife, father and mother, Mr. and Mrs. L. A. Brown, two brothers, H. H. and A. J. Brown, seven sisters, Mrs. R. A. Apple, Mrs. H. W. Michael, Mrs. J. L. Apple, Mrs. L. L. Wyrick, Mrs. J. R. Lowe, Mrs. A. Y. Fuller, Miss Aubra Brown, a number of relatives and a host of friends.

His death was a shock to the family. It was an intimate friend to the writer of this account. During his short illness he made no complaint, was very patient. He said, he was not afraid to die, and was conscious to the end and has gone to a better world.

He was an industrious farmer, a man of his word, honored and respected among his acquaintances and a faithful member of his church. He will be missed.

Burial services were conducted at Apple's Chapel by Brother M. V. Brown one of his former Sunday school superintendents, which was his request and his body laid to rest in the church cemetery. A large concourse of people attended his burial. May the Lord comfort all the bereaved.

L. L. WYRICK.

LEE

Mrs. W. A. Lee was born October 10, 1898, and departed this life August 12, 1921, at her home near Burlington. She was a member of Bethel Christian church and became a Christian at twelve years of age. She leaves father, mother, several brothers and sisters, besides her husband and two children. Funeral services were conducted by her pastor and the remains laid to rest in the church cemetery. May the Lord comfort and bless the bereaved ones.

J. S. CARDEN.

HEDGEPEETH

Mrs. J. B. Hedgepeth was born September 13, 1863 and died September 4, 1921. The remains of Sister Hedgepeth's mortal body was laid to rest in the family cemetery on September 6.

She had been in ill health for several months in her home and later was taken to a hospital in Richmond, Va., where she gradually grew worse until the final end came and she was relieved of all her suffering. She bore her sufferings here with

Christian fortitude and without a murmur. Being of a very kind and sweet disposition she won many dear friends while in the hospital. To know her meant to love her.

She was reconciled to death, and told her daughter shortly before the end came that she was prepared and willing to meet her God.

She leaves to mourn their loss, a husband, J. B. Hedgepeth, three daughters and two sons, Mrs. M. H. Hargrove, Miss Lola Hedgepeth and Miss Jeannette, Messrs. Sam and John Hedgepeth.

Services were conducted in the home by the writer, assisted by Dr. C. H. Rowland and Rev. Mr. Cloud of the Friends church. May God's Holy Spirit guide and comfort the bereaved ones.

W. B. FULLER.

FOGLEMAN

Young R. Fogleman departed this life September 25, 1921, at the age of seventy-eight years, six months and twenty-one days. He leaves a widow, one child, and four brothers in sorrow because of his death. He had been a worthy member of Pleasant Hill Christian church thirty-nine years. A good citizen, and a kind husband. A faithful Christian has passed from labor to reward.

His funeral and interment at Pleasant Hill church in South Alamance conducted by the writer. A large concourse of people attended his burial. May God bless the bereaved friends.

J. W. HOLT.

CLAPP

Mrs. Myrtle Clapp, wife of W. M. Clapp, and daughter of Rev. P. T. Klapp departed this life at her home, Sumpter, S. C., September 26, 1921, aged thirty-nine years, nine months and eight days. The funeral services were conducted in the Elon College chapel by the writer, assisted by Drs. J. W. Wellons and J. U. Newman, and the remains buried in the family plot in Elon College cemetery.

Mrs. Clapp leaves a husband, two small children, a father, two brothers, De Witt of Elon College and Henry of Los Angeles, California, and three sisters, Mrs. T. E. Green, of Raleigh, N. C., Mrs. C. O. Robinson of Richmond, Va., and Miss Ruth of Elon College, N. C.

The deceased was a member of the Baptist church and her neighbors bore testimony to her exemplary Christian life.

May our kind Father bless and comfort her loved ones.

N. G. NEWMAN.

A TRIBUTE OF RESPECT—HOWELL

In the passing of Miss Annie Howell from the scenes of earth to the realities of eternity, our class rank has been broken, leaving a vacant chair in our class circle. In the presence of that empty chair we sit with bowed heads in acknowledgement of our loss, but we have a blessed hope of rejoining her in the sweet "Bye and Bye."

Therefore be it resolved that in the death of this devoted member of our class we have lost a good worker a noble and sweet spirited character whom we loved and highly appreciated for her work's sake.

Resolved, that we sorrowfully and yet cheerfully accept and use this opportunity to give expression to our high estimate of her life, character and service among us, as one of our most worthy members.

Resolved, that we express to her loved ones and friends our deepest sympathy in the loss which has befallen them in her death, the loss of a devoted and faithful Christian woman who was ever glad to fill her place wherever her lot was cast.

Resolved, that these resolutions be entered upon the pages of our Class Record, and sent to her family and to **The Christian Sun** for publication.

MRS. NOVELLA HOLLAND
MRS. J. P. DALTON
MRS. W. V. LEATHERS

RESOLUTIONS OF RESPECT—CAHOON

Whereas, God in His great love and infinite wisdom, deemed it wise and best to transplant from earth to heaven our beloved sister, Lillian Hatcher Cahoon, one who was always loyal to every enterprise of the church and a faithful worker in all of its organizations, we, the Woman's Missionary Society of Rosemont Christian church, realizing our great loss, offer the following resolutions:

First: That we bow in humble submission to God's divine will knowing that He doeth all things well.

Second: We extend to her husband and five little children our heartfelt sympathy, pointing to the God who gave and who has taken away. Our hearts throb with tears in the loss of so dear a mother, neighbor and friend in whose life the Christian graces found full fruition.

Third: That a copy of these resolutions be sent the bereaved family, a copy to **The Christian Sun** for publication, and a copy placed on the minutes of the Woman's Missionary Society of Rosemont Christian church.

MRS. W. C. HOOK
MRS. O. S. MILLS
MRS. B. M. HERBERT

HAMMOND

On September 4, 1921 the angel of death came and took the spirit of Sister Hammond back to God who gave it. She was not a member of the church, but she gave evidence that she was saved and ready to go.

The deceased was born December 2, 1875, making her age therefore, forty-five years, nine months and two days. She leaves a husband, one daughter, two grandchildren, three brothers and one sister. Burial was in New Elam cemetery, funeral services being conducted by the writer.

J. S. CARDEN.

BROWN

The people living near Apple's Chapel church were greatly saddened on August 25, 1921 when news was received that Alexander Brown, Jr., had died of typhoid fever. He was born May 20, 1889, and was therefore thirty-two years, three months and five days old. In May, 1918 he was married to Miss Hepsie Michael of near Gibsonville, N. C. In early life he professed faith in Christ and joined Apple's Chapel Christian church and remained a faithful member until death. He

loved his church and was always ready and willing to do anything he could to advance the cause of Christ. He was of a pleasant disposition and to know him was to love him. Burial services were conducted from Apple's Chapel church by Mr. M. V. Brown, and the esteem in which he was held was shown by the great number that gathered to pay their respect and also by the floral offerings. He expressed himself before he died as being ready to die and may those who mourn realize that they can meet him on that peaceful shore where there will be no more sorrows and no more separation.

A RELATIVE.

WHEN TO THANK GOD

Can we be as thankful for a promise as for the fulfillment of the promise? Yes, if we trust the one who promises. Suppose a wealthy friend, in whom we have entire confidence, tells us that because he knows we have a financial obligation to meet on a certain date he will, just before the obligation falls due, give us more than enough money to meet it. Do we thank him then, or do we wait until after he has paid over the money? God has promised us personally to supply all our need. Whenever a need comes into view, do we thank God in advance, or do we keep Him waiting until after he has "made good" and then thank him? "Lacked ye anything?" said the Lord to the seventy, who had been sent out without any worldly emoluments, and they answered, "No, Lord." Suppose we thank God now for His abundant meeting of that need that lies ahead.—*S. S. Times.*

HIS GIFT AND MINE

Over against the treasury
He sits who gave himself for me.
He sees the coppers that I give
Who gave his life that I might live.

He sees the silver I withhold
Who left for me his throne of gold
He sees the gold I clasp so tight,
And I am debtor in his sight.

A LITTLE FUN

A teacher in one of our public schools in Boston was asking the usual questions of the pupils at the beginning of the year. Antonia Gianelli was called. "You are an Italian?" "No." "Why, your father is an Italian." "Yes." "Is your mother American?" "No." And so she was told to bring her mother the next morning to have the matter settled. Next morning appeared Mrs. Gianelli, shawl over her head, Italian undoubtedly. Again the question, "Is Mr. Gianelli an Italian?" "Yes." "Are you an Italian?" Again the answer, "Yes." "Why, then Antonia must be an Italian." "No! No!" (with much emphasis) "She Irish—she born in Boston!"—*Christian Register.*

Little Freddy was using his fists on little Helen. "Freddy, stop!" commanded his mother. "Don't you know that a gentleman never strikes a lady?"

Instantly Helen stopped crying. "They do, too," she contradicted. "Why, Helen," said mother, "when did you ever see a gentleman strike a lady?"

With an air of convincing proof the little maid replied:

"Daddy spansks me."—*Ladies' Home Journal.*

CHARLES W. McPHERSON, M. D.

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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Why Disarm ?

THE EDITOR

MILLIONS of graves speak in silence for disarmament. These graves on land and in sea challenge us to cease from war. A million homes cry out with millions of heart-aches that human slaughter shall cease. An unnumbered host of ex-soldiers maimed and blind present their helpless and hopeless condition in support of a lessening of guns and gas to kill and destroy the happiness and usefulness of mankind.

But these are the direct testimonies why we should disarm. The reaction of crime after war upon human society sends its deadly poison into all walks of life. It is easy to lose sight of this, but courts face more crime in immediate years after war than any other period of time. Killing by the use of license breeds a desire to kill without license.

Selfishness, greed, and gain say to arm; love, the spirit of brotherhood—the spirit of the great Peace-maker says *disarm*. The populace say disarm. Why not?

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

"We cannot be satisfied with a mild curtailment of our military expenditure. Nothing less than a far-reaching reduction in armaments on sea and land can suffice."

The Pastor and His Young People

THE wise pastor will look after his young people. That said, nothing better can be added here. Further remarks would have to deal with reasons for caring for the young people.

The future's hope is with the young men and women, whether this be in government or in church affairs. To neglect the young people is to neglect the young plants this sort of doctrine will find some day that it has no

There are a few churches in our Convention where only the old folks have any control. This we do not condemn. But the idea that young Christians have no place in church work is false; and the church that nurses this sort of doctrine will find some day that it has no young people.

Recently a man in his seventies said to us: "All that I can hope to do for our congregation is to help hold together what we have. I do not have visions and dreams that the young people have." Then this man of God continued: "Unless we harness our young people, the process of decay is already started and soon we will not have any church."

That was, and is, a most wonderful testimony. Over against this, many church members who have reached their seventies are jealous of the young people. They are not willing to cooperate. It is always their charge that the young people want to run things and they will be hands off.

We have heard the many *pros* and *cons* on this subject. "The young people will not cooperate", we have heard some say. Behind such a condition there has been going on a process of education that has brought about the condition. If the pastor knows how to handle the young people he will have no trouble with them. We have in mind a church that once its young people took no part. That church changed pastors, and today the young people are being trained and delight in the Master's service. It is not the young people—it is the chance they have.

Pastors, save and put to work our young people. In them we have our hope. Lose them we fail—get them we succeed.

Conference and the Local Church

THERE are a few churches in every Conference that are rarely ever represented at their Conference. No *one* reason will suffice for all them, unless it be for the lack of interest. Some churches do not see the need of being represented—others cannot find representatives who will attend.

Every Conference is a vital part of the Convention, and every church is a vital part of some Conference. Each church has the right to be represented and should be represented.

Possibly the custom of each delegate paying his or her own expenses has something to do with the *why* some churches are not represented at Conference. We believe that each church should provide for the expense of its representation to Conference. There are those who will not accept it, but in other cases it may provide representation at a necessary time.

The local church that ties up to its Conference in a business-like way is the local church that sees a new day. It begins to get the life-blood of the Conference and swings itself in line with progressive plans and movements that are forward looking.

And this: Get your church out of the habit of allowing its delegates to attend one day and go no more. No progressive citizen would allow such representation in behalf of his country, his state or his nation. Then why in behalf of the King's business?

The Disarmament Conference

NOVEMBER 11 is the day set for the great Disarmament Conference to be held in Washington, D. C. The Conference is to consider the matter of greatly reducing the armaments of the world. We understand that all the principal countries of the world will be represented there. Great preparations are being made for an elaborate occasion and real work. The occasion should mean a new page in the world's history.

This Conference will mark the extending or the ending of the world's fighting paraphernalia. It would be a most unfortunate situation if there should be no reduction of arms after this Conference. At the present time there is a feeling of confidence that should be extended and continued. If there be no reduction of arms, then the average citizen is to understand that this long distance confidence is theory and not practice. We will therefore, come into greater favor with each other as nations or grow in disfavor. The very fact that we do not decide to reduce our expenditure for war equipment would indicate that we need to enlarge and expand. So there can be no standing as we are, as we see it. There will be a reducing of arms or an increasing. It will be a sad day in American history if we fail to take the present growing sentiment against war and mould it into the spirit of real brotherhood.

CONCRETE SUGGESTIONS**What Can Individual Citizens do to Help in the Reduction of Armaments?**

Accept your personal responsibility in helping your church and your community to believe in the practicability of a warless world.

Write individual letters to your two Senators, to your Representatives in the House and to the four American members in the Conference. Remember that resolutions passed in mass meetings or signed by hundreds or even thousands of names, though valuable, do not begin to have the influence with legislators that individual letters have which show intelligent knowledge, deep interest and personal conviction.

Unite with others in getting the Mayor to ask all citizens to pause for two minutes at noon on November 11, for silent prayer for God's blessings not only on our beloved country, but also on the International Conference.

Talk in your home and with friends about the Conference being equipped for such conversation by the information given in this and other pamphlets dealing with the necessity for an immediate reduction of armaments.

Write short letters of not more than 300 or 400 words to your local newspapers. Editors as a rule are glad to know what their readers are interested in.

Let Church groups, women's clubs, or other organizations ask the managers of local motion picture houses to prepare and use each afternoon and evening, five or six slides presenting statistics and brief quotations on the question of the reduction of armaments.

Throughout the period of the Conference maintain continued attention to its proceedings and continued study of international problems and policies.

How about your church—is it ready for Conference?

Do not forget your pledge to the Men and Millions Forward Movement.

See that *your* church is represented at Conference. Begin now to look after that.

Thanksgiving will soon be here. "Uncle Charley" will be calling for our offering for the Orphanage. Let us get ready for it.

The Burden Bearer—Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved.—Psalm 55:22.

A CREED FOR BELIEVERS IN A WARLESS WORLD

Isaiah 2:2-4

- I. WE BELIEVE in a sweeping reduction of armaments.
- II. WE BELIEVE in international law, courts of justice and boards of arbitration.
- III. WE BELIEVE in a world-wide association of nations for world peace.
- IV. WE BELIEVE in equality of race treatment.
- V. WE BELIEVE that Christian patriotism demands the practice of good-will between nations.
- VI. WE BELIEVE that nations no less than individuals are subject to God's immutable moral laws.
- VII. WE BELIEVE that peoples achieve true welfare, greatness and honor through just dealing and unselfish service.
- VIII. WE BELIEVE that nations that are Christians have special international obligations.
- IX. WE BELIEVE that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed and race.
- X. WE BELIEVE in a warless world, and dedicate ourselves to its achievement.

A NEW DEPARTURE

Editor Christian Sun: You will see, from the following, that the denomination of Unitarians urge Diocesan control. The "Report to Conference" decries isolation of parishes hitherto obtaining:

Detroit, Oct. 5.—Holding that the Unitarian Church best can serve the world by adopting the guidance of a central board, the Council of the Unitarian General Conference in session here urged permanent establishment of such a central group in its report to the Conference today. This report, in effect, is asking that the organization indorse a programme providing for a board that would act in the capacity of a Bishop.

"We have found that our old, self-centered, parochial life has been foolish and selfish", the report stated. "The church cannot be turned into a departmental society or an organ for any special and temporal programme. It must not forget its duty is world service."

The report will be acted upon by the Conference at business sessions Friday.

The Conference today adopted a resolution congratulating William Howard Taft, President of the Conference, upon his assumption of the duties as Chief Justice of the United States Supreme Court.

The final vote will be taken October 14, 1921.

D. A. LONG.



CONTRIBUTIONS



A STORM AT SEA

Sunday P. M. October 9, 1921.
On Board S. S. Ponce, Atlantic Ocean.

HIS writer had always secretly felt that if he ever went out on a sure enough sea voyage—one of days and nights—there would somewhere on that voyage come a storm. Maybe all who have not been to sea feel the same way—a sort of universal fear of the big ocean; a feeling that if as big a thing as that ever gets a chance at you, like the big elephant at the circus, its pent up danger will show itself. I was not disappointed. The storm came. It is just subsiding now and I am sitting in my state room looking out on waters that have been furious with a mad rage all day, but are becoming quiet now at 4:00 P. M.

For three days our good ship Ponce had lazily nosed her way through tropical waters and balmy breezes, the men dressed in Palm Beach suits, half dreaming on deck, the women chatting and happy in their summer organdies. It had been three days of inactivity, indolence and delight. But Saturday afternoon, cloud rifts, like dense smoke, began to gather on the horizon, and by four o'clock a stiff breeze was springing up. White caps and grey hounds were in evidence on all the sea. Rifts of wind sent speedy showers splashing through the spray. Heavy detonations of thunder like far off growling bull-dogs, could be heard and here and there jagged lightning rent the lowering clouds.

Our erstwhile lazy ship bolted upright, like a thing of life that suddenly scents approaching danger, and began to throb and thrill with a new and defiant energy. My first storm at sea had begun. Our ship's log showed we were rounding Cape Hatteras, some 300 miles off, and this added no comfort to the inexperienced sailor.

By six every evidence of day's sun was obscured, and night, like a leaden pall, had settled down heavily upon the encircling sea. By eight the wind was blowing a gale, rain was falling in torrents, splashes of sea foam swept lower, middle, and upper decks. The ship's captain stopped near my deck chair, leaped over the rail, pierced out with experienced eye into the thick darkness. "What are the weather prospects, captain?" queried the writer. "They do not look good to me", and for the first time on the journey he mounted the steep stairs to the pilot house. That is what a ship's captain is for. Anybody can navigate in a calm; a skilled hand must hold the rudder in a storm.

I confess that it was sleep only in broken doses that night. The ship was groaning from time to time, her plunges forward and her unsteady movements, all entering into a combination of noises and uncertainties calculated to disturb peaceful slumber. I could hear the reckless and racey rush of waters as they lashed themselves heedlessly against the prow and sides of our good ship. I could hear and feel the quivering, throbbing

heart-beats of our gallant ship as she would gather all her strength from her 2200 horse-power engines and hurl her thousand tons of steel against the battling billows beneath, and force them to give way to her cargo of human freightage.

But I knew an experienced captain was at the helm and faithful watchmen walked every deck and kept sleepless vigil. I realized also that there was One who held the seas in His hand and could at His will, say, "Peace, be still". So in the deep darkness of the stormy night, far into its late hours, I repeated from memory the 23rd Psalm, "The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures," and fell into sweet sleep. When I awoke an early morning sun was struggling to come out over a troubled sea and drive away the broken and spent clouds from the horizon. I hurriedly dressed and went out on deck. One of the most magnificent spectacles my eyes had ever witnessed spread out before me.

The rains and lowering clouds and sweeping gales had ceased. But what a sea! My! it was mad.

If any pen or paint has ever portrayed the grandeur and the glory, the marvel and magic, the wildness and wonder of the ocean torn and distraught by a beating storm and furious gale overnight, I have never found it. A thousand wild, ferocious beasts goaded to foaming anger and fury would be tame in comparison to a mad sea.

Rolling, tumbling, splashing, foaming billows as far as the eye can see. One broad, desolate waste, but surcharged with vital and unbridled energy; full of movement and color, extending on the bleak horizon like a vast ploughed field cut into long and liquid high ridges, all scurrying in one direction in serried column, and with nervous speed as if pursued by some terrible and unseen foe. The endless waves, surging, heaving billows in fact, pass on, some small, others monstrous large with their fleecy white combs rushing down their green sides, small Niagaras with a seething, boiling sound as when flames touch water.

These mad billows come and go by you in stately, but never ending procession, coming from nowhere, going nowhere, but "full of dignity, power and importance." Their bosom seem to heave with suppressed rage because there is nothing in their pathway they can destroy. It is all so indescribably wonderful—and so useless. The storm is spent, the rushing gales are passed, the day is fair and balmy and sweet. What does this sea want to show its anger for, and keep up its rage and madness about? You can only wonder that a thing like this, big, bulky, infinite, can get so mad in a night, and remain out of humor so long after all causes of wrath and indignation have been removed.

Now the good ship battles with these billows manfully, heroically, if needs be, desperately. She seems to see the great basin washed out beneath her prow. She hangs on, the great bulge formed beneath her bosom.

Hanging, holding, hesitating there she seems to gather new strength from her prodigious hull and engines. With heart pulsating like a thing of life, athrill with collected and defiant energy, she plunges with all her gathered fore and power against the raging billow and splits it wide open, sending the spray splashing a hundred feet into the air, where it mingles with a glowing sun and reflects a dozen rainbows at once. Talk about movement, form, color, shape, size, length, breadth, depth; well one sees it all in the gallant fight of a great ship with a mad sea. It has been a beautiful and glorious Sabbath, though a wild and wonderful one out here on this wide ocean. I have enjoyed it all, grateful beyond words for the guidance of Him who is as near one on the sea as on the land. And I have wondered again and again which to admire most, the wildness and the grandeur of the sea, or the skill and ingenuity of man who has built big ships able to battle with the wild waves—and bid them do their worst.

We live in the expectation of a calm sea, an unbroken night's sleep, a joyous sail the remainder of the journey and a happy landing from New York harbor sometime tomorrow afternoon (Monday 10). I have kept something of a diary on all the trip to Porto Rico, and what I saw and learned of the place, the people and our work there. This I will try to transcribe as time permits and offer it to our editor for his readers. I have had a most happy visit to our Porto Rican work and workers and am grateful to have been well and safe throughout the whole journey.

J. O. ATKINSON.

ON WORLD CONDITIONS

AND so the doctors disagree! Well, that must needs be. It is not so much the fact that they disagree that interests some of us, as it is that they leave us as much in doubt as ever, as to what is right. THE SUN'S editor shows up three of his contributors on the question: *Is the world growing better or worse?* He says that Dr. Staley says it is growing better, Dr. D. A. Long says it is somewhat a "betwixt and between" affair—somewhat a "fifty-fifty" affair. Then the editor says this writer, J. P. B. says the world is getting worse. Now as among all these doctors, who can say which is right? We remember some years ago in a convention some one asked a distinguished minister what he thought of the question, *Is the world getting better or worse?* He made a notable answer when he said: "The good are getting better and the bad are getting worse." We think that is possibly true, but if we take in the true situation, it practically settles the question because the good constitute only a small part of the world. The most liberal estimate we can recall claims *only one-third* are even *professing* Christians, and that leaves two-thirds of the world's population untouched by Christianity. The population of the world is now estimated to be a little more than 1,500,000,000. One-third of that number is 500,000,000, leaving one billion of men, women and children who have no chance to grow better because they have not the gospel. That seems to show according to the distinguished minister, quoted above, that

only 500,000,000 of the people of this world are growing better, while 1,000,000,000 are getting worse. That makes it seem that much the largest portion of the earth's population is growing worse, showing that while the good may be getting better, the bad are getting worse by a large majority. But we are glad we have better authority than this distinguished minister of the gospel, viz. *the Word of God*. The Bible speaks very plainly and with authority from above. Hear the Word:

"But evil men and seducers shall wax worse, deceiving and being deceived"—2 Tim. 3:13. In the same chapter from verses 1 to 7, we have, as it seems to me, very plain and very strong language, when he says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, true breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. For of this sort are they which creep into houses and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth."

If the sacred writer did not have in mind such things as these, through which we are, and have been, passing for many years, then I will impose the task of showing wherein the description is at fault. Read the passage again and see for yourself how closely it applies to the people of the twentieth century. Referring to the awful times through which we shall pass before He comes did not Jesus Himself say, if the days be not shortened, no flesh should be saved? Did He not also say the people would then be much as they were in the days of Noah?

I believe in the final triumph of the Gospel, not in its defeat, not in any sense, but I also believe the Bible teaches us that there will be a season of apostasy before He comes. Is there anything wrong in such a position? If so, what?

J. PRESSLEY BARRETT.

Wilson, N. C.

SUFFOLK LETTER

LOCAL matters do not generally interest the reader beyond the locality; but a church affair of sufficient importance for a place in THE SUN is here presented.

The Philathea Class of the Suffolk Christian church entertained the Baraca Class last year in the church. This year the Baraca Class entertained the Philathea Class at Sleepy Hole, a wharf on the Nansemond river. It is about ten miles from Suffolk. The Baraca Class invited the Philathea Class, and the officers and teachers of the Sunday school to be their guests on October 13 in the afternoon. The party was to leave the church at 2:00 o'clock. The day was bright and cool.

J. M. Darden, J. M. Eley, and R. C. Harrell served as the committee of entertainment, and they exhausted human resources in making the occasion a success.

About forty cars conveyed about one hundred men and seventy-five women to the place of meeting. The committee had already erected tables, collected material, built the fires, and made the place look interesting when the people arrived. The people chatted, looked out upon the Nansmond toward Hampton Roads, rode out in groups upon the river, and then came to silence and attention when J. M. Darden mounted a box, welcomed the teachers, officers, and Philatheas, and then introduced John Martin, Superintendent of Suffolk schools, who delivered a sensible, interesting, and instructive address, which the assembly enjoyed and expressed their appreciation by enthusiastic applause.

The call to table brought long lines of men and women face to face in silence while Dr. I. W. Johnson invoked the divine blessing. Then human society reversed its custom and men served tables. Raw, stewed, and fried oysters, loaf and corn bread, fried spots, pickles, crackers, and coffee came in abundance. Long rows of women stood and enjoyed one meal prepared and served by men. At the close of the feast, Senator J. E. West, teacher of the Philathea Class, stepped upon the box, and, in a brief word, expressed the appreciation of his class and others for the good time the Baracas had given, and closed by saying that the occasion reminded him of the time when Jesus fed the multitude with "loaves and fishes"; and, I may say, that this feast is one of the flowers in the garden of gospel seeding. During the whole time, H. Woodward, the Baraca teacher, was enjoying the fruit of his successful labors.

Nothing occurred to mar the occasion and it was the unanimous vote to have it repeated next year. The Christian fellowship, the social satisfaction, the spiritual impression and feeling, combined to emphasize what is, in modern phrase, the "social gospel". "The social gospel" is not the gospel that is produced by social functions, but social conditions produced by the gospel. In other words, it is the gospel functioning in social life, purifying its purposes, giving tone to its pleasures, refining its associations, and giving the Christian standard to social life. Such occasions leave no remorse, no sting of conscience, no painful regrets.

The Christian religion contains all the essential elements for business, social life, education, pleasure, and social intercourse. Whatever does not harmonize with the gospel fails to give permanent pleasure to mankind. "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand these are pleasures for *evermore*"; while the "pleasures of sin are for a season." "It is finally a choice between the *temporal* and the *eternal*."

W. W. STALEY.

RELATION OF WORSHIP TO THE TITHE

Ernest D. Gilbert, Fall River, Mass.

Worship is inseparably involved with the best fruits of man's effort and life.

The Scriptures clearly indicate that at the ancient feasts individuals were to bring and there offer their sacrifices—fruits of their labors from field and flock. No man should come to this feast unless his relative share was brought with him and offered unto the Lord.

The ancient worshipper went to hear no fine music; he did not go to hear a modern sermon; he may have heard the reading of the law and an exhortation; he may have heard prayers and incidentally may have breathed a prayer himself; but the ancient man was blessed at the feast because his sacrifice was his offering to God and was acceptably used to express the common worship of his day.

Say what we please about having outgrown this primitive custom, there is something vital in it that must not be forgotten in the religious stress of our time. We have lost something vital out of our Christian living wherever and whenever the principle of sacrificial offerings have disappeared from our forms of worship. Music may add its grace to the worshipper, and the modern sermon that attempts to interpret anew the redemptive message of a Father God may stimulate the ideal element in the life of the one who hears. But that is not the complete expression of worship. Count helpfully all that may, it will ever be true that the worshipper who most fully fulfills the worship function will be the one who from his life and work brings his best gifts before his Maker.

ELON LETTER



LAST year the College arranged with the Redpath organization for five lyceum numbers, which were given at intervals of about a month during the fall and winter. The ten guarantors had to pay only about \$2.00 each for deficit incurred. They paid it gladly, assumed they had done the College and community a fine service.

But it was not fine enough. So this season the Music Lovers Club has sponsored a Concert Course of five numbers. The difference between a lyceum and a Concert Course is a matter of degree and standard of excellency, the difference so to speak between successful amateurs and recognized professionals in their line. Only real artists have been engaged for this season, persons who are masters in their realm of culture.

The first number in the series came on Thursday evening, October 13, when Walter Green, baritone, and Frances Moore, pianist, greeted the largest audience ever assembled in the auditorium for an admission event. The promoters of the Concert Course wore a smile that will not come off, because it is not put on. It was the first time that recognized artists in voice and piano had ever appeared here, and the response showed that students and citizens alike appreciate the best many persons of taste and discrimination in Alamance and Guilford counties purchased season tickets and highly praised the College for its effort to build up a large musical appreciation and sentiment in the community.

It is sometimes asked why persons of cultured taste object to the shoddy ragtime music so often used in the Sunday schools, Christian Endeavor Societies, and other religious gatherings. The answer is that once having enjoyed the better music, it is impossible to be satisfied with the lesser. "But", asks someone, "can't we worship God with ragtime music?" Certainly, and no doubt God

accepts such worship, just as He does the paint, the feathers, and the inharmonious whooping of the savage. Civilization, however, has been a process of transforming the savage music into the soulful creations of the aspiring heart. It is all a matter of civilization and heart culture. "Covent earnestly the best gifts" in music, as in all things else.

W. A. HARPER.

EDUCATIONAL

EDUCATION WHAT?

By Alburthus Perry

Rummaging through the archives of my subconscious mind, I found the following bit of information that may be of interest to others. Once in my life I wore a cap and gown and that one time the day I walked away with my first degree. Most of the incidents associated with that experience have gone out of my mind, but every now and then one comes to the front. A young American, I should say twelve years old, as he pointed to my coveted outfit, dared to quiz me: "Mister, what's that for?" Of course I was too proud to resent his impoliteness, so explained as best I could. And he came back with a reply that stays by me: "Some day I'm going to know a whole lot. Why, my big brother knows every baseball player and all about them." Then and there my Latin, Greek, et cetera, vanished. Had my college career been in vain? I know I had neglected to acquaint myself with the leaders of this national sport. I knew of Samuel of old, but I knew nothing about Cap. Anson.

Now I turn to a recent issue of the *Literary Digest*, and find a memory test, and more, a test in education. Among the tests are forty questions and I am told that a fairly intelligent person will not fail in more than three. I am considerably disturbed because of the nature of my four failures. From the day of the cap and gown until now little did I realize the inadequacy, the inefficiency of my schooling, for one of the questions is: "What base-ball player is called the Georgia Peach?" Imagine my chagrin when I could not answer that, I, a college graduate.

But that is not all. Many years ago, in that same period of remoteness, I taught a Sunday school class in a down-town mission in Chicago. I had to keep out of mischief, for one hour, eight of the brightest boys and I must now add, smartest boys to be found in that part of the city. One Sunday the question arose: "Who is the one man who never sinned?" I was taken off my feet with a most unexpected answer: "John L. Sullivan!" What do you think of that? This, too I had forgotten, but when I turned to the forty questions and read "Who licked Jack Johnson at Havana?" then I recalled that class and that answer. And again I ask myself the question, what is education?

Of course this test question is in no way related to the next in order, "Who Wrote Paradise Lost?" But another one arises in my mind, which is it most important

to know, Jack Johnson's opponent or the author of a classic in poetry, or, on the other hand, must we know both? Being more or less of a Bible student, I know something about Samson, but should I also be acquainted with Johnson? What is education, an absolute or a relative term? Of course I may answer these questions by making a distinction between the physical and the intellectual tests. That may be comforting to me and to hosts of others, but it will not satisfy another element, very numerous and equally popular. I am dealing with folk, and here are two boys placing the baseball hero and the prize-fighter upon the same pedestal as I have already done for the blind poet. It is not of my doings, I do not like it, but what am I to do about it? Must I know as much about Jack Johnson as I do about Samson? Once I heard a noted evangelist say he had committed to memory "Paradise Lost". He has since given up the pulpit for travel and in the published statements of his travels he says nothing about Milton.

What is education anyway? These forty questions are taken from a book entitled "How Smart are You?" Just what is the meaning of "smartness"? Offhand its etymology I cannot give, but I do know the origin of "benediction", but who cares about that word? It is never used except once in a while on Sundays.

All of this offers a satisfactory explanation of many so-called educational fallacies of today. Now I understand beyond all questionings why Congress appropriates as much for education as it does for a battleship and why the Towner-Sterling bill is subject to such a heated debate. Now I think I understand why in T——, Ill., with a population of 1,600, there are enrolled in high school just six pupils. Now I understand—at least I think I do—why of the 4,406,000 boys between the ages of fourteen and twenty only 4,309,000 are not in school. Education is just being smart.

Underneath all of these facts I recognize one fact—our educational system is wrong. Out of eight Supreme Court judges seven came from denominational colleges. Out of twenty-nine presidents nineteen came from denominational colleges. Out of all the members of Congress two-thirds came from church colleges. And to offset this, one out of every four soldiers could not read or write intelligently. I offer no solution, I simply present the facts, and yet I cannot refrain from offering a suggestion. Why not qualify education? Why not say that in the broadest sense of the term we should call it Christian education? One thing is sure: education cannot be an abstract term, and in my humble judgment, "Christian" is essential to a satisfactory definition.—*In The Christian Advocate*, (N. Y.)

A Sure Guide—Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

Rest in the Lord, and wait patiently for him.—Psalm 37:5-7.

Return to the Lord—Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon.—Isaiah

THE HOUR OF WORSHIP

OBEEDIENCE NOT DICTATION

Have you ever noticed when reading the Gospels how often the disciples told Jesus what to do? In your own Christian life and work have you not often found yourself laying plans and asking God to bless those plans, instead of waiting upon Him in prayer until you know His plan for you?

When the Syrophenician woman came to the Lord in behalf of her afflicted daughter, we hear the disciples telling Jesus to send her away. What a lesson in encouragement to pray and to keep on praying when everything looks like failure, we would have missed if Jesus had listened that day to His disciples. For our Lord met her first request with silence, and when she renewed her pleading He seemed to repulse her. You and I have passed through just such experiences in the prayer life many times. There have been times when God not only seemed to be turning a deaf ear to our pleading, but He seemed to be treating us harshly. Persistence on the part of the Syrophenician woman was rewarded with the Lord's "great is thy faith be it unto thee even as thou wilt." Persistence in a Spirit-given prayer always means an answered prayer.

Then again that evening when Jesus was moved with compassion toward the great multitude we hear the disciples telling their Lord to "send them away, that they may go into the villages and buy themselves victuals". But Jesus answered by telling them to do the seemingly impossible thing—feed them. The supplies on hand were almost nothing among so many. The disciples that day as well as His disciples today needed to learn that their resources, no matter how small they are, if given into Jesus' hands nothing doubting, but believing He is able, will be enlarged until they will meet every need. The people that day were satisfied, and the need was more than met for there remained more than there was at the beginning. What Jesus gives always satisfies if we are so yielded to Him that we are ready to trust our all in His hands.

Neither the Twelve or any followers of the Lord today has the right to tell his Lord what to do. We can call upon Him day or night, we can tell Him all about our trials and troubles, we can ask Him about everything which comes into our lives. But to tell our Lord and Master what to do—*never*. Christ did not call His disciples to be advisers. They were to follow Him and learn of Him, then they were to go and teach others to observe all things whatsoever He has commanded, trying to win them to become followers also. Are we seeing our plans fail and our work come to naught and our prayers unanswered because we are doing the planning and asking God to bless work He never gave us to do? Or, are we experiencing His supernatural power in our lives because they are so yielded to Him we are constantly saying, "Speak, Lord, thy servant heareth"?
Mt. Vernon, Ohio.

MINNIE LOHR.

THE NEED OF CHRISTIAN WORKERS

"The field is white unto harvest, but few are the laborers therein." If all of us could be awakened to our duty, by the grace of God we would be more willing to labor for the Master. I pray to God to hasten the day when we will have more people in the church converted with the Holy Spirit. Then we will move this world for Christ. Church members should realize the lives they should live before those out of the church, and by living the Christ-like life they can come near drawing them to Christ. We should realize that our lives that we live will determine our future. We should be willing to lay our all on the altar of God and say "Here am I, send me."

Let us ask ourselves the question: Is Christ still on trial in our hearts, and what are we going to do with Him? Let us pray for more workers for the Master's harvest.

LOIS CALHOON.

JESUS SAVES FROM SIN

A Sermonette by Dr. N. G. Newman

"And thou shalt call his name Jesus, for he shall save his people from their sins."—Matt. 1:21.

Our text embraces two great facts—sin and salvation; two age-long problems—what it is Christ saves men from and how does he save them.

1. *What it is that Jesus saves men from:*

It is not from the penalty of sin. He says nothing about this. Men do not need it. The remission of all penalty would give an impetus to sin. It is not certain that penalty can be remitted unless the constitution of God and his universe could be changed. Christ came to save men from *sin*—the act and habit of sin. This is the world's supreme need and is met only in Christ. And this salvation from sin is in no narrow theological sense of "the willful transgression of known law" which embraces only a small fraction of the world's sin. Sin is anything in a man's life, positive or negative, in word, deed, thought, or feeling, that tends to thwart God's purpose in him. It is from all of this that Jesus saves. He is the light of the world, the truth, and saved from the sins of ignorance and error. He is the one perfect and holy spirit and saves from all impure and unholy thought.

2. *How Jesus saves men from sin:*

Neither by imposing nor remitting penalties can men be saved from sin. The former hardens men, the latter conduces to sin. Nor does Jesus save by being offered a ransom to Satan to buy men back to God. God is sovereign and has never had to bargain on even terms with the devil. No less does Jesus save by offering himself a penal sacrifice, or any other kind of sacrifice, to reconcile an angry and offended God. God never had to be reconciled. "God *so loved* that he *gave*". He has never been angry with his children. He is a loving Father. He has never needed a "*plan of salvation*". He has always been ready to save, possessing both the power and willingness to save. The only thing that has ever been necessary is to get men willing to be saved, and herein comes the saving work of the Son of God.

No mere believing of any set of facts and truths, no acceptance of dogma, no trusting in sacrifice or substitution, can of itself save men from sin. It is *Jesus* who saves. Not the death of Jesus not his teaching not his conduct nor his work saves, but Jesus himself in the power of his own pure and holy spirit made perfect through suffering and entering into and dwelling in the hearts of men. This is the true doctrine of the cross. It was necessary that the Captain of our salvation "be made perfect through suffering". "If I go not away the comforter will not come unto you." If Jesus had shunned the cross he would not have been "made perfect" and there could have been no perfect and holy spirit of Christ to dwell in and regenerate men.

THE GREATEST NEED

The gift of life is the greatest need of the modern church. Without this first gift the church will ever be in desperate need of money. It is a toilsome task to get people to give their money to a thing to which they have not given their hearts. But once the heart is given the money will be forthcoming. When God gets a man's heart He gets his money. Solicit the man who has given his life to God and the gift of money is the natural sequence.

On the other hand it cannot be said that a person has given anything to God if he withholds himself. It often happens that the things which men are most ready to give God does not want. He wants that which man desires to keep. There are many people who are quite ready to give that which requires no sacrifice. Imagination is too feeble to picture a person making a permanent offering to God if he withholds himself. The woman with her two pence made a permanent respectable, sacrificial offering, while the cold-hearted, disreputable, ostentatious givers eluded, escaped, and defrauded the Kingdom of God by dropping their thousands into the vessels of the sanctuary when they should have given themselves.

The church today faces hoards of wealth and mountains of unwillingness. The Kingdom of God will never lack money if man's willingness equals his wealth.

R. F. BROWN.

1020 Park Place, Columbus, Ga.
Sept. 27, 1921

Mind Your Own Business—He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.—Proverbs 26:17.

A Cure for Worry—Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Philippians 4:6-7.

Fruit of the Spirit—Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.—Gal. 5:22,23.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

MANY NEEDS

It has been quite a busy time on the farm for the past ten days. Though the ground has been dry and hard, we have succeeded in getting fifteen acres of land put in condition for wheat. This will be a small crop for the Orphanage, but the ground has been so hard that it has been impossible to break it this fall. I have often heard old people say to dust in wheat if you wanted to make a good crop; and if that me true, I think we will make a good crop next year. As the drill moves along it leaves a cloud of dust in its wake.

We have also gathered in our crop of sweet potatoes and made one hundred and fifty bushels. This is better than we expected as we hardly see how they grew with no more moisture than they had. With good seasons we would have made at least three hundred bushels—enough to have fed the little folks till March or April.

Our Irish potatoes are almost gone now. We have been able every year since we have been here to make enough Irish potatoes to run us. The children like them every day in the year. In sections where the crop has been good this year it would be real kind if our good people would remember us with a barrel. A few barrels will help us wonderfully in this work.

Don't forget that winter is coming and that it takes many quilts, blankets, sheets, and counterpanes for our beds in order to keep the little fellows warm and snug and I know you do not want them to sleep cold. It is a very uncomfortable feeling to try to sleep when you are cold and chilly. I hope our dear readers have never had that uncomfortable feeling, but if you have you will know better how to sympathize with those who do have it.

Please make your Sunday school monthly offerings as large as possible as the fall season is expensive in this work. Shoes and clothing of every description to buy for seventy-five little children takes money. We like to pay every bill at the end of the month.

We still have many applications on file and have room to take a number of them if we can get our people to supply the funds to care for them. It is your opportunity to help the widows and fatherless in their affliction. Its a glorious privilege you have to lend a helping hand in this work.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR OCTOBER 19, 1921

Amount Brought Forward\$16,113.53
Sunday School Monthly Offerings
(N. C. Conference)

Amelia, \$3.00; Hank's Chapel, 1.35; Wentworth (for Oct.), 9.10; Reidsville, 1.00; Piney Plains, 6.43; Sanford, 6.67; Christian Chapel, 1.82; Mt. Olivet, 4.80; Wentworth (for Sept.), 10.26; New Providence, 4.00; Burlington (for Sept.), 59.88; Monticello, 3.00; New Elam, 2.58; High Point, 2.50; Shallow Ford, 2.75.

(Eastern Virginia Conference)

Berea (Naus.), \$10.00; Windsor, 10.70; Mt. Zion, 2.32; Holy Neck, 24.00; Berea (Norfolk) 3.30; Memorial Temple, 1.34.

(Virginia Valley Conference)

Leaksville, \$1.84.

(Georgia and Alabama Conference)

Richland, Ga., \$2.00; Ambrose, Ga., 2.24.

(Western Churches)

First Christian church, Huntington, Ind., \$9.18; Russeiville Christian church, Ind., 5.00. Total, \$191.06.

Special Offerings

A. M. Allred (on support of children), \$10.00; R. W. Thompson (on support of children), 30.00; G. L. Gwynn (on support of little girl), 10.00; Birthday gift from Collamer Sunday school, Ind., 5.44; First Christian church, Ravena, N. Y., 10.00; Junior Philathea Class, Suffolk, Sunday school (on support of little girl), 2.50. Total, \$68.24.

Total for the week, \$259.30. Grand total, \$16,372.83.

WOMEN AND THE KINGDOM

**NINTH ANNUAL SESSION OF THE EASTERN VIRGINIA
WOMAN'S MISSIONARY CONFERENCE**

Damascus Christian Church, October 27-28, 1921

PROGRAMME

Thursday Evening—October 27

- 7:30—Call to order by the president
Devotional services led by Mrs. J. L. Foster, Waverly, Va.
- 7:40—Missionary Exercise, Hanging a Sign, by the Young People of Damascus church.
- 8:00—Music
- 8:10—Address—Dr. C. H. Rowland, Franklin, Va.
- 8:40—Announcements
- 8:45—Adjournment

Friday Morning—October 28

- 10:00—Call to order, Devotional services led by Mrs. W. D. Harward, Dendron, Va.
- 10:15—Enrollment of Delegates; Appointment of Committees
- 10:30—Reports from Societies; from Superintendents of District Rallies
- 11:00—Report of Literary Superintendent, Mrs. J. E. Cartwright, Norfolk, Va.
(a) Discussion of Study Books, Mrs. Leon Stagg, Norfolk, Va.
- 11:15—Music
- 11:25—Treasurer's Report, Mrs. M. L. Bryant, Norfolk, Virginia
- 11:40—Address—Seeing Things and Seeing Truth—Miss Pattie Ellis, returned missionary from India, Roanoke, Va.
- 12:20—Miscellaneous
- 12:30—Period of Intercession
Adjournment

Afternoon Session

- 2:00—Called to order—Singing of Convention Hymn
- 2:10—Report of Committees
- 2:20—Report of Cradle Roll Superintendent, Miss Mary Andrews, Suffolk, Va.
- 2:30—Report of Young People's Society, Supt. Mrs. W. V. Leathers, Holland, Va.

- 2:40—Solo—Mrs. Vernon Holland, Holland, Va.
- 2:45—Our Mountain School—Its Outlook—Miss Iola Hedgepeth, Fancy Gap, Va.
- 3:00—Miscellaneous Business; Adjournment.
-

THE BULLETIN

The Georgia and Alabama Conference is in session this week with North Highland church, Columbus, Ga.

Have you enjoyed this issue? If so, turn to your label and see how you stand. Your subscription may be out.

Rev. P. T. Klapp, of Elon College, N. C., has been extended a call to the Third Avenue Christian church, Danville, Va.

Dr. N. G. Newman, Elon College, N. C. gladly and successfully represented THE CHRISTIAN SUN at the Alabama Conference last week.

We have reduced prices on Communion Sets. Let us send you free catalogue and price list. A postal card will bring it by return mail.

Rev. B. J. Earp, Milton, N. C., has accepted a call to the East End Christian church, Newport News, Va., and will enter upon his duties there about November 1.

Dr. J. O. Atkinson filled the Burlington pulpit last Sunday, in the absence of Dr. Lankford, pastor, who is in Dayton, Ohio, this week attending the meeting of the Mission Board of the A. C. C.

Secretary Atkinson of our Mission Board gives SUN readers another interesting letter this week. Next week he will begin a series of "Scenes and Impressions in Porto Rico". Look out for these articles.

THE SUN sympathizes with Rev. and Mrs. T. E. White, Sanford, N. C., in the loss of their only son, William Staley, on October 8. He lacked a few months of being five years old. Comfort of the Father be upon parents and sisters.

More than a half million railroad workers have been ordered to strike on October 30. This order came about because of a twelve per cent decrease in wages on July 1, and also as a result of a meeting on October 14, the decision of which was a further decrease in wages. President Harding has joined forces in an effort to avert the threatened strike.

Watch for our announcements that will follow during the next few weeks about books for the children. We are now placing orders for some new titles and will be able to please you.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all

THE CONFERENCES

Georgia and Alabama

Meets October 18. *Place:* North Highland church, Columbus, Ga. *Secretary:* J. F. Hill, Girard, Ala., R. 1.

Eastern Virginia

Meets November 1. *Place:* Dover, Delaware. *Secretary:* I. W. Johnson, Suffolk, Va.

North Carolina

Meets November 15. *Place:* Third Avenue church, Danville, Va. *Secretary:* J. A. Dickey, Elon College, N. C.

NOTICE

The Eastern Virginia Christian Conference will meet with the People's Christian church, Dover, Delaware, November 1, 2, 3, 1921. Delegates leaving Norfolk, Va., October 31, 9:30 A. M. will arrive at Dover, Delaware 4:54 P. M., or leaving Norfolk at 6 P. M. will arrive Dover 2:58 A. M. Fare from Norfolk to Dover \$7.02. Train leaving Dover at 12:00 M. arriving Norfolk at 7:25 P. M. We are trying to secure reduced rates. Those going by automobile will have a splendid trip by way of Washington, D. C.

C. H. ROWLAND, *President*

NOTICE

The Committee on Education of the North Carolina Conference will meet at Elon College on Monday, November 14 at 10:00 A. M. All licentiates, members of the Biblical class or candidates for admission, having any business with the committee are requested to be present.

N. G. NEWMAN, *Chairman*

Elon College, N. C.

NOTICE

The Eastern Virginia Christian Conference meets at Dover, Delaware, Tuesday A. M., November 1, 1921. Those who attend from Eastern Virginia will go via N. Y. P. & N. Ry. leaving Norfolk, Va., at 9:30 A. M., reaching Dover, Del., at 4:54 p. m. Returning the train leaves Dover at 12 noon, reaching Norfolk at 7:25 P. M. The regular fare from Norfolk is \$7.03 each way. The clergy rate is one half the regular fare to those having an Eastern Clergy Permit. The Southeastern Clergy Permit is not good over this line. It is presumed that the delegates will go on Monday, October 31, and return, Thursday, November 3.

I. W. JOHNSON, *Secretary.*

NOTICE

Delegates, visitors and friends who expect to attend the North Carolina Christian Conference, which meets with the Third Avenue Christian church, Danville, Va., November 15-17, will please notify Mrs. L. R. Allen, 2012 N. Main St., Danville, Va. Also state whether you will expect free entertainment, or prefer to arrange for your own lodging and meals at the hotel.

B. J. EARP, *Pastor*

NOTICE

The Eastern Virginia Christian Conference will meet in the People's Christian church, Dover, Delaware, October 31, at 7:30 P. M. Please note the change in the hour of meeting. It is important that all ministers and delegates be present at the first session. Leave Norfolk, Va., Monday, October 31, at 9:30 A. M., and arrive in Dover, Delaware at 4:54 P. M. Go by way of the N. Y. P. & N. Ry. All expecting to attend will please inform Dr. R. C. Helfenstein, Dover, Del., at once. Remember the date—October 31, November 1, 2, 3, 1921.

C. H. ROWLAND, *President*

AN ANNOUNCEMENT

Mr. and Mrs. W. R. Parrish announce the marriage of their daughter Sadie Arlene to the Reverend J. Clyde Auman on Wednesday, the twelfth of October one thousand nine hundred and twenty-one, Durham, North Carolina.

HOW TO REACH DOVER, DELAWARE

A five passenger Ford will cost \$9.00 each way to go from Norfolk to Cape Charles. Cars weighing over 2000 pounds will be \$12.00 each way. When four to six persons go on the same car and divide the expenses it will be much cheaper than the railroad fare. The only way to go by car or rail is by way of Cape Charles, as cars going by Washington, D. C., will have to go up by Baltimore and Philadelphia, and down through Wilmington, Delaware to reach Dover.

It is hoped that every church in the Eastern Virginia Conference will be represented, if the churches have to pay delegates expenses. The Dover people expect a full delegation and should have it by all means.

M. J. W. WHITE.

718 Park Avenue, Norfolk, Va.

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

International Uniform Sunday School Lesson—October 23, 1921

Paul's Last Journey to Jerusalem. Acts 20:1 to 21:17.

Golden Text: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."—Gal. 6:9.

"Prayer and pains through faith in Jesus Christ will do anything."—*John Elliot*.

Christian Endeavor Topic—October 23, 1921

What We Know About God. Psalms 139:1-1-12.

The reference to a Bible concordance in the study of this topic will reveal the many great and holy attributes of God as declared in His Word. Among the references, helpful for study and meditation in preparing for this meeting, are the following:

God is eternal—Ps. 33:11; 90:1; I Timothy 1:7; James 1:17; Rev. 4:8-9.

God is holy—Ps. 22:3; 30:4; Matt. 6:9; John 17:11; I Peter 1:15; Rev. 15:4.

God is infinite—Ps. 139:8; 147:5; Heb. 4:13.

God is just—II Chron. 19:7; Ps. 9:8; 11:7; Acts 17:31.

God is living and true—Dan. 4:34; I Tim. 3:15. Heb. 9:14.

God is omnipotent—Isa. 17:13; Matt. 19:26.

God is omnipresent—I Proverbs 15:3; Acts 17:27.

God is omniscient—Matt. 10:29; Acts 1:24.

God is a spirit—John 4:24; Col. 3:17.

God is supreme—Romans 11:36; I Tim. 6:13-16.

"Jehovah is gracious and merciful;

Slow to anger and of great loving kindness

Jehovah is good to all;

And his tender mercies are over all his works."

Psalm 145:8-9.

ELM AVENUE CHRISTIAN SUNDAY SCHOOL PORTSMOUTH, VA.

The reports of growth from one of our newer Sunday schools that of the Elm Avenue Christian church at Portsmouth, Virginia, are very gratifying. The school has a Cradle Roll of about fifty babies, developing under the leadership of Mrs. S. L. Haire, as superintendent. There is a splendid primary class with twenty children, and the Sunday school now has an enrollment of ninety-seven. Prospects are bright for further progress under the leadership of the superintendent of the school, Mr. R. L. Baker. Rev. E. H. Rainey, who has been serving this church has returned to his work at Yale University.

Rally Day was observed in the Richmond Sunday school on October 2. A program was rendered by the children, assisted by special musical numbers by Mrs. Brown, Mrs. Walters, and Mrs. Lee. Short talks were made by Mr. Adolph Richards of Washington, D. C., and Miss Lucy M. Eldredge, Field Secretary of Reli-

gious Education. Four members of the Junior Department of the Sunday school were presented with promotion certificates, as a recognition of the splendid work they have done in that department of the Sunday school. Reports made by the officers and teachers gave to the congregation a glimpse of the good work done by the school, and was very encouraging.

SUNDAY SCHOOL BOOKS

Many new books are offered annually to the Sunday school teacher who is alive and eager to find new ways to teach and impress Bible truth in his Sunday school class. Many times is the question asked "How can we interest the scholars?" and in these books is found the answer. The old maxim says "Seeing is believing" and Professor Weigle adds "And seeing is understanding and remembering too. The teacher is foolish who relies upon words merely when he might supplement his verbal descriptions and explanations with objects and models, pictures, diagrams and maps." There are three little books of real practical value, "Paper Tearing" "Outline Chalk Talks" and "Rapid Hand Drawing" which may help many of our teachers. All three are published by the Meigs Publishing Company, fifty cents each, and may be secured through our own Publishing Agent, Rev. C. B. Riddle, Burlington, N. C. In reviewing these books, Mrs. Fred E. Bullock, of Dayton, Ohio, Field Secretary of Sunday Schools of the American Christian Convention, says:

"'Outline Chalk Talks' is more especially intended for teachers of older boys and girls, or for adult classes. It contains sixty-four pages of splendid illustrative material, yet the outlines are so simple that almost anyone with a knowledge of drawing can use them.

"'Rapid Hand Drawing' is to assist the beginner; one who has never drawn at all would be profited by a study of this little book and the suggestions given would enable him or her to do really effective work.

"'Paper Tearing' can be used in the Elementary Department, and also in the other grades. It gives suggestions for illustrating Bible truths by means of paper tearing, as its name suggests. The results secured are surprising, and the interest of the pupil is secured and held as the teacher works."

"'Make Your Own Posters'" is the title of a new book which is offered to the Sunday school workers who have envied the people who could have such splendid posters for every special day or occasion. There are six large outline posters in addition to the book which gives explicit and plain directions for making any amount of posters, using these outlines in various ways, and also suggests the finding of other poster material. You will be able to furnish as fine posters as any other school or teacher can have, even if you are not an artist, if you secure a copy of this book. The book is published by Smith and Lamar, and costs \$1.25, and may be secured through Rev. C. B. Riddle, who will secure any Sunday school or Christian Endeavor book for you if you will give him the title, and the author and publisher of the book you desire.

Two other Sunday school books are recommended as follows:

“Story-Telling Lessons” by Prof. Tralle is a new book on story telling which will be found very helpful. Prof. Tralle advances some new methods, which are very well worth while. It is a real contribution to religious education. There are ten chapters, each one covering a definite phase of the art of story-telling, and it is a real delight to read the book, while the material presented is so helpful, one can but be glad of the opportunity to study this book presented as the result of twelve experienced in telling stories and teaching the art of story telling. The book is published by the Judson Press, Philadelphia, and costs seventy-five cents.

“Hymnal for American Youth”. “It is hard to find words too enthusiastic about this new book which aims to be exactly what its name suggests. It is not a revival hymn book, being used out of its setting in the Sunday school, but a hymnal with real religious value in training our young people in the praise and worship service of the school. In addition to the hymns, there is an unusual amount of program material, making it possible for a school to plan Special Day programs for years without buying any extra programs. This saving so reduces the cost of the book, as to make it really cheaper in the long run than an ordinary book, to say nothing of the tone given to the minds and hearts of the pupil, as well as the services of the school by the religious and educational quality of the music and words provided. This hymnal is published by the Century Publishing Company, and costs seventy-five cents.”

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

WHY I BELIEVE IN FOREIGN MISSIONS

1. Because I'd be ashamed of myself if I didn't.
2. Because many folks don't believe in foreign missions, and I like to be a bit unconventional and original. Therefore I believe in 'em. I hate to follow a crowd.
3. Because I believe in home missions. If it isn't wrong to help somebody who lives outside of your own little community, your own city, your own state, where's the harm in helping somebody who chances to live outside of your own little nation?
4. Because I've noticed that when a man begins to draw a line, saying, "Thus far I shall help, and no farther," pretty soon he draws the line around his little neighborhood, then around his little family, and at last around his shrimp-souled self.
5. Because if it weren't for foreign missions, you and I wouldn't be members of a Christian church. The chances are that just this minute we'd be prowling three-quarters naked through the woods hunting for some raspberries and a few frog's legs for dinner. When our ancestors were savages back in ancient Gaul or thereabouts, Christian missionaries came to them. Here we are. Shall we begrudge others the same chance.

6. Because I know a village in Africa where the Christians are raising five and six times as many bushels to the acre as their heathen neighbors. That alone is a mighty good reason for Christian missions.

7. Because the sale of white collars and stiff-bosomed shirts is mounting by leaps and bounds in Singapore. As soon as a man becomes a Christian, he wants to clean up and look like something, have a decent home, a prize garden, a steady job, and make a success of himself. And I like to see that, and am willing to back any thing that will accomplish it.

8. Because modern education has been first introduced into practically every non-Christian land by the missionary. Any one who believes in education must believe in foreign missions.

9. Because tens of thousands of lives are saved every year by medical missionaries.

10. Because missionaries prepare the way for commercial expansion. In almost every instance they have preceded the merchant into the interior.

11. Because the world's confidence in American integrity, American goods and American ways of doing business is largely the result of the good impression made in foreign lands by the advance guards of civilization—the missionaries.

12. Because woman is a beast in non-Christian lands, and a woman in Christian lands. The most tragic farce under the sun is that of a woman who doesn't believe in missions. What would she be if it had not been for Christian missions?

13. Because Christianity lifts, vivifies and renovates. It is a spiritual vacuum cleaner to dusty germ-laden human souls. It freshens and sweetens. It is altogether good.

14. Because I am sure Christ meant exactly what he said when he commanded "Go ye into all the world and make disciples of all nations."—*Dan Ward, in World Outlook.*

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CHURCH NEWS

VISITED AND POUNDED

Having been elected to serve Monticello, Apple's Chapel, and re-elected to Hine's Chapel for two Sundays per month, we moved to our new home on McLeansville R. F. D. 1, September 28. We were very busy in the home on October 4, when some one knocked at the front, and upon answering, we found Bro. Webb Isley and family of Hine's Chapel at the door. We took it for granted they had come to pay us a call, when presently other cars came and others and others until standing room was valuable. Soon we were showing our friends over the new home when we were called to go with the good wife into the kitchen and behold the floor, table, sideboard, and cabinet were literally covered with good things that had been brought to us. I thought I had read of poundings, but I, like all others, was almost speechless, about the only thing we could say was "thank you all" and the crowd quietly bid us "good night" and left us to look over the many nice things, and in looking we found the following:

About thirty pounds of sugar, molasses, preserves, flour, wheat, soda, baking powders, Dutch cleanser, pickles, peaches, pears, potatoes of both kinds, ham—two kinds, corn, beans, hens, young chickens, pumpkin, peas, rice, tomatoes, cucumbers, cakes, sausage, peanuts, bacon, eggs and cut flowers.

So if anyone should think that after another member should give us a choice cow to milk, and a coop of hens, and all these good things we could not live I would like to see him. For all these things we are very grateful and hope to be of more service to all who were numbered among those who came.

C. E. GERRINGER.

McLeansville, N. C., R. 1.

PASTOR RECEIVES A REAL TREAT

Near the close of the morning service on my last Sunday with the Elm Avenue church, I was asked by one of the ladies of the church for an opportunity to make an announcement.

Imagine my surprise when this lady announced that the members of the church and Sunday school wished to present to me a handsome gold watch, one of the best that manufacturers make. This was entirely unexpected and I failed miserably as I tried to express my appreciation. Surely my service for such a short time with these people did not demand such compensation, but God has been good to us this summer and I have been rewarded in more ways than one for my work.

In all my life I never saw such an earnest and persistent body of church workers. They really "go out into the highways and hedges" to bring people to God and into the church. During my stay with them I learned something of what can be done by people who are consecrated to God and not afraid to work. If I mistake not this will be one of our strongest churches in the years to come.

May the Lord bless them in all their work. I shall ever be thankful for their good and wholehearted friendship, as well as for the valuable lessons of service which I have learned from them.

E. H. RAINEY.

COLUMBUS, GEORGIA

Recently a Christian Endeavor Society was organized at the Rose Hill Christian church. This society began under favorable circumstances and has a most promising outlook. There were 32 charter members and several names have been added to the roll since the organization. Mr. Lyman S. Robbins is president of the organization and his wife is pianist. They are capable leaders, having had considerable experience in this work.

For the last month the Sunday school has increased in interest and attendance. It is endowed with new lift as a result of a contest that is now on.

The Woman's Missionary Aid Society is doing fine work. In addition to sending a box to the Orphanage the ladies have about enough funds in the treasury to pay off a note on the parsonage.

R. F. BROWN.

Columbus, Ga.

PATTERSON'S GROVE

The meeting at Patterson's Grove was in progress four days following the second Sunday in August. Rev. J. W. Knight of Stokesdale, assisted in the meeting. There were four professions of faith, and two persons were baptized at our last appointment at this church.

The writer has accepted the work here for one Sunday each month for another year. I find the people of this church faithful and agreeable to serve. I would consider work for the remaining three Sundays of the month.

L. W. FOGLEMAN.

Worthville, N. C.

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)

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SOLEMN VOWS

MALLOY-GOINS

Mr. Raymond Malloy and Miss Bertha Goins, accompanied by a few friends came down from Altamahaw section to the home of the writer on the evening of October 6, 1921 and sealed their plighted vows at the marriage altar at nine o'clock P. M. Best wishes of friends are extended to them.

J. W. HOLT.

CALLED HOME

EDWARDS

Mrs. Maude Edwards, aged 46 died at the residence of her sister on Myrtle Ave., Danville, Va., October 9, 1921. She was a member of the Third Avenue Christian church, Danville, for about three years. She leaves a husband, sister and seven stepchildren and many friends. She died trusting in Jesus. Her remains were laid to rest in the cemetery at Danville, Va. Funeral by her pastor.

B. J. EARP.

GIBSON

Mr. Luther Gibson of Rosemont, Norfolk County Va., departed this life Oct. 9, 1921, aged 28 years. Mr. Gibson was injured Saturday evening when the heating system at the residence of Dr. L. C. Ferebee in South Norfolk blew up from an over pressure of steam while he was adjusting one of the heaters. The system of piping became choked causing an explosion. He was knocked about fifteen feet by the concussion and badly burned by escaping steam. He was hurried to the hospital where on Sunday morning he passed to his reward.

He united with the Rosemont church two years ago and since that time has been a faithful member.

He is survived by his widow, Mrs. Bertha Bunnell Gibson, his mother, Mrs. Mary E. Gibson, two small children, four sisters, Mrs. H. L. Bondurant, Mrs. L. C. Ferebee, Mrs. J. H. Fleming and Mrs. D. D. Johnston and two brothers, Mr. Howard L. and Mr. John Ben Gibson.

The funeral was conducted by his pastor, Rev. W. C. Hook assisted by Rev. W. R. Evans and Rev. O. D. Poythress of South Norfolk. The church was crowded with relatives and friends and the floral offerings were very beautiful. The remains were buried in the family plot at Rosemont. The loss is great to family and community.

MRS. H. E. ROANE.

THE STORY OF RUTH KRUMLING

(A Suggestion: Why not give this to one of your pupils to learn and tell to the class next Sunday?)

In the city of Shen Chow, China, a few years ago a Chinese baby girl was born. The father was displeased, for little girls are not welcome in China. The mother, fearing the wrath of the father, drowned the tiny baby in a bucket of water.

Later, another little girl came into their family, but the mother was allowed to keep this baby. The father had seen that little girls in the mission compound, where he was working, were loved and cared for.

When the baby was about six months old, the mother became very ill. Dr. Krumling, a medical missionary in Tungrenfu, was called, and when he came into the squalid little home, he saw that there was very little hope for the mother's recovery. He found the little baby girl wrapped in rags and crying as loud as she could, for she was hungry. Her father had tried to feed her some rice with chopsticks. Dr. Krumling brought a tin of milk, and told the father how to feed the child, but he tried to give the milk to the baby with chopsticks. She warded off the chopsticks with both tiny fists, and there was more milk on her face and clothes than she had to drink.

When the doctor came again, he saw that the baby would starve as she had no food, so he decided to take her home to his wife. He wrapped her in some rags and carried her to his home, hoping she would be very quiet. But, true to baby custom, this little girl gave forth such vigorous cries that Mrs. Krumling came running and said, "Oh, what have you here?" He told her to look. She shrank for an instant from the sight of the dirty baby, but overcame her first feeling and put the tea-kettle on for heating bath-water. They bathed the baby and borrowed some little baby-things from the other missionaries and dressed her. She hardly looked like the same child. Then they fed her milk, and she fell asleep, content. The next morning she opened her brown eyes and looked around, and seemed very comfortable in her new home. They called her "Brownie".

The mother grew worse and died. Dr. Krumling asked the father if he wanted the baby, but he shook his head, and told him he had enough other mouths to provide rice for, and that the doctor might keep the baby.

So Dr. and Mrs. Krumling have taken her to be their own child and have named her Ruth. She is a dear little girl, with all the cunning ways that American babies have. She speaks English to her parents, and Chinese to the servants, although she is not yet three years old.

Mothers in China think it no sin to drown their girl babies. Shall we send them the gospel of Him who said: "Suffer the children to come unto me, for of such is the Kingdom of Heaven." (Luke 18:16) —Exchange.

LET'S MAKE THE SOUTH "THE LAND OF THE CRAPE MYRTLE"

All over the South now the blossoming crape myrtles are adding to the beauty of the homes that are fortunate enough to have them. If you have no crape myrtles on your grounds, why not decide now to get some sprouts from a neighbor this fall, or else order a few from some nurseryman?

As we have often said before, if any other section of the United States had a virtual monopoly of a tree as beautiful as the crape myrtle, and so easily grown, that section would soon become famous as "The Land of the Crape Myrtle." Why then should not the South make use of its opportunities in this respect? The crape myrtle will not flourish in the colder states north of us. It is one of God's special gifts of beauty to the South; and no other flowering shrub or tree blooms for so long a period, has such a variety of colors and tints, or requires less care.

If only one crape myrtle sprout were set out in every Southern farmer's yard this fall, that action alone would not only help beautify each individual home but would also go far toward making the South "The Land of the Crape Myrtle." Is it not worth doing? —*The Progressive Farmer.*

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**MINISTERIAL STUDENTS AT ELON
—SOME COMMENT AND THEIR
NAMES**

(By R. S. Rainey, Correspondent)

Elon is doing its share this year to diminish the preacher shortage throughout the country, having already enrolled around a quarter hundred of young fellows who intend to spend their lives crusading against the devil. Not only is there a goodly number of them but those who know say that they are excellent material out of which to build sky-pilots. The relationship existing between the average student and these recruits who expect to be good soldiers of the Cross is said to be better this year than ever before. The following pertinent statement was recently made by one of the old students who was here during the ante (great) bellum days:

"I believe that the spirit existing between the divinity students and the ordinary students is better today at Elon than ever before. I know by personal experience that back in the days of 1912-14 the conditions were far short of what they might have been. I don't know just what the trouble was, but there was an inexpressible something that caused a lack of mutual understanding and appreciation, both sides being to blame. But now it is different. The ministerial students have thrown aside their false piety and decided to be real fellows and the other students have met them half way. Today when someone says that so and so is a fine fellow, in most cases you will find that he is a divinity student."

The preachers are largely represented in all the different college activities ranging from athletics to the campus course, a prelude to matrimony. Twelve of them are working their way through college, four have regular churches at which they preach, seven do supply preaching but have no regular churches, and all of them take active parts in the Religious Activities Organization. The majority of them are members of the Christian Church but there are some Baptists and Methodists. Five are members of the Student Volunteers. Several go out for athletics and some of them hold varsity places.

Among the preacher athletes may be mentioned Clem, football; Harold, football and gym team; M. J. W. White, gym team; Hainer, football, track and tennis, and Fogleman, baseball. Coach Corboy says that he likes to have divinity students on his teams. "Say what you will, these preachers are no pikers—they are

game to the last inch of them", was the bouquet thrown by this man who does not believe in undeserved compliments.

In addition to the athletes, many others of the preachers have come into prominence. S. M. Lynam has won college fame with the poetry he has written. His poetry deals with the theme, "love", and those who know him best say there is a reason. Having his poem "Under 'Neath Maroon and Gold" adopted as the official college song is an honor that can come to but one student or person in the history of a college. This extremely high honor was accorded Mr. Lynam last Friday when the students accepted his poem and made plans to have it set to music.

There are others who come in for their share of notoriety. W. T. Scott is considered a male vamp. M. I. Crutchfield is the handsomest homely man on the hill, and the official laundryman, having for his motto "Clean hearts and clean underwear". R. O. Smith has acquired the title of "The gentleman of the opposition" by consistently opposing every question that is brought up among the students. H. W. May is a married man and as well as educating himself is doing his share toward propagating the race, having a whole house full of children. H. Lee Scott is noted for his oratorical abilities and for the miraculous way he can convince people who argue with him. G. A. Pearce is the college tonsorial artist, and W. M. Clem chief-of-police of the town. Rev J. D. Messiek sings in the choir and is quite a vocal artist.

It is reported from the ministerial association that the new members are showing up well, both as good fellows and good Christians.

The following is a list of the men in the Ministerial Association:

H. L. Scott—N. C.
W. T. Scott—N. C.
W. M. Clem—Va.
R. O. Smith—N. C.
J. D. Messiek—N. C.
M. I. Crutchfield—N. C.
M. J. W. White—Va.

S. M. Lynam—N. C.
H. W. May—Md.
G. C. Crutchfield—N. C.
J. T. Harrod—Va.
M. T. Sorrel—N. C.
G. A. Pearce—N. C.
D. M. Spence—N. C.
J. H. Dollar—Ala.
E. C. Bardy—N. C.
T. B. Melette—S. C.
H. C. Hainer—R. I.
W. B. Terrell—N. C.
A. L. Thompson—N. C.
Erving Crutchfield—N. C.
J. U. Fogleman—N. C.
V. M. Rivera—Porto Rico.
(Reprinted from *Maroon and Gold*)

"So you visited my commercial school for young ladies?" "I did" "And were greatly edified, I think, by the thoroughness of the course?" "Oh, yes. When I was there the girls were having nose-powdering practice."—*Louisville Courier-Jour-*

A Chicago teacher gave a pupil a sum for home study which was in substance, How long would it take a certain number of men working ten hours a day to complete a stated job?

The next morning one pupil handed the teacher a note written by the boy's father, saying: "Dear Sir. I refoose to let my son James do his sum you gave him last night as it looks to me like a slur on the 8-hour system. Any sum not more than 8 hours he is welcum to do, but not more."—*Boston Transcript.*

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OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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Let Us

Let us give thanks

—for the growing conviction that war is an unmitigated curse to humanity and that it can really be abolished;

—for the earnest men and women who, in every land, are working to secure a far-reaching reduction in armament, as a first step toward a warless world.

Let us humbly confess our sin

—in not having realized more fully that every battlefield is a Calvary on which the Son of Man is crucified afresh;

—in not having set ourselves more firmly against the method of war and in having been too easily content to rely on the mailed fist more than on the power of love.

Let us pray

—that the spirit of Christian brotherhood may so fill our hearts that war will be more clearly seen to be a denial of the Gospel;

—that ways may now be found for the pacific settlement of every international dispute.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

"There is no more inconceivable folly than this continued riot of expenditure on battleships at a time when great masses of humanity are dying of starvation."—Herbert Hoover.

"We cannot be satisfied with a mild curtailment of our military expenditure. Nothing less than a far-reaching reduction in armaments on sea and land can suffice."

The Fashion and Folly of Criticism

ORDINARY criticism is one of the easiest things to do. It requires no special thinking, not much prompting, and only a little cause—and often no cause. It takes more manhood to praise than it does to criticize.

There are two kinds of criticism—constructive and destructive. The first points out faults, failures and defects, and then shows what may be substituted to better advantage. Such criticism comes from the heart of those who love the cause or thing they are criticizing. The latter offers nothing better. It finds fault with persons, things, institutions and conditions, and talks *against* them—not *for* them.

Christians should not deal in destructive criticism. Theirs should be of the constructive type, pointing the way to progress and promoting movements that are forward. But Christians sometimes fall into such errors. Church leaders sometimes fall into the error of criticism of the negative sort. There are times that may call for this kind of talk, but we are now speaking of *the habit of it*.

The habit of offering destructive criticism always starts where real thinking ceases. Progress allows no room for negatives. When everything is succeeding, not much destructive criticism is heard. It is when the tide turns in affairs that negations start.

Leaders in small denominations sometimes fall into the comparative mood. They get the *big* mind and *little* heart. Comparisons are odious. If a man starts to comparing his mental, spiritual or material condition, by some other person whose comparative state is better, dissatisfaction soon develops. On the other hand, if we take the "Pollyanna" view of things, all is well. *Comparisons are unfair.*

But leaders in small denominations are not the only Church people who deal, at times, in negatives, and see everything going to pieces. The Methodist Church, all

its branches, gathered for its Fifth Ecumenical Conference in London, September 6-16. It was possibly one of the most notable religious gatherings in many years. It was the real celebration of world-wide Methodism. And yet, this great body, according to a statement in one of its finest and ablest papers, had this to say, in commenting on some of the great addresses given: "It was the settled habit of many of those who addressed the conference to bewail the manifold shortcomings of the Churches." The speakers no doubt saw and felt defects; saw and felt morbid conditions. In the absence of patience to fully diagnose the condition, they sought to find it by the use of the probe.

We are led to think that some among us have fallen into the habit of criticizing. It is a dangerous state of affairs, and the sooner we can get out of it, the better it will be for the Church and the Kingdom.

When our college is not calling for funds or students, little is said. But when we are called upon to aid her financially and recruit her ranks with other students, it is easy to point out failures, follies and foolishness of those who have it in charge. Such adds other white hairs to the head of our young president, whom the Church is permitting to burn life's candle at both ends. One of these days he will break under the strain. All our praise then will not give him back to us. We know hundreds of ordinary laboring men and women who had a vacation last summer, but we know that our own hard-working college president had none. We know more—he did a real summer's work. The trustees themselves know whether they granted or requested him to take a rest. *They know.*

When money is pouring into the coffers of our mission treasury, it is all glory and the sound of victory is heard. When we mortals close our already deaf ears to great appeals, and the demand exceeds the income, it is an easy matter for some of us to say that our Mission Secretary is not doing his bit.

When THE CHRISTIAN SUN is self-supporting, and *The Annual* costing the price of two good cigars and meeting expenses, no one is seemingly concerned. But as expenses mount high and higher, and the income becomes less than the expense, it is following the line of least resistance to point out the Editor's errors and heap burdens upon him to destroy the efficiency of his work.

Other departments of the Church could be cited, but the principle applies the same in every case. They need more co-operation and less criticism of the kind they get.

The world is passing through a period of criticism. It is a period of readjustment—and every fellow wants it adjusted to suit *his* way of thinking, hence so much criticism.

This is no time to hoist the red flag. No one save a moss-back *ultra* conservative will do it. This is no time to use destructive criticism. It is a time to breathe the spirit of optimism and good will, win the confidence of men and lead them to Christ.

The Farmer

THE harvest season is closing, winter approaching, and our mind turns to the days of boyhood, when the old time corn shuckings were plentiful. How often have we enjoyed these work socials and then let our adventuresome boy spirit lead us into an o'possum hunt after the shucking.

These were pleasurable days. We thought at that time they were difficult, but now we know better as we stem the tide in public life we find the great comparison. It would be selfish, though, to long to go back; for it was then that we dreamed that some day we might offer humble and obedient service.

We have a special reason for thinking of the farmer at this season of the year. The year has been without its parallel. Without exception, to our knowledge, the seasons have been unusually dry. All conditions have been against the farmer. This has been his "hard" year. He has borne it like a soldier, and we salute him as he gathers his small crop and places it upon a market where prices are low. We have seen him on our own streets, and in our imagination now we see him in many places, counseling with his wife how to make the income from the small crop meet the demands of the family. We also see the children as they gather around the fireside, looking into the first fires of the golden autumn. Having passed that way, we know their wants, their desires. Shoes and clothes to buy—yes, little feet to be shod, bodies to be wrapped, appetites to be satisfied. The picture can be no greater and the home no happier where such scenes are found. Either bad or poor crops, prices or no prices, there is in the sunlight of this thought true and lasting happiness. The father who provides comfort for his companion and necessities for his children, let those comforts and necessities be great or small, there is happiness that comes to such a heart.

The farmer is the world's hope for bread; he is the one who sends the shuttle of business swiftly into all ranks and walks of life. It is in his heart to work and to labor that the world may be clothed and fed. It is from his homes, with few exceptions, where our great men have their beginning.

The approaching winter finds many farmers without the usual well filled barns and bursting bins, but our hope is that there are no despondent hearts, and that no companion shall be neglected or child go uncared for. It may take an added resolution to stem the tide and hustle out an hour earlier on a winter morning, but over the door of every man's home is written the word, "service."

We salute the man who, with an impoverished condition, rises to meet it like a soldier on the battle front. To every reader of THE SUN who is a farmer, and to every member of his household, we salute and greet you and encourage you and pray for you. Blessings be upon you in every walk of life.

NEWS AND VIEWS

Federal control of railroads is being advocated again by many. The contemplated strike is the basis of the recent discussion.

The *New York World* is seeking the opinion of some of the country's great men on the disarmament conference to be held in Washington beginning November 11.

At this writing the indications are that the great railway strike to be called October 30 will take place, at least in departments and some sections of the country.

The Census Bureau issues a statement that illiteracy has decreased in every State since 1910 except Connecticut. The desire for higher education is also growing, the statement points out.

The Senate has taken a formal and favorable vote to abolish the treaty with England and open the Panama Canal to all nations on equal terms. President Harding opposes the measure.

Europe is now saying that "America won the war and lost the victory." All Europe is deploring our aloofness in world affairs after so much co-operation during the war.

The Senate is now considering a bill to abolish the policy of newspapers carrying gambling news. The gambling craze is taking on large proportions and something should be done to check it.

All eyes are turned toward Washington for the conference on the limitation of arms. Every newspaper is making mention of the approaching meeting. Few have any distrust.

The unemployment conference called by Mr. Harding some days ago made the following recommendations: "(1) Readjustment of railroad rates to a fair basis of the relative value of commodities with a reduction of rates upon primary commodities, but at the same time safeguarding the financial stability of the railways. (2) Speeding completion of the tax bill. (3) Immediate settlement or definite postponement of tariff legislation in order that business may determine its future policy. (4) Passage of the rail refunding bill to increase railway employment and stimulate general employment. (5) Passage of world armament and consequent decrease of the tax burden. (6) Steps looking to the minimizing of fluctuations in exchange, to end the great slump to manufactured exports. (7) Definite programs of action that will lead to more regular employment in seasonal and intermittent industries, notably in the coal industry. (8) Restoration of the pre-war price relationships." These resolutions remind us of some of the resolutions passed at our conferences—easier to write, read, and adopt than to put into practice.



CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A DIARY

ON my recent visit to Porto Rico I kept a diary, writing at some interval or intervals during each day the scenes and impressions of that day.

It occurs to me now to transcribe that diary and leave it to the editor to print or eliminate what his experienced scissors will allow. The guide books and histories of Porto Rico would give a far more accurate and detailed body of information about Porto Rico and the Porto Ricans than my diary will convey, for be it borne in mind that my entire journey only covered four weeks exactly one-half of which was actually spent on the island. But I haven't a guide book, did not get hold of one, and there is not time now to consult a history. The "scenes and impressions" then are only those of this writer. Others of course would naturally witness other scenes and have different impressions.

I went to Porto Rico, sent there on an errand by our Mission Board. That errand was to find out, First: What is the present status of our mission work in Porto Rico? Second: Shall we put more into the work there as a mission field, or is it time now to withdraw and seek an opening in some other Latin American country? With these queries in mind the task was begun. But to my diary.

"Saturday A. M., September 17, 1921. I awoke this morning at 7 o'clock in a very comfortable room on the 14th floor of the Pennsylvania Hotel, New York. They tell me that this is the largest hotel in the world, having 2200 rooms, and these rooms are in such demand one has to make engagements ahead, or one will go elsewhere for bed and board on arrival. I had engaged ahead and on arrival last p. m., had time after room assignment to look around awhile. This is more than a hotel; it is an institution. A great library is at your convenience, also reading and writing rooms, palm parlors and flower rooms, lecture halls, and what not. Taking the elevated railway at Seventh Avenue at 9:30 a. m., "down town", we arrive half hour later at the Battery. Across the East River a ferry lands us near pier No. 35. The San Lorenzo, a good specimen of an ocean going liner, is tied up here and nods a welcome to us as we walk up her ample gang plank at 10:35. Rev. W. P. Minton, our Foreign Secretary, Dayton, Ohio, and Rev. W. H. Martin, former missionary to Porto Rico are companions of the journey, and with a young Porto Rican returning home after a vacation in America we four are to share such comforts and conveniences for living and sleeping as we can extract from room No. 22, Main Deck. The room is not large, but has four comfortable beds or bunks, two on either side one over the other, fastened to the wall. At eleven o'clock our time, 12 o'clock their

(sea-going) time the great old cables that were fastened to the pier were hoisted, everything was hustle and bustle, friends and acquaintances waved goodbye to each other and under the steady pull of a powerful tug our good ship glides out from her resting place and immediately points her nose toward the open sea. It was cloudy and a gentle rain was falling, but the wind and the sea were calm. There was somehow a tug at the heart of this writer as he passed out to sea, for he was not sure of himself as a sailor, and was not altogether satisfied about the security and safety of his ship and sea journey anyhow. I wonder now why some one else might not go on this errand, some one who knows and is certain about the sea, and leave me alone to walk or ride and live on *terra firma*—and where I could at least hear from my family day by day—and know what was taking place in the world.

But in spite of such apprehensions there was a certain sort of wild intoxication as one passed out to sea and all shore lines began to fade and sink in the ever receding distance. So with this drop of ink I will write in my diary that "The sensation of passing out to sea is agreeable."

The Statue of Liberty stands high and looks a longing "*bon voyage*" and a happy return to us. Hydroplanes are coming and going, and big ships glide slowly into harbor from safe journeys across many seas. We are reassured and feel that in three or four weeks we too shall sail safely back into the same harbor. At 12:30 the ship's chimes from the loveliest melodeon calls us to luncheon. My! the eats are fine, and are included in the purchase price of your transportation. So order what you will. A soup, a roast of mutton, peach short cake, ice cream and Porto Rican coffee satisfied this writer. (Dinner was not so far off, and one wants to be ready for dinner on a boat). We had as table companions at luncheon a Porto Rican dry-goods merchant. Lives at Ponce, comes to the United States at least twice a year to buy goods. He is an intelligent gentleman, but the pity of him is that he speaks very poor, or rather very little, English. He can jabber away in Spanish, as do about three-fourths of all the other passengers on this boat. What a babel of voices I have fallen into!

We pay \$1.50 each for the rent of very comfortable deck chairs and lounge in these till 2 p. m. At one thirty the last scenes and signs of shore lines have disappeared and only the encircling sea is visible—and the blue vault above. From 2 to 3 an agreeable "nap" in my state room prepares me for the gentle breeze and the mild sea of the afternoon which I am now enjoying. The air is damp from the recent showers, but braeing and delightful. There is no land in sight. How small indeed is man, and how meager seems all his handiwork, when you are on the big ocean—and alone with nature's infinite domain! You can only see 15 miles in any direction on the sea, and then the horizon cuts off your

vision. Thus God intended man to feel and realize his narrow confines and meager limitations while here on earth and in the flesh.

We sail almost due south from New York direct to Porto Rico, and shall see no land, and touch no pier, till we arrive 1400 miles away in San Juan harbor. Porto Rico means "Rich Port", and is an island 100 miles long, 40 miles wide, has all tropical fruits, plants and flowers, is cob-webbed with nearly 800 miles of good road, some of it the best road to be found in America. So a Porto Rican traveler tells me while we chat on deck. And Porto Rico is the most beautiful of all the West Indies. All right, entice us on. Every native thinks his land the richest in all, or in at least many, outstanding glories and virtues. It is well they do—or more people would be on the move than now are, and we already have enough moving vans and "motion" folks now.

"Pure as the sea", is an adage. But how does the sea purify itself? It has been the world's wash-pot and waste receptacle for thousands of years. I guess it purifies itself by its never ending, untiring laving. Forever and forever and forever the sea is in nervous, energetic motion. Its unyielding energy does the work no doubt. And then God gave it plenty of salt for purification. At 4:30 a boat drill was ordered. All passengers were called out on deck and taught how to secure and adjust to oneself the life preserver. All life boats are also lowered for dropping into the water. My, but here is hoping this is a useless precaution for this trip. Still one is comforted in knowing what to do if the worst comes.

Besides looking at the sea and the ship and fellow passengers I have been reading Bishop Brent on "Leadership"—a book Mr. Hermon Eldredge recommended at Chautauqua, Ocean View, last summer, but which I had not had time to read till now. From its page I transcribe in my diary here far out at sea these lines, for they fit my meditation:

"For while the tired waves, vainly breaking
Seem here no painful inch to gain,
Far back, through creeks and inlets making
Comes silent, flooding in, the main."

Dinner is announced at 5:30. Good bye meditations! I will only take soup, buttered toast, roast goose, mashed potatoes, blue-berry pie, and hot tea—for I do want a good night's sleep tonight.

After dinner there is a concert with piano, victrola and some good voices. I read more Brent and pen these last lines of my first day's diary. The wind is blowing without, our great ship speeds happily, I have had a comfortable evening and already 150 miles out at sea at 9 p. m., "I lay me down to sleep."

(To be continued)

J. O. ATKINSON.

HAS TITHING BENEFITTED THE SPIRITUAL LIFE?

"Has tithing benefited the spiritual life of your people?" In every case it has been a spiritual blessing. Some time ago, two young people came out from the world and into my church. They started their

Christian career as tithers. It was the first big thing they decided to do as Christians. God has blessed them abundantly. They are happy in business and Christian service.


Does tithing help my people in general activities? The best way I know how to answer this question as I review a true situation in my field, is to say that without any thought of tithing at the annual election of officers, the tithers got most of the work. I think there was a reason. The folks who tithe in my church are usually on hand to help out in the work other than giving. It helps wonderfully in keeping up the general interest in church work.

Has it been a success in my church? If I tell you that the tithers are giving more to every cause of the Kingdom and that they have more for themselves than nominal Christians who do not tithe, I suppose you can say that tithing is a success. Perhaps the greatest reward and the finest success is in the joy realized in the lives of the tithers themselves. They usually seem to have a satisfied mind and are contented with most things, and are not hard to satisfy. They encourage and help the pastor and render much useful and benevolent service in the community.

L. F. JOHNSON.

Brooklyn, N. Y.

ELON LETTER

N a recent letter in discussing the reasons why, with a platform that meets the hearty response of all true Christians, we have in latter years lost ground, it was said that what we especially need is vision. How are we to get it?

Our leaders must get it and communicate it to the rest of us. If we have any leaders who refuse to see, then we must either decline to grow or exchange them for others. The cause is always greater than the individual and whenever the good of the cause is being hindered by some well-intended, but reactionary leader, wisdom would suggest a new leadership. This applies to the local church officers, to general officials and to officers of all church enterprises. It applies with peculiar force to the president and faculty members of our college. Of course it applies to pastors, but it applies equally well to deacons—it applies to all. We must have leaders of vision, seers, prophets, and no price is too high to pay for them.

One of the sure sources of vision is careful, constant study. First in this respect I would place the Bible. It is our creed, our rule of faith and practice. We must study it, not simply for proof texts or sermon subjects, but intensively that we may imbibe its spirit. The Bible teaches brotherhood, spiritual democracy, a world wide obligation of service. No man who studies it can put his local church before the larger interests of the Kingdom. No man can study it and be satisfied merely to labor for his local cause. Let us practice the creed we have espoused. By all means let us study it.

Then we shall need to study other books. A new spirit has come to the world, a new aspiration to the church. But do our people know it? Do our leaders


know it? With very few exceptions, no. Our Publishing Agent tells me our people do not buy books. I fear they do not read them. The perennial flow of new religious books, filled with vision and wisdom, constantly pouring from our presses, if neglected by any body of Christians, will fossilize them in a generation. We cannot have access to them all, but we can own some and master them. Some time ago I urged our laymen to give their pastor a book each week, at least, one a month. I urge it again, only first, my brother, read it yourself. You too will be left high and dry in vision unless you also read the books that interpret the Word in the spirit of the present age.

And then we need to express our new ideas in private and social life, in organizations appropriate to realize them, in our teaching and preaching, and in our Church periodicals. I have read *THE CHRISTIAN SUN* since boyhood and the *Herald of Gospel Liberty*, *Christian Missionary*, and *Christian Vanguard* for many years. Except for field notes and the contributions of editors and department officials, I venture to say I can count the constructive thinkers who have during these years contributed to the columns of any one of these papers on my fingers and toes. And as for writing in the general religious periodicals, I suspect we could count them all on our fingers.

Have we ceased to think? Then let us express ourselves. There is no way so sure to bring vision to our people, as for our religious papers to be crowded with the inspiring, life-giving thoughts of our people,—not controversy, not doctrine, not dogma, but interpretations, faithful, true, humble, trustful, hopeful of the program of Jesus.

W. A. HARPER.

ALABAMA CONFERENCE—IMPRESSIONS

 HE twenty-third annual session of the Alabama Conference met with the Corinth church, near Wadley in Randolph County, Alabama, October 11-12, 1921. The secretary will report the proceedings. I wish to give a few impressions.

A Fine People

Six visits to Alabama and Georgia have convinced me that we have no finer people in the Southern Christian Convention than those of these two Southern Conferences. The character and ability of the men and women they have sent to Elon College and the positions of honor and responsibility they are taking in the church are but a prophecy of their possibilities in the future.

A Tried People

The boll-weevil, low price of cotton, unfavorable seasons, together with the general business depression, have conspired to render the past year a trying ordeal. The oldest men in the Conference declare it has been the hardest in their experience. But they seem to have come through it with a stronger faith and a more zealous determination to labor and sacrifice for the Church. The spirit of unity and fellowship throughout the Conference was fine.

A Forward-looking People

For decades they have hoped and prayed for a college in their midst to meet the educational needs of the two Conferences. The last session of the Southern Christian Convention authorized such a college, elected trustees, and appointed a committee to select a site and get a charter. Wadley, Randolph County, Alabama, was selected. On October 13, the particular location in Wadley was decided upon by the committee—a site of about fifty acres, all within the incorporated limits of the town, beautifully located and can be made an ideal college site. Its elevation overlooks the town and the view cannot be obscured.

A Hospitable People

Southern hospitality in its purity and simplicity prevailed. This was in sufficient evidence over at Corinth, but it did not satisfy Wadley. The church at Wadley invited the Conference to hold its last day there and the citizenship seconded the same. This was in consideration of a great educational rally and an old time antebellum barbecue to be "pulled off" in "due and ancient form" plus the modern touches. Five cattle and six pigs—nearly three thousand pounds—were sacrificed.

The invitation had gone out extensively and was extensively accepted. Randolph County was there and a part of Chambers and Roanoke counties also. After full justice to pig, beef, Brunswick stew, fried chicken, pimento and chicken salad sandwiches cake, pie, custard, pickle, hot coffee, etc., the great crowd retired to the amphitheatre on the hill side for the music and speaking. The mayor, Dr. A. J. Clardy, presided and welcomed the crowd. Addresses were made by Dr. G. O. Lankford of Burlington, N. C., Col. Holton Lovejoy of LaGrange, Ga., Attorney D. R. Fonville of Burlington, N. C., Rev. G. D. Hunt, the writer and others. The principal address of the day was by Mr. Fonville and was fine both in literary quality and practical import. A good band from LaGrange furnished music throughout.

A People One in Purpose

The citizens of Wadley are united in their interest in the college. The mayor said there was not a knocker in the town. They subscribed \$23,000.00 to be paid in cash and gave the site of fifty or more acres, the latter being the gift of Mr. J. M. Hodge of the Wadley bank.

The location at Wadley meets with general approval. No friction exists on account of competing places and the particular site in Wadley is satisfactory to the citizens. A great opportunity presents itself to the Church and kingdom of that section and the people are determined to meet it.

N. G. NEWMAN.

Elon College, N. C.

The Eastern Virginia Christian Conference will be in session next week with the People's church, Dover, Delaware. The Eastern Virginia is one of our oldest and best conferences. Her sessions are always business-like, full of co-operation and brotherly love.

LET US HAVE THE FACTS



HAT are the facts in the case? It seems to me that while we have the question up, we may as well thrash it out, so that THE SUN's readers may study it for themselves.

Is the World Getting Better or Worse?

Of course there are different opinions held by different men, touching this question; but let us not forget that one fact is worth a dozen opinions which are founded, not on facts, but on misconceptions of the situation. I now propose to give some of the figures on which I base my contention that the world, morally and spiritually, is getting worse.

I am not contending that the world is growing worse educationally, financially, or in its inventions, or in its modern improvements. My contention is that morally and spiritually, the world is growing worse. Mind you, I do not claim that this means, or even hints at the final defeat of the gospel—*never!* The gospel, in the Lord's time, will certainly triumph, and Christ shall be crowned with the glory of the Victor. You may call that pessimism, but I do not so call it—I call it the best optimism the world has ever known. Besides, as I showed in my last article, this view is based on the plain teachings of the Bible.

Now, while you think of it, get your Bible and read the following passages of Scripture, and see for yourself if I am right on that point:

1 Tim. 4:1-6 gives the Spirit's teaching on this question in part. 2 Tim. 3:1-7, which tells us of perilous times in the last days. 2 Tim. 4:3, 4, which tells of the time of the "itching ear" teachers. 2 Peter 3:4, 5, which tells of the talk of the men who oppose this view.

Not only does Paul tell of the churches of the last days, but Jesus tells us what the people will be doing in the last days, and Jesus and Paul agree, and this agreement is in perfect harmony with the character of the day in which we live in a general way.

Now, as to the facts of the present world situation, as showing that this is an age in which the world is growing worse, let us have your undivided attention:

1. The moral and spiritual standards of the early part of the 20th century are very low. We believe that no sane and thoughtful and well-read man can deny this statement, and that being true, we could hardly expect a situation other than what we have—the world getting worse as the natural outgrowth of a low moral and spiritual state. It would be a marvel if a low moral and spiritual state of the world should bring the world to its best condition, as it must necessarily do, if the world is really getting better.

2. It is claimed, and we think no cultured person will be found to dispute it, that at this time the world is cursed with a wave of crime, such as the civilized world has not known since the Dark Ages. This could not be, if the world were getting better all the while.

3. Men and women seem to have forgotten the authority of the Bible. With the masses the Ten Commandments seem to have been repealed and the gospels

discredited. This could not be if the world were truly getting better. The Word of God will stand forever. See Matt. 5:18, 19.

4. The destruction of the home among the masses is something awful. If the world were getting better, could such a state exist in so vital a part of our social fabric? I think no sane and well informed man will dispute the loss which has come to the human family in this respect in late years. Do you ask for the evidence to support this claim? Then turn to our court records and read the history of the divorce business. If I am not greatly mistaken, the court records show that an average of three divorces have been applied for in the United States for every minute of the court's working day for the last twenty years, and of these divorces applied for, two of the three have been granted. If the world were really and truly getting better, how could such a state exist in the social fabric of the early part of the 20th century, or any other century, as for that?

5. I saw the statement made recently in an influential magazine that it is now being taught that man has outgrown the institution of the family, and now they are advocating the idea that human relations have come into the same laxity as exists among animals. If the world were getting better, could such teaching be promulgated without a veritable storm of protests from the public?

6. Human life seems to have lost its sacredness. The spirit of violence seems to rage in all conditions of human society. You can hardly glance over the news columns of any daily without seeing the notice of murders—murders of the most awful character—the husband kills his wife, the wife kills her husband, parents kill their children, neighbor kills his neighbor, the business man kills his fellow business man, and the end is not yet. If the world were truly and genuinely getting better, could such a state of human society exist? I am told that murders are no more common now than in any other age of the world; that what makes it seem so is the great increases in population, that murders are not more common now than in other ages, in proportion to the number of the people. That is a plausible plea, but statistics show that the increase in the number of murders far exceeds the increase in population. That being true, the plausible plea of no more murders now than formerly, except in proportion to the increase in population, falls to the ground and is utterly worthless.

7. There seems to be a wave of opposition to God now sweeping the earth, not merely the United States, but the civilized world. In a smaller measure this has always been true, but now it is more defiant and blatant and full of irreverence, and so common among the masses. In discussing this fact, one writer declares, "We have not had the like of it since the fall of Rome." Another scholarly and thoroughly non-pessimistic writer goes further and declares that "the world has not seen the like of the present opposition to God since that dark night in which Christ came into the world" to die for the sins of a world which had gone mad in sin. If the world is truly getting better, such a state of opposition to God could not exist, I think.


8. There seems to be a well defined dislike to Christ, developing among men and women of this day. This is not true merely of the rabble, but in some large measure it is true of many so-called church people. They deny His deity, His divinity, the power of His atonement, the truth of His miracles, the fact of His Virgin birth, declaring that Jesus was the natural son of Joseph and Mary, all tending to show that Jesus was not the divine Son of God and the Savior of sinners. Does any man of common sense wish to affirm that all these tend to show that the world is getting better? If so, let him speak and make the fact plain to the public.

I did hope I might finish this paper in one issue, but I find it is too lengthy, and so will have to wait for another issue of THE SUN. Till then, let us give these matters candid and serious attention. It is the truth we wish rather than any human theory in the absence of the facts.

J. PRESSLEY BARRETT.

Wilson, N. C.

THE WORLD IS ALL RIGHT

N the discussions of the doctors and the editors as to the question, is the world growing better or worse today, leave it to a layman to say that this grand and glorious old world is all that God intended it, and *He made it*. God made all things the human family needed, then *created man in His own image*, and gave him intelligence, a mind, a will and a soul; then He gave him all things for his comfort, and gave him with these things the chance of choosing life or death. Then man chose death, and the human family has chosen to serve Satan and follow death ever since. Think of it, doctors, every living creature has kept its place, every form of vegetation has kept its place, and both have filled their mission the way God intended them, but *intelligent man* has grieved the Lord that created him by wilfully and woefully choosing death. The human family has stooped to things much lower than all things else created by God.


Do not quibble, doctors. If the Word of God is true, and I believe it is, the human family today is further from God than ever in the history of the world, and why? Because people are selfish and do things their own way and not the Christ way. Paul said (Acts 4:12): "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." And Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." In the study of the life of the lowly Jesus, we find Him preaching words of comfort to His hearers, giving them the simple spiritual food that helped their souls and made them happy and content. We find Him comforting the heart-broken, helping the afflicted, and the like. We of today are too busy with plans, system, organizations and various other petty things, while thousands about us are swiftly gliding down the toboggan slide of sin into the pit of an unescapable hell, without a hope, while we hold our heads high and busy ourselves about routine things. I think that Jesus' way would be to go about quietly in the spirit of the Nazarene, and see if we could not reach

down, as He did, and comfort and show our brethren the way of life. Oh, doctors, as a layman let me prevail on the clergy to stop giving the people "theory dope," and tell them the plain old story of Jesus. No, the world is no worse; it is beautiful, indeed, but the poor, stumbling human family is in dire need of a closer walk with Jesus, else they are lost.

J. H. BLANCHARD.

Norfolk, Va.

SUFFOLK LETTER

NTERDENOMINATIONAL movements, international questions, and world-visions have so occupied the public mind in modern times as to rob local and individual obligation of their useful place in the activities that build up permanent neighborhoods and friendly citizenship. No one would be reckless enough to undervalue the larger enterprises, whether industrial, political or religious; but it would be equally unwise to ignore or neglect the importance of individual character and service. Railroad corporations represent billions of dollars and millions of men, and serve many billions and millions more. The products of farm, mine and mill would find no market, and supply no human need, were there no transportation facilities to carry necessities from producer to consumer. Every whistle upon land or sea is the voice of service for mankind. What is true of one corporation is, in this large sense, true of all. But before and after these millions of men and billions of dollars at work on this large scale is the little tiller of the soil and the customer who purchases and uses goods.

The government must not use its powers to serve the large and the few. The smallest voter and the least taxpayer are entitled to the same treatment as the largest and wisest man. Even-handed justice is the highest point of human government, and any other administration of law is a travesty upon government. In fact, the attention and care of the least is the highest exhibition of progress. Modern civilization shows this in its care of children. The latest effort at the salvation and improvement of the human race is seen in Sunday school, public school, and child welfare. It is no longer considered the function of the church to convert adults, or train citizens as they reach the majority age, but to lead them to accept Christ and the obligation of citizenship in childhood. The individual life is watched and directed with care. Back in the home where individual affection and service count the most is where character is formed and fundamental principles are fixed in the life.

The neighborhood is one of the greatest centers in human society. It is true the city is the greatest human center, because of its greater content of people, money and business. It is the great fall in human society. It is the great human power. It is the Niagara of the race; but away back of this roar is the quiet lake, the winding river, the forest and field until you reach what we know as the neighborhood. It is a group of simple homes, with a modest church, and a school. The lowing herd, the bleating sheep, the squealing pigs, the cack-

ling and crowing chickens, the farm bell, the field song toward the closing day, the neighborly visits, the *motherly* mothers, the *fatherly* fathers, the *brotherly* brothers, the *sisterly* sisters, and the *filial* children, all moved by an impulse that is natural and free. The Sunday school may lack efficiency in conduct, but it gets at the heart of its meaning and the real word of God. The church may lack style, but it has sincerity and faith. The choir may not touch artistic heights, but they "sing with the spirit and the understanding also." The preaching must be good or the congregation will discover its faults. It may be one sermon a month; but the people think it over, talk it over, and get the meat out of it, if there is any meat in it. In the city it is not so. It comes too often. The people hear the sermon, pass to other things; hear another at night, pass out to the street; then to other things on Monday and the sermon is not gone over in thought or conversation. The neighborhood requires better preaching than the city, as they require fresher eggs. There is a great field for fine service in the country church. Time and quiet open the way for a Sunday "remembered and kept holy."

W. W. STALEY.

A PLEBEIAN'S PROTEST

I was shocked to read what Dr. Harper had to say last week in the columns of THE CHRISTIAN SUN on the subject of music. Surely he did not mean to pass judgment on the musical tastes of the Almighty Himself! I do not claim to be a "person of taste and culture," if in so being I have merely to "tolerate" the beautiful songs sung by Christian Endeavorers and Sunday school children. Ragtimes, many of them, certainly are, but the very lips from which they roll make them beautiful; and the swing and force of such songs have an energizing influence that could never be brought about by the "soulful creations of the aspiring heart."

I have the greatest respect for Dr. Harper as an educator, as a "person of culture," and as a Christian leader. As for myself—and there are many others like me—I am a plain plebeian and deem it an honor to be considered a plain, ordinary fellow. However, I do believe myself to be civilized, and, therefore, raise my voice in protest when Dr. Harper ridicules some of my favorite songs of worship and says I am a savage for liking them. Here are a few of my favorites that will have to be classed as ragtime: "Love Lifted Me," "Since Jesus Came Into My Heart," "Brighten the Corner," "Dwelling in Beulah Land," and many others similar. If liking these songs constitutes savagery, then look out for me—I am a dangerous cannibal.

R. S. RAINEY.

Elon College, N. C.

NOTICE

The Committee on Education of the North Carolina Conference will meet at Elon College on Monday, November 14 at 10:00 A. M. All licentiates, members of the Biblical class or candidates for admission, having any business with the committee are requested to be present.

N. G. NEWMAN, *Chairman*

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

WHAT WOULD YOU DO?

A few days ago I received a letter that read like this: "We have in our community a girl of 13 years, and her little sister is 13 months old. A little more than a year ago this girl's mother died and left a little infant girl. This girl of 13 now, with the aid of her father, has kept the little baby and seemed to be getting along fairly well, but last week the father was taken sick and died, and now the older sister is left helpless with the little sister of 13 months. It is her request that they be sent to an orphanage where she can take the little sister and not have to part with her. It is a very sad and pitiful case. Will you take them in your institution?"

In my imagination I can look in that little home and see that noble girl of 13 whose heart is broken by the loss of father and mother, clasping that little sister that is so dear to her with the tender affection of a mother, but helpless and in need, praying that some kind hand may offer assistance and find her a place in some institution of charity where she can still have the sweet companionship of the little baby sister.

Our income is very small, and has been for several weeks, and I might say several months, but we hope, as our people begin to gather in their fall crops and place their tobacco and cotton on the market, that contributions will grow in number and in amount so that we may be able to do a larger work.

CHAS. D. JOHNSTON, *Superintendent.*

FINANCIAL REPORT FOR OCTOBER 26, 1921

Amount Brought Forward\$13,372.83

Sunday School Monthly Offerings

(N. C. Conference)

Pope's Chapel, \$3.25; Ramseur, \$4.78; Liberty, \$8.78; Graham, \$1.80; Oak Level, \$2.15; Bethlehem, \$3.61; Mt. Auburn, \$19.67; Ingram, Va., \$4.00.

(Eastern Virginia Conference)

Isle of Wight, \$2.50; Cypress Chapel, \$12.00.

(Virginia Valley Conference)

Timber Ridge, \$1.30; Wood's Chapel, \$1.00; New Hope, \$1.00; Wellons' Baraea class, Richmond, Va., \$2.00.

(Georgia and Alabama Conference)

Wadley, Ala., \$2.60; Wedowee, Ala., \$1.18.

Total, \$71.62.

Home Fund

Mrs. Clyde Thomas, Siler City, N. C., \$10.00.

Heating Plant for Baby Home

W. R. Sellars, \$10.00.

Special Offerings

F. M. Carlton, Durham, N. C., \$10.00; Philathea class, Graham church Sunday school (on support of little girl), \$15.00; W. H. Thomas (on support of children), \$25.00; Missionary society, Advance, Ind., (Mrs. Ruby Cunningham, president), \$2.30. Total, \$52.30.

Total for the week, \$143.92. Grand total, \$16,516.75.

AS OTHERS SEE US

The *Herald of Gospel Liberty*, the official organ of the Christian Church, believes that "there can be no excuse in this day and age for other than the most perfect understanding and the utmost fairness toward each other" between the Christian Church and the Disciples Church. The Disciples are what most of us know as the Christian Church. The *Herald* believes the time has come for these two Churches to get together. But "above everything else," says the *Herald*, "it is time for both Churches to manifest to the world a bigness of mind and a sweetness of heart commensurate with the kingdom of God. Neither body can ever hope to promote the union of Christ's followers while it itself assumes a spirit of sectarianism that is outstandingly offensive to other denominations or erects a barrier to Church membership which excludes the larger part of Christendom. Both like the name 'Christian,' and much confusion and friction have come between them because both have used it. Both pride themselves on having no other creed than the Bible, and both have had a history blackened by as much controversy as any creed-bound Church. Both have a democratic form of government, and both have suffered by having this liberty of the individual and the local Church many times prostituted into stubbornness and unwillingness to co-operate. Both insist that it is the right and duty of every Christian to interpret the Bible for himself and settle his own belief between himself and his God; and then in both Churches have always been, and are yet, those who make life unpleasant for every one who does not believe just as they do. Both have pretended to the world that they were offering a basis of Church membership on which all followers of Christ could unite; and yet the Disciples have openly, and as their one most insistent and outstanding tenet, required immersion, excluding all unimmersed from membership, thus denying the right of the individual; and many of the pastors and members of the Christian Church have contended so strongly for immersion that it often has been impossible to distinguish them from the Disciples."—*Christian Advocate, Nashville, Tenn.*

"The golden rule of service: It was said of Hezekiah, king of Judah: 'And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered.' Whole-hearted service is the secret of power in the kingdom of God."

NOTICE

The Eastern Virginia Christian Conference will meet in the People's Christian church, Dover, Delaware, October 31, at 7:30 P. M. Please note the change in the hour of meeting. It is important that all ministers and delegates be present at the first session. Leave Norfolk, Va., Monday, October 31, at 9:30 A. M., and arrive in Dover, Delaware, at 4:54 P. M. Go by way of the N. Y. P. & N. Ry. All expecting to attend will please inform Dr. R. C. Helfenstein, Dover, Del., at once. Remember the date—October 31, November 1, 2, 3, 1921.

C. H. ROWLAND, *President*

WOMEN AND THE KINGDOM

NOTICE

All Superintendents of Missionary Cradle Roll will please send me their annual report at once. Our Woman's Conference meets in Greensboro, November 10.

MRS. N. G. NEWMAN, *Conf. Cradle Roll Supt. Elon College, N. C.*

INTERESTING FACTS FOR OUR WOMEN OF THE NORTH CAROLINA CHRISTIAN CONFERENCE

The Woman's Missionary Conference is to meet with the First church of Greensboro, November 10.

The place is easily accessible and meals will be served in the church.

The Conference will last only one day. We can leave home that morning and return the same day. However, those who desire to spend the night will be cared for by the Greensboro church. They should notify Mrs. H. Russell Clem, 410 North Mendenhall street, Greensboro.

Every society should send one representative. We hope at least two will come and as many more as possible.

Every church without a Woman's Missionary Society should send delegates just the same.

We women invite every pastor to come. We think our pastors ought to come.

We urge every society to send in its quota according to the enclosed pamphlet of goals.

Send all money to Mrs. W. R. Sellars, Burlington, N. C.

We have planned a great program. We expect a great conference. We want *you* to be there. Plan to be present. Work your plan.

Sincerely,

MRS. W. A. HARPER, *Secretary.*

PROGRAM—WOMAN'S MISSIONARY CONVENTION OF THE NORTH CAROLINA CHRISTIAN CONFERENCE

First Christian Church, Greensboro, N. C., Thursday, November 10, 1921

10:00 A. M.—Call to Order.
Devotional service, Mrs. M. F. Cook.
Address of Welcome, Mrs. L. M. Clymer.
Response, Mrs. Walter Harden.
Roll call of churches—enrollment of delegates.
Report of officers.
Address, Dr. J. O. Atkinson.
Adjournment for lunch.

Afternoon Session

Devotional service, Miss Pattie Lee Coghill.
Report of societies.
Young People's Work, Mrs. H. R. Clem.
Plans for the future—general discussion; reports of committees; adjournment.

Evening Session

Devotional service, Mrs. W. C. Whitaker.
Illustrated lecture, Rev. W. P. Minton, Dayton, Ohio.
Last words; adjournment.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE BULLETIN

The American Christian Convention will meet in its quadrennial session with the Burlington Christian church in 1922. The opening date is October 17.

Rev. A. T. Banks has changed his address from Ramseur, N. C., to 714 Seminary Ave., Richmond, Va. Brother Banks is now in Union Theological Seminary, Richmond, taking post-graduate work.

The Editor enjoyed his worship last Sunday by preaching, at the 11 o'clock hour, to the Graham congregation. Rev. Paul S. Kennett, of Elon College, preached at the night service.

Miss Lucy Eldredge did splendid work for THE CHRISTIAN SUN at the Georgia and Alabama Conference, last week. Miss Eldredge is vitally interested in all parts of the Church work, and is progressing nicely with her new work as Field Secretary for the Sunday school and Christian Endeavor of the Convention.

Drs. J. O. Atkinson, W. W. Staley, L. E. Smith, G. O. Lankford, Rev. J. F. Morgan, and possibly others of our Southern brethren, attended the Board meetings held in Dayton, Ohio, last week. We have no special announcement in hand, from any of the Boards, to make, but understand that constructive and practical measures were undertaken in all departments.

Dr. R. C. Helfenstein, minister of the People's Christian church, Dover, Delaware, requests that all

persons who expect to attend the Eastern Virginia Conference notify him *at once* in order that arrangements may be made in advance for entertainment. The church will furnish free entertainment to those who attend.

Mr. Warren McCulloch, a graduate of Elon College, class of '17, and who during most of his college career was linotype operator on THE CHRISTIAN SUN, has returned to his "first love" by accepting a position with the Burlington Printing Company. Mr. McCulloch is one of the best and most skillful operators that has ever set type on THE SUN.

Miss Eula Dixon, one of the best known women in Alamance County, N. C., passed to her reward October 21 and was buried at Cane Creek last Sunday, the funeral being conducted by Dr. Daniel Albright Long. Miss Dixon was in her 50th year, and had been closely connected with everything of her community and county that tended toward its upbuilding. She was a devoted member of the Friends Church.

THE SUN is requested to announce that on Sunday, November 27, the dedication of the new church at Apple's Chapel will take place. At the same time the pastor, Rev. C. E. Geringer, will be formally installed as pastor of Apple's Chapel, Hines' Chapel and Monticello churches. Dr. J. O. Atkinson is to preach the sermon on this occasion. All former pastors of Apple's Chapel church are asked to be present. They are: Dr. W. S. Long, Rev. J. F. Apple, A. F. Isley, J. W. Holt, J. W. Pinnix, and possibly others.

TELEGRAM

The best auto route to Dover, Delaware, for delegates attending Eastern Virginia Conference is via Washington, Baltimore, Elkton, Chesapeake City, St. Augustine, Mt. Pleasant and Middletown. This route saves eighty miles compared to route given in this week's SUN.

R. C. HELFENSTEIN.

October 23.

NOTICE

Delegates, visitors and friends who expect to attend the North Carolina Christian Conference, which meets with the Third Avenue Christian church, Danville, Va., November 15-17, will please notify Mrs. L. R. Allen, 2012 N. Main St., Danville, Va. Also state whether you will expect free entertainment, or prefer to arrange for your own lodging and meals at the hotel.

B. J. EARP, *Pastor*

THE CONFERENCES

Eastern Virginia

Meets November 1. *Place:* Dover, Delaware. *Secretary:* I. W. Johnson, Suffolk, Va.

North Carolina

Meets November 15. *Place:* Third Avenue church, Danville, Va. *Secretary:* J. A. Dickey, Elon College, N. C.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

International Uniform Sunday School Lesson—October 30, 1921

Strong Drink in a Nation's Life (World's Temperance Sunday) Isa. 28:1-13.

The Golden Text: "Woe unto him that giveth his neighbor drink." Heb. 2:15.

"Temperance is the controlled and right use of our powers and possessions in service; intemperance is the uncontrolled or wrong use of our powers and possessions in self-indulgence."—Zillah Foster Stevens.

The following pledge is excellent for memory work for children in connection with temperance teaching. (and adults will do well to heed its truth.):

"My body is a temple,
To God it does belong.
He bids me keep it for His use,
He wants it pure and strong.
The things that harm my body
I must not use at all,
Tobacco is a hurtful thing,
Another, alcohol,
Into my mouth they shall not go;
When tempted, I shall answer, 'No',
And every day I'll watch and pray,
'Lord keep me pure and strong alway.'"
'Glorify God, therefore, in your body.' I Cor. 6:20.

Christian Endeavor Topic—October 30, 1921

How Can We Apply the Golden Rule Today? Matt. 7:12.

"CHRISTMAS IS COMING"

The calendar tells us that it is only about two months until Christmas, and as this fact thrills every boy and girl, it must also impress our Sunday school superintendents and teachers that it is not too early to be thinking about what kind of a Christmas will be observed in our Sunday schools this year.

Have you ever read the beautiful story of "Marcia's Dream"? If not, at your first opportunity, read the tale of a little girl who, falling asleep before the open fire, dreamed of her birthday soon to come. In her dream, the longed-for day arrived. Everybody seemed happy, but nobody seemed to pay any special attention to little Marcia. All over the house, she could hear the joyful voices calling out wishing happiness to all on "Marcia's birthday". Everybody received gifts—except Marcia. In the celebration of the day, everybody shared—except Marcia. Even at the party in the evening there was no thought given to the one whose birthday was being observed. To the little girl, it was "Marcia's birthday" without any love or thought for Marcia. And the little girl awoke, relieved that the unhappy day had been but a dream, until she thought of

Christmas, the Christ's birthday, and how often the Christ had no part in the merry celebration of His birthday. And does not this tale bring a message to our Christmas Committees, a call to make room for the Christ, to really celebrate the King's birthday?

One of our leading Sunday school workers has said: "May we not suggest that we can have Santa in the school and in the home if you wish it, but in Sunday school we should not forget the King. Let us bring Him our gifts this year instead of giving gifts to one another. If you wish to plan for a Christmas treat for the children in your Primary Department, do so. If you know of some one or more children who will have no Christmas, if you do not make it for them, then, by all means see that they are remembered." "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

There is a splendid little book, published by the Meigs Publishing Company, called "White Gifts for the King" and written by Phoebe Curtis, which carries out in a very beautiful way the spirit of a "giving Christmas" in an inspiring program. This book has been completely rewritten this year and made suitable for today. The book contains many suggestions regarding decorations, gifts and the service to honor the King's birthday. The leading idea of this whole Christmas service is "giving" and the gifts may be life, or the dedication of one's whole life to Jesus Christ, service promised to the Church and its organizations, or substance, that is food or clothing for the needy. It is a real birthday service for the King of Kings. Many a Sunday school would be uplifted by such a service. Write to Rev. C. B. Riddle for the book, or to the Field Secretary for information.

But whatever program you plan this year to celebrate the Christmas season, remember the Christ. Build your service for Him, and around Him as the one to be honored. Let the lessons of the Sunday preceding lead up to the great Christmas lesson. Let us begin to think about Christmas!

RALLY SERVICES AT FIRST CHRISTIAN CHURCH, RICHMOND, VA.

On the first Sunday in October we help our Rally Service. Our number being small we could only give a small program; but under the leadership of Mrs. W. T. Walters it was a decidedly good one. The children entertained us with songs and recitations and four of them received certificates of promotion from the first year Junior work to the second year Junior.

Among the most interesting features of the program was a talk to the children, while the grown folks listened, given by Mr. Richards, who is a great Sunday school worker. We were indeed glad to welcome Miss Lucy Eldridge to our school and enjoyed her talk very much. We feel we shall be greatly benefitted by her presence here.

Our school seemed to take a fresh hold on the work at this service and we hope to build up a large Sunday school during the coming year. We do not feel discouraged because our crowds are small but enter into our ser-

vice with a desire to get the folks talking about us which is the best advertisement we can possibly have and then we know the others will come. We shall be glad to welcome any of THE SUN readers who may be passing through our town to worship with us should they be here on Sunday.

J. W. PRICE, *Superintendent.*
Richmond, Va., Oct. 5, 1921.

"TELL ME A STORY"

A LITTLE SERMON BY THE ROADSIDE

By D. H. Talmadge

An old man, holding at the end of a long halter strap an old horse, stood one sunny afternoon at a point where a country lane joined a great highway. The horse nibbled at the grass by the roadside. Immediately behind the man an old dog sat upon his haunches. Automobiles whizzed by, an endless procession, some going toward the city, which lay in a haze in the distance, some going in the other direction where, so far as the eye could discern at that point, were only a mighty forest and a range of mountains.

And it chanced to come about that day that a big touring car, in which were two men, two women and a child, stopped near the place where the old man and the old horse and the old dog were, and its driver was unable to make it go again. The sun blazed down fiercely, and the driver, in his efforts to adjust the difficulty, was soon in a sweat, both physically and mentally. The old man, followed by the horse and the dog, moved forward.

"Better let us pull you up into the shade," he suggested.

"Bless your heart!" said the driver, wiping the sweat from his eyes, "go ahead."

So, improvising a harness from a rope included in the equipment of the touring car, the old man hitched the old horse to the machine and drew it into the shade.

"Sometimes it seems to me," spoke the old man then, addressing the smiling women and the frankly grateful men, "as if every living thing was dependent upon every other living thing. It is hard, maybe, to understand it in the broad sense—covering all animalkind, I mean—but if it is true in one instance, it must be true in many. None of us are justified in holding ourselves quite independent of the other animal forms in our creation. Everything, even an old horse, is worthy of our respectful and kindly consideration. Yes, and even an old dog, too."

The child—a little girl—had stepped out of the automobile, and, in answer to something in the old man's eyes, had gone to him and taken hold of his hand. He beamed down at her.

"I am going to prove to you what I said about the dog," he chuckled. "The horse has already proved himself. You are thirsty, aren't you?"

"Dweadfully," admitted the child. "So is mamma and all of us."

"I knew it." The old man pointed up the lane. "See that house yonder; with the red barn behind it? That is where we live, the horse and the dog and I and some two-legged folks I think a heap of. Well, in a place up there is a gallon or two of ice-cold buttermilk. Like buttermilk?"

"Yes", came in fervent chorus from the entire party.

"All right." The old man took a book from his hip pocket, tore a leaf from it, and with a stubby pencil wrote a message. Then he called the old dog to him and fastened the message to the animal's collar. "Now, Bud," he ordered, "you streak it for home and mother." He waved his hand toward the house, and the dog, wagging his tail frantically and barking, sped in a circle around the horse and was off in a cloud of dust.

"I don't know, I am sure, what I should do if I didn't have that dog to help me," laughed the old man, his eyes affectionately following the cloud of dust. "Now we'll see what happens."

Ten minutes later another cloud of dust appeared in the lane, and presently two bare-fotted boys, one carrying a covered bucket from which came a sound which could have been made only by ice, the other bearing a tray upon which were a number of glasses under a snow-white napkin, arrived on the scene, trudging grimly several hundred feet behind the excited dog.

"My grandsons," said the old man. "They and some of the rest of us run the farm, and amongst us two-legged ones and four-legged ones we have heaps of fun." He held up a hand. "No, not a cent. Glad it tasted good to you. You happened to be dependent on us this afternoon, that's all."

The driver turned again to the engine, and of a sudden it began to whirl. The child ran to the car, and in a minute, with a waving of hands and a calling of good-byes, the party was on its way again.—*Our Dumb Animals.*

To Subscribers:

Kindly use this blank in renewing your subscription. Please examine the label on your paper. If your subscription is due, THE SUN will appreciate payment.

RENEWAL ORDER

THE CHRISTIAN SUN, BURLINGTON, N. C.

Enclosed find \$2.50 which apply to my subscription account.

Name

Address

CHURCH NEWS

FROM BRO. W. J. EDWARDS' FIELD

Needham's Grove.—The revival meetings here this year were very successful. Several were converted and 11 joined the church. This church is in fine working condition and has an excellent choir.

Randleman.—The pastor was assisted by Rev. A. T. Banks at the meeting at this place. He did splendid preaching and the people were delighted with him. There were several conversions.

New Center.—The meeting at this place was a great one. Twenty-eight conversions and eleven additions to the church was the result of the revival. The church was greatly revived.

W. J. EDWARDS.

TO THE PASTORS OF THE CHRISTIAN CHURCH

When did you have your last revival meeting? Did you feel good over it or were you disappointed? Are you planning for a meeting in the near future? Every church in the entire denomination should have a series of evangelistic meetings between now and Easter. The result of such a meeting, humanly speaking, will depend entirely upon the organization, the personal effort, the consecration and prayer of your leaders and the kind of help that you have to assist you.

If you have a pastor or evangelist to assist you, you will in all probability need a good musician, a first class pianist. If you hold your own meeting you will certainly need one. I am writing this letter to the pastors of our Church in interest of Brother Sam Davis, the noted pianist of the Southern Convention. For the past year Brother Davis has been associated with Evangelist Victor Lightbourne. Brother Lightbourne has changed his denominational affiliation, but Brother Davis is with us, and we are most fortunate to have him. He needs work and we must give it to him. Not simply for his sake, but for the sake of our work. We cannot afford to miss this opportunity.

If you want some one to attract and hold the un-churched and give an opportunity to preach to them, I know of no one more efficient in this line

than Brother Davis. You do not have to try him; he has been tried and proven true. He is certainly a great factor in an evangelistic meeting.

He is a member of my church, did his first evangelistic playing here; you can find none better. I take great pleasure in recommending him to the brotherhood, and in asking every pastor in the denomination to give him a trial, and he will prove his worth and benefit to you in your work.

L. E. SMITH.

Pastor, Christian Temple, of Norfolk, Virginia.

FROM BRO. H. H. BUTLER'S FIELD

Our meeting closed at Antioch on September 23, with 16 conversions and many reconsecrations. Seventeen united with the church and 11 were baptized. Dr. W. W. Staley did the preaching, and it was fine from the beginning to the end. Dr. Staley was at his best, and everybody seemed to enjoy the meeting, both saints and sinners.

The pastor was re-elected for the coming year for the first and third Sundays in each month, and would like to have work for the second and fourth Sundays.

H. H. BUTLER.

REPORT OF COMMITTEE ON CENSUS OF GREENE TOWNSHIP, GUILFORD COUNTY, N. C.

Your committee would respectfully submit the following report:

With the co-operation of the superintendents of the Sunday schools, and other church workers, we have tried to make such survey as will cover the grounds intended to be covered by the resolution passed at the last convention.

By this survey we note the following observations:

There are 199 families in the township, with a population of 889. 149 own their own homes, 46 are tenants and live on rented land, 3 not reported, and 1 refused to answer any question. 519 are enrolled in various Sunday schools in the township. These come from 138 families having a population of 689. Of the remaining 60 families, none of whom attend Sunday school, there is a population of 200. 447 claim connection with various branches of the church. 383 of those who are church members are of the 138 families attending Sunday school. 64 of those who are church members are of the 60 families none

of whom attend Sunday school. 55 cannot read and write, 30 of these are of the 138 families attending Sunday school, and 26 are in the 60 families not in Sunday school.

Summary

199 families in Greene township, Guilford county, N. C.

889 population in Greene township. 519—58 1/3% of population in Sunday school.

519 are of 138 families with a population of 689.

74% of the 138 families attend Sunday school.

56% of the 138 families are church members.

29 2/3% of the 60 families not in Sunday school are church members.

447 or 50% of the population are church members.

150 or 80% of the population own their homes.

45 or 20% of the population are tenants.

4 not reported.

654 or 73% of the population are 10 years or older.

225 or 25 1/3% of the population are under 10 years of age.

56 or 6% of the population cannot read and write.

30 or 4 1/2% of the families in Sunday school cannot read and write.

26 or 13% of the families not in Sunday school cannot read and write.

From survey of Greene township, Guilford county, N. C., by special committee, in 1921.

Reasons Given for Not Attending Sunday School

Indifference, no way to go, carelessness, don't care anything about it whatever, just don't, detained at home, too young and have to be kept at home by mother, live as good as those who go to church, sickness, inconvenient, just won't go, don't start, children too small and no way, wasn't brought up to go to Sunday school, because I think I am not welcome by some of the church members, sickness, old age, physical inability, no church in reach, have not decided why I do not attend, just cannot get old folks out to church, too tired to go, sometimes I stay at home and lots of Sundays I go somewhere else, force and drag me into things will you, wasn't raised to go to Sunday school, don't believe in them, undecided, have no conveyance, not able, small children and indifference, no good reason, too lazy, do not know, nor any, distance, cares of home.

Reasons for Not Being a Member of the Church

Because I don't want to be, personal reasons, churches fool and deceive the people, because I am a Baptist, difference in denominations, prefer Baptist, too many hypocrites in the church, just never was moved, neglect, not able to attend church, not fit.

From survey of Greene township, Guilford county, N. C., by special committee, 1921.

H. W. JEFFCOAT,
W. A. BOWMAN,
Committee.

Published by request of the Convention.

CHURCH OFFERING ENVELOPES
Standard White Double

25 to 49 sets	16 cts. a set
50 to 109 sets	14 cts. a set
110 to 209 sets	13 cts. a set
210 to 309 sets	12 cts. a set
310 or more sets	11 cts. a set

Single Envelopes, White
(Open Side)

25 to 49 sets	14 cts. a set
50 to 99 sets	13 cts. a set
100 to 149 sets	12 cts. a set
150 to 249 sets	11 cts. a set
250 or more sets	10 cts. a set

Standard Manila Double

25 to 49 sets	14 cts. a set
50 to 109 sets	13 cts. a set
110 to 209 sets	12 cts. a set
210 to 309 sets	11 cts. a set
310 or more sets	10 cts. a set

Single Envelopes, Manila
(Open Side)

25 to 49 sets	13 cts. a set
50 to 99 sets	12 cts. a set
100 to 149 sets	11 cts. a set
150 to 249 sets	10 cts. a set
250 or more sets	9 cts. a set

Minimum Charge, \$4.00
Cartons Included
Take Note

The following points should be taken into consideration in placing an order for church offering envelopes:

1. A set means 52 envelopes—one for each Sunday in the year.
 2. If you desire monthly, double or single envelopes, without cartons, 1-3 the price of the same number of weekly sets. Cartons one cent each.
 3. Semi-monthly, double or single, in cartons, 2-3 the weekly price; without cartons 3-5 the weekly price.
 4. When ordering, state what Sunday that your church year begins, and whether you want the dates on the envelopes or not.
 5. Indicate the wording that you want placed on the envelopes or leave the same with us.
 6. Allow ten to fifteen days for delivery. Order early.
- C. B. RIDDLE, Publishing Agent,
Burlington, N. C.

ANTI-DISMALS

First Commuter—"Do you have to take such an early train as this?"
Second Commuter—"No. But I find the earlier the train the less everybody cares to talk."—*Life.*

Customer—"But why is the price of this parrot so high?"

Dealer—"Ah, you see, ma'am, he knows the family secrets of all the people who have owned him."

Hokus—"You may say what you will of Borrowell, but you must certainly admit that he is sympathetic."

Pokus—"Yes, he actually feels sorry for the people he owes money to."

Sociology Professor (to student)—
"Mr. H——, I can't blame you for looking at your watch while I'm lecturing, but I do object to your holding it to your ear to make sure it hasn't stopped."—*Chicago Tribune.*

A bald-headed society man tells this one on himself. He was at a lawn party and a matron who thought he was too busy talking to a pretty girl to notice what she was saying remarked in a low voice to another matron, "What a nice face Mr. Blank has!"

Just then he happened to remove his hat for a moment and he heard the other reply, "Yes, and how much there is of it!"

"How is it you have such a good memory, Norah?" her mistress inquired.

"Well, mum, I'll tell ye. Since me childhood never a lie have I told, and when ye don't have to be taxin' yer memory to be rememberin' what ye told this one or that, or how ye explained this or that, shure ye don't overwork it an' it last ye, good as new, till ye died."

PELOUBET'S SELECT NOTES

THE CHRISTIAN SUN Office is now entering orders for Peloubet's Select Notes, to be delivered December 1. The price is \$2.00 the copy, plus 10 cents postage. File your order now. Bill will be mailed with book.

"Did the traffic cop arrest you?"
"Twice," replied Mr. Chuggins.
"When I couldn't stop he arrested me for speeding, and when I finally stopped and couldn't start he arrested me for blocking the traffic."—*Washington Star.*

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)
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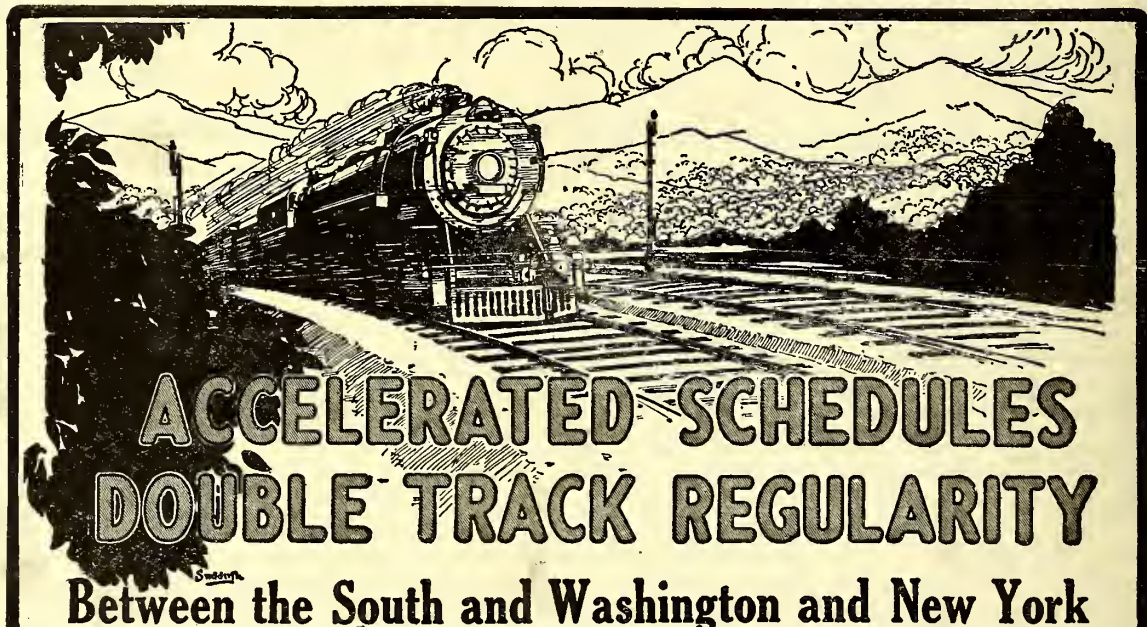


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12.00Night	11.30AM	12.30noon	4.00PM	lv	Terminal Station (Cent. Time)	ar	10.55AM	5.50PM	4.50PM	5.25AM	
12.10AM	11.40AM	12.40PM	4.00PM	lv	Peachtree Station (Cent. Time)	ar	7.00AM	5.30PM	4.30PM	5.05AM	
6.15AM	4.50PM	5.50PM	9.35PM	ar	GREENVILLE, S. C. (East. Time)	lv	7.00AM	2.10PM	1.00PM	1.05AM	
7.35AM	5.55PM	6.55PM	10.40PM	ar	SPARTANBURG, S. C.	lv	5.50AM	1.00PM	11.52AM	11.45PM	
10.05AM	8.05PM	9.05PM	12.55AM	ar	CHARLOTTE, N. C.	lv	3.25AM	10.40AM	9.30AM	9.05PM	
11.45AM	9.20PM	10.20PM	2.20AM	ar	SALISBURY, N. C.	lv	2.05AM	9.20AM	8.10AM	7.45PM	
1.05PM	10.29PM	11.20PM	3.23AM	ar	High Point, N. C.	lv	12.45AM	8.02AM	7.02AM	6.27PM	
1.30PM	10.50PM	11.41PM	3.44AM	ar	GREENSBORO, N. C.	lv	12.15AM	7.35AM	6.35AM	5.58PM	
2.40PM	9.00AM	9.00AM	9.00AM	ar	Winston-Salem, N. C.	lv	8.50PM	5.30AM	5.30AM	3.05PM	
5.35PM	4.00AM	4.00AM	10.45AM	ar	Raleigh, N. C.	lv	7.00PM	12.40AM	12.40AM	8.52AM	
2.58PM	12.06AM	1.00AM	5.04AM	ar	DANVILLE, VA.	lv	10.52PM	6.10AM	5.05AM	4.15PM	
.....	9.00AM	.....	4.30PM	ar	Norfolk, Va.	lv	7.35AM	6.30PM	6.30PM	.....
9.35PM	7.10AM	7.10AM	1.40PM	ar	Richmond, Va.	lv	3.45PM	11.00PM	11.00PM	7.45AM	
5.17PM	2.16AM	3.10AM	7.05AM	ar	LYNCHBURG, VA.	lv	9.00PM	4.15AM	3.05AM	2.25PM	
11.00PM	7.40AM	8.40AM	12.35PM	ar	WASHINGTON, D. C.	lv	3.30PM	10.55PM	9.50PM	9.00AM	
1.50AM	9.05AM	10.05AM	2.00PM	ar	BALTMORE, MD., Penna. Sys.	lv	1.53PM	9.30PM	8.12PM	6.05AM	
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4.35AM	11.24AM	12.35PM	4.17PM	ar	North PHILADELPHIA	lv	11.24AM	7.02PM	5.35PM	3.04AM	
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Great Men

THE EDITOR

*"When a great man dies, for years beyond our ken
The light he leaves behind him lies upon the path of
men."*

HOW true these words! You cannot inter a good man's life with his bones. The physical form only ceases to be; that which is spirit lives forever. Time has no dominion over it, except to enlarge and magnify its usefulness. "Lives of great men remind us . . . that we too can make our lives sublime."

We cannot finish this life here. Only the great Ruler of the universe can finish our work. To die is to change the form of living. Death is a period of transition as well as a translation. Our part is to live right; time and the angels will do the rest.

Great men often become greater men after their decease. The good they do lives after them. Time is a sure rewarder and justice is sure of her throne.

The life now lived is that which will make the light to guide the footsteps of some one. Make sure of its way, its fulness, and its sincerity, and its service.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

THE DAY OF THE HUMAN TOUCH

In casting about to find something to stir the souls of our young people, we chronicle the passing of one element in literature—that is the element of the human touch. We firmly believe that among the things in life that stir the souls of men to action is the relating of some great deed done by an individual. The achievement of the individual is always something that stirs men to real action.

Today we have been reading that delightful and fascinating book, "Reapers of the Harvest," by John T. Paris. In this volume of 166 pages are to be found seventeen gripping stories of men and women who threw themselves upon the strength and resources of God and pioneered their way into the untouched parts and portions of the world for His sake. One finds himself rising to accept the Church's great challenge and to embrace her far-reaching opportunities as he finds his eyes welded to these wonderful and fascinating touches of human achievement for mankind's sake.

Back in boyhood's days the first missionary that we ever heard of was Dr. Daniel McGilvary, who sailed to Siam in 1858 under the direction of the Presbyterian Church. This man was born and reared within a few miles of our old home (near Sanford, N. C.) We recall when a small boy of seeing Dr. McGilvary at home on a furlough. His stately manner, his long silken beard, his earnest look, and his passionate pleas made a lasting impression. There is not a man or woman between the ages of thirty and fifty years, born and reared in that section of the country, who will not tell you immediately that he or she knows of the life of McGilvary.

These were years ago that we knew and heard of this man. Today as we searched the little book mentioned above, lo and behold, we found the story of Dr. McGilvary. McGilvary was born May 15, 1828, and both parents died before he was thirteen years of age. He joined old Buffalo church, near Sanford, N. C., and later entered school at Pittsboro, N. C. Later he went to the then famous Bingham School, graduated, and then to Princeton Theological Seminary. He sailed on the ship *David Brown* March 11, 1858, and landed in Bangkok June 20, of that year. The reading of his life-story was only a review of what we knew of this great man.

After a career of a half century of eager preaching, Dr. McGilvary passed away August 23, 1911. Dr. Arthur J. Brown, writing of the funeral, says: "Princes, Governors, and High Commissioners of State sorrowed with multitudes of common people. The business of Chiangmai was suspended, offices were closed and flags

hung at half-mast as the silent form of the great missionary was borne to its last resting place in the land to which he was the first bringer of enlightenment, and whose history can never be written without large recognition of his achievements."

Has the day of human touch gone? We have gone afield with many appeals—appeals that render results in some instances. The day has not passed when young men and women will listen and respond to the daring and heroic deeds of good men and women. Somehow we wish that we might fully acquaint ourselves with the lives of the men and women who paved the way for Christianity's cause, and with burning words instill into the hearts of our young people the enthusiasm that heroes of old had. Let us put into our talks, our sermons, our writings, and in our conversations the story of some man of God who has dared to do, that our youth may catch the same vision, be filled with the same spirit, and go in the same name and on the same mission.

THE LOCAL CHURCH

The local church ought to be the happiest, most wholesome place in the community. Flowers ought to be growing in the yard, and everything possible done for the comfort and convenience of every attendant. It is a school, it is a center of wholesome friendship—a place where we meet God and meet the men and women of God. It is a place where we turn our minds heavenward and it ought to be a place where we long to go on every occasion. It is a place where greatest truths are told, where noblest ideals are set forth; where all of us reflect the spirit of the Master. We believe that if we would use the church in all its usefulness, we would hear from the lips of many as they express that poem,

"You ask me how I gave my heart to Christ?

I do not know.

There came a yearning for Him in my soul,

So long ago.

I found earth's flowerets would fade and die,—

I wept for something that would satisfy;

And then—and then—some how I seemed to dare

To lift my broken heart to Him in prayer.

I do not know—

I cannot tell you how;

I only know

He is my Savior now."

OUR ORPHANAGE CALLS

This being November, we naturally think of the one big event that comes in that month—the event of Thanksgiving. Those of us of the Christian Church in recent years have thought of Thanksgiving and our dear Christian Orphanage at the same time. Thanksgiving is the regular time that we make one of our annual offerings to the Orphanage. The time is now at

hand when we should begin to think about the amount that we are going to give. It is the plea of hard times with nearly every one whom you meet. Let us not call it hard times, but times of testing. Now is the time to get real joy out of giving. When money is plentiful and work abundant it is not difficult to give liberally. Depriving ourselves of something that others may be helped is often the test of our discipleship. Let us prove that discipleship this year and give the Orphanage the best and biggest Thanksgiving offering that it has ever received. All together—all together NOW.

CHRISTIAN FRIENDSHIP AMONG THE STUDENTS OF THE WORLD

Dr. John R. Mott, speaking in his capacity as Chairman of the World's Student Christian Federation, points out that because of the importance of the present generation of students in Europe, extraordinarily grave problems press upon every land in that part of the world. It is of supreme importance that the life and efficiency of this generation of future leaders be safeguarded.

Large areas of Europe are almost destitute of professionally trained men and women. The factors militating against their replenishment are terrific. Yet, despite woeful handicaps, heroic groups of students and professors are struggling to provide an equipped leadership for Europe's future, as well as for the preservation and revitalization of the mental and spiritual values, the principles and institutions, which stand at the very heart of sustained recovery and progress.

It is to the lasting honor of the Christian students of North America, and to many of their non-Christian brothers and sisters, that they undertook in 1920, in common with the students of more than a score of other countries, to express their appreciation of the crisis facing the student generation and the educational institutions of Europe, and their desire to aid in overcoming that crisis.

EDITORIAL FRAGMENTS

Reconstruction and *peace* are the two sister words that stand out most prominently in the minds of the people at the present time.

* * *

The Church has always had a program—the program of Jesus Christ. Men have never differed on that point, but inhuman-like, they have waged wars over the presentation and interpretation of that program. This is the crux of the situation. It is not law that brings men into conflict so much as it is the result of the law, or the interpretation of it.

* * *

Out of the turmoil and world upheaval the spirit of Christianity has come like a flame from a burning volcano. It started with the beginning of the world, and with every world conflict it has come out a shining light

to the path of men, and a joy to all who have sought and practiced its teachings. We have no fears of Christianity—our concern is in the application of it.

* * *

To many who have joined the church there has been a sad disappointment. They have been expecting to get something out of it and they have not. The reason is simple: *They have put nothing into it.* They have sought to draw dividends when they have not invested; they have sought to reap where they have not sown; they have asked before they have given.

* * *

We drill into the heads of our children the most difficult mathematical problems and praise them for their quick knowledge of the principles. Could we not likewise teach them the revelation of God through nature, so when the period of regeneration came they would not be ushered into a strange way and manner of living? No wonder the seemingly converted get back into the world. When a man feels the tug of the world at his heart for years it takes something to relieve him of that kinship. Christ can do it, but the chances in mature years are so much against the opportunity of Christ that many stay out in the sinful world.

* * *

We do not contend for a changed Church as much as we do for a Church that applies the Master's principles. We do not argue for a Church with a program large enough to take in the sinner, but we do insist upon a Church and a program sufficient to love the sinner and to do as much for the foreigner at home as in his own land. The narrowness of the Church's program has given birth to thousands of humanitarian organizations that are within the scope of the Church.

* * *

So delicate and so personal have been the issues between Christian forces that enemies have been made because certain denominations have brought charges against other denominations. Friendship and fellowship have been rent asunder in many cases where Christ would have suggested brotherly love. The recent war was often called a religious, a righteous war, but it was not the first one to be called that. All through the ages men have fought for religious freedom; and we are inclined to think that wars have repeated themselves because men fought for religious freedom and then made that freedom a prisoner in their own hearts; kept the precious thing tied up in a napkin and heeded not the injunction, "He that saveth his life shall lose it, and he that loseth his life shall save it."

A CHALLENGE

In a recent missionary journal there was a large drawing of a huge Shinto shrine; under it was a smaller figure, a Buddhist temple, and under that a tiny church. Here are the figures that accompanied the pictures: 117,729 Shinto shrines in Japan, 71,643 Buddhist temples, and 1,039 Christian churches. What a challenge to the great powers of the Church of God!



CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

Diary—Part II.

SUNDAY A. M., September 18, I awoke at 4 a. m., and discovered that the sea was rough and our good ship was playing toss and tumble with the big waves off Cape Hatteras. Deciding I could not at all adjust matters, I dropped off to sleep and awoke at 7. Twenty minutes later I was up, feeling fine and busy making the morning toilet. My room-mates, save the Porto Rican, decided they would, for various reasons, remain in bed. That glorious gong called at 7:30, and to my surprise the dining room seemed quite uninviting to most. I was happy to negotiate grapefruit, puffed rice, buttered toast, breakfast bacon, two soft-boiled eggs and two cups of perfectly delicious Porto Rican coffee. Let me put it down here in my diary now that if the coffee in Porto Rico lives up to the reputation they give it on this boat, I am in for many a joyous sniff and delightful aroma. By the way, they taught me in psychology at college that one does not *taste* coffee at all, but smells it only. That is why, when you have a bad cold, you cannot taste your coffee—you never have tasted it. Maybe so; but this Porto Rican coffee smells so delicious that you *feel* like you are tasting, seeing, feeling, hearing, and smelling it. As Rev. H. H. Butler says by a good ham when he tastes one, "How I do wish my wife had some of this." Maybe if I live to get back home I will carry with me some real Porto Rican coffee.

Our dining room seats 148, but there are only 18 at breakfast. No one else is at my table, so this gives me opportunity to eat in quiet, enjoy the gentle dipping and upward surges of the ship, and to see how elegantly this dining room is equipped. The table linen is spotless, the silver is abundant and highly polished, the China is inviting in color and appetizing to look upon, our table "waiters" dressed in their well starched uniforms are Chesterfields in manners and bearing, and there are flowers of various hues, colors and fragrance on the tables. I am taking particular note of this dining room, for I have already discovered that the one hope of breaking the monotony of sea travel is to visit the dining room three times a day—and see what they have to gladden your eyes and heart with. So far, I have never been long in any condition or surroundings but that if I would look about I could find something for comfort and for joy. I am at breakfast this morning pledging myself to be a good patron and friend to this dining room on all the trip. It looks good to me and I purpose to stand by it like a brother—if the winds and waves will let me.

I get acquainted with our waiter. He is an intelligent fellow, a white man of gentle manners and forty winters. (If he had been a woman I should have written

"forty summers"—a distinction that a friend told me recently I must always make—count a man's years by *winters* and a woman's by *summers*.) He says he was waiter at a fashionable and lucrative country club out from New York City, but the hard times had put the club out of business and he had found his present job. Said he voted for Mr. Harding to be President because he thought under him times would be good and work plentiful, but he was willing now to vote for somebody else if he could, as work was hard to get, and the good jobs were all taken. For my part, I am glad he is a table waiter on the San Lorenzo instead of at a fashionable country club, for he certainly does know how to make you feel happy at table and bring you in inviting portions of whatever you wish.

At 8:15 I am on deck, straining my eyes for another ship or something at sea besides ourselves. Nothing to be seen—just the far-stretching, rolling, restless sea. The sea never stops. What infinite energy it has and exerts. And it is so big and we so little! The people at home and in all our good country are gathering now, while I write, for Sunday school, and a little later for preaching, prayer and worship. What a privilege that is! Why can't we have services on this boat? Not allowed. Most of the passengers are Porto Ricans, speak Spanish, are Catholic in faith (if they have any faith) and so are busy at their gaming tables.

They play a pool on board ship. One comes around with pad and pencil and asks you if you wish to come into the pool. If so you pay a dollar and guess how far the ship will sail within 24 hours. The one guessing the nearest to the number of miles sailed takes the whole stake—less 10 per cent which goes to the seaman who got up the pool. At the tables in smoking and sitting rooms they are gambling with dice and cards incessantly. The one occupation of many voyagers at sea is gambling. How can they spoil the glory of this day and the wonder of this sea with hours at the gaming table? I have just stood out on deck and counted five distinct colors of the sea. But what was even more surprising, I found the form even more varied than the coloring. I saw and noted separately at least eight distinct forms: (1) the dashing split-up spray; (2) the mole hill or slow bulge; (3) the deep trench; (4) the high mound; (5) the foot hills; (6) the piled-up peak; (7) the pent-up dam; (8) the falls. For variation of color and form the sea has the land beat to a finish. As we go further south the sea becomes ever bluer and bluer in color—it is a brilliant ribbon-blue now.

They gave us a splendid luncheon today. Chicken soup, broiled blue-fish, half a spring chicken broiled, on toast, with hot tea, bread, butter and baked potato made up mine.

They have all kinds of fruit in season—grapes, wonderful apples, peaches, oranges, grapefruit, bananas, which they bring out on deck to you or serve at table on request.

I talked with the wireless operator. He is snugly perched in a room pitched high upon deck. By day he keeps in touch with other ships in a radius of 400 to 500 miles. He gave me a list of more than a dozen he had "talked" with today, some crossing to British and Oriental waters and everywhere. (I am glad he can talk with them if I can't see them.) He supplies our ship's captain every hour with a list of and news from neighboring (?) ships. At night he takes land news and reports what has taken place of interest during the day. (He got full reports from the world's series between the Giants and the Yanks.)


At 7:30 this evening the full moon climbed above the sea's horizon, literally came up out of the waters like the vast rotund head of some giant diver, and smiled one broad smile of happy greeting to us rovers of the deep. And all the shining way from us to the moon was a "shimmering sheen of quivering beauty"—like an unending surface of cut glass stretched out on the throbbing bosom of the nervous, restless sea. Oh! the glory of this full orb moon and the palpitating sea that breaks its beams into a thousand quivering rays and makes one wonder if one is not already nearing, or getting a fore-gleam of the pearly gates that stand ajar, welcoming to the City of our God. God's heart is full of love, but His hand is full of beauty, and the seas as well as the heavens declare His glory.

Our ship's decks are brilliantly lighted. So I sit here in my deck chair, read a few chapters from the Book, also finish Brent on "Leadership"—a fine volume of experimental philosophy and human experience,—thank God for a Sabbath at sea, which Sabbath has arrayed itself in nocturnal beauty as it lit up the dark places with a marvelous and mellow moon, finish this line in my diary—and at 10:30 turn in to dream, I hope, of home and loved ones and a thousand things to be grateful for and happy about.

J. O. ATKINSON.

(To be continued.)

REMINISCENCES

 THE CHRISTIAN SUN of October 5, which contained a letter from Rev. J. T. Whitley, of Norfolk, Va., had a good joke in it that has been told by a great many, and I enjoyed it. The pleasant association with him and his wife was exceedingly gratifying to me.

I was on a visit to my brother, Rev. W. B. Wellons, D. D. I had worked very hard, and was off taking a rest, when we saw in the papers that the people of Philadelphia had offered to provide homes for all the ministers who would attend the Moody and Sankey meeting, the next week. I said to my brother, "Let's go." He said, "Are you able to go?" I said, "I'll go, anyway."

I proposed that I would go up to Windsor and see Rev. J. T. Whitley and wife, and from there I would leave Monday morning for Southampton Court, where I had a matter of business to attend to for my widowed sister. My brother was so afraid that I could

not get this done in time that he went to Franklin and came over on a haek to "Jerusalem," as it was then called. We finished our business, returned to Franklin, and from there to Suffolk, where Brother Whitley joined us. We were proud to have him go with us, as we were both very fond of him. We went by boat that night from Norfolk for Baltimore, which city we reached next morning. Then we took cars from there to Philadelphia. We had written that night to Philadelphia, and they sent us home with Mr. Gibbons, a prominent lawyer, and of a fine family. We reached there late in the afternoon, and Mrs. Gibbons inquired if we wished to attend the meeting that night. If so, she couldn't give us dinner, but a luncheon. As soon as we finished luncheon, we started. I was with Mrs. Gibbons. My brother followed me, in charge of Brother Whitley, who was rendering him good service, when we saw a street car crossing below us. Mrs. Gibbons said, "Yell." I did so. She said, "Yell louder," and I hollered at the top of my voice, and told them to wait for Mrs. Gibbons and her company. If that car had passed us by, we could not have reached the meeting in time. Mrs. Gibbons took us right up to door "A," which admitted us to the rostrum, where we were pleasantly seated. We all enjoyed the meeting as much as we could—all being very tired.


When Moody dismissed the meeting, he said we would all go to certain churches where they conducted a prayer meeting. As soon as we reached the prayer-meeting, some one asked me if I were a preacher. I told him I was. He said, "Come here and talk to my friend. I don't know much to say to him, as I was converted myself only a night or two ago." I told him I had just reached there; was exceedingly tired, and hadn't gotten into the spirit of the meeting, but I would be back the next night, and would take pleasure in talking to any of his friends. I think at least a half dozen with whom I talked that night accepted Christ. The second time I heard Sankey sing the "Ninety and Nine," it just got me up a little higher in the divine life than I thought I had ever been; for I thought it was being sung in Heaven, and that was but the echo.

That night, for dinner, I ate something that gave me convulsions such as I frequently suffered with. Mrs. Gibbons said next morning: "I see you can't eat what we do, and I can't diet you at my own table. I will ask you to have everything before us, but you just take what you can eat, and it will be all right with me." My brother said, "Brother James, eat just as little as you can get along with."

J. W. WELLONS.

(To be continued.)

ALABAMA CONFERENCE

 N the eleventh day of October the Alabama Christian Conference met with the church at Corinth, with a full delegation from the churches, and the ministers all present. In the organization, Rev. G. D. Hunt was re-elected President; Rev. J. D. Dollar, Vice-President; Rev. E. M. Carter, Secretary; Joe French, Assistant Secretary, and J. W. Payne, Treas-

urer.

We were very glad to have Rev. N. G. Newman, D. D., and Rev. G. O. Lankford, D. D., and Miss Lucy Eldridge with us, also Attorney D. R. Fonville, on the last day.

The work of the Conference was harmonious throughout the entire session, with a forward look for service. The items of Missions and Education were the most interesting. The meeting of the Women's Board of Home and Foreign Missions showed that there are ten societies, and an interest that looks to the organization of the entire Conference. The Mission work in the northern part of the state is in fine condition. We had an offering for this work of \$205.00, while the report was pending. On account of financial conditions, the churches did not all pay their apportionments, but every other point showed a marked improvement, with a gain in membership over that of last year.

Two ministers were ordained, and the ordination certificate of another coming to us from the Baptist Church was endorsed. Three were licensed, while one of each class was dropped from the roll.

Upon an invitation of the church and citizens of Wadley, the Conference held its closing day's session at Wadley, this on account of the decision of the Committee on Location of the proposed Junior College at that place. In the morning the reports on Education and Literature were considered, with some other items. At noon a barbecue was served by the town, and in the afternoon, from a platform in the public park, there was speaking to a large crowd on the subject of Religious Education.

We are now at the Georgia and Alabama Conference. This, too, is a fine session. Rev. R. F. Brown is in the chair.

E. M. CARTER.

Wadley, Ala.

ECHOES FROM THE GEORGIA AND ALABAMA CONFERENCE

(By Rev. R. F. Brown)

The Twenty-third Annual Session of the Georgia and Alabama Christian Conference met at the North Highland Christian church, Columbus, Ga., October 18, at 7:30 p. m. The Conference was called to order by President H. W. Elder. After the enrollment of a large number of ministers and delegates, the following officers were elected:

President—Rev. R. F. Brown,
Vice-President—Rev. H. M. Gray,
Secretary—J. F. Hill,
Treasurer—H. B. Floyd.

The annual address was delivered by the retiring President, Rev. H. W. Elder. His subject was, "Is the Church Measuring Up to Her Obligations of Present-Day Conditions?" This address was well received by a large and appreciative congregation.

Four questions of far-reaching importance were considered on the second day; viz.: Home Missions, Foreign Missions, Education, and Moral Reform.

General discussion following the report on Home Missions brought out the fact that there are now five cities in this State into which we should go at once with our great principles and organize and build churches. The cities that offer us this unprecedented opportunity are Atlanta, Macon, Savannah, Cordele, and Tifton. It is a pity that we lack both money and men with which to meet this challenge.

The report on Education expressed our unmitigated delight over the fact that the Christian churches of the Far South are soon to have a college within easy reach of their sons and daughters. Rev. E. M. Carter, Wadley, Alabama, delivered an inspiring address on Christian Education.

Rev. D. A. Evans, a licentiate of the M. E. Church of South Carolina, was ordained as an elder in the Christian Church. Also Rev. F. D. Dickson, Anderson, S. C., an ordained minister of the Baptist Church, was given credentials by our Conference. In addition to the above named recruits, four young men, viz.: A. S. McDowell, C. L. Reese, Ellis Easterwood and W. W. Willingham, were licensed as probationers of the Gospel.

During the Conference three new churches were received as follows: Langdale Christian church, Langdale, Ala.; East La Grange Christian church, La Grange, Ga.; and Luke Mills Christian church, Anderson, S. C. The Luke Mills church is the first Christian church ever organized in the State of South Carolina. Prospects are good for other organizations in the near future. Rev. D. A. Evans has accepted a call to the Luke Mills church.

The Wednesday night session was devoted to the interests of the Christian Missionary Association of the Conference. During this session three splendid addresses were delivered. Miss Lucy Eldredge spoke on the theme, "The Duty to Give Regularly and Liberally." Miss Eldredge made a fine impression. The writer spoke on "The Blessings That Follow Liberal and Regular Giving." Rev. A. H. Shepherd spoke in a pleasing manner on the theme, "The Responsibility of the Ministry in Teaching the Membership to Support the Kingdom."

The Committee on Sunday Schools recommended that a Sunday School and Christian Endeavor Convention be held annually in this Conference. The three superintendents of the Sunday schools of the Christian churches of this city were appointed as Arrangements Committee. The Convention will be held some time in the early spring of next year.

The closing message of the Conference was delivered by Rev. H. M. Gray. He emphasized the importance of ministers and laymen "Witnessing for Christ."

The spirit of complete unity and healthy optimism prevailed throughout the Conference.

The Conference adjourned at 12:30 p. m., Thursday, to meet with the East La Grange church, La Grange, Ga., on Tuesday evening following the third Sunday in October, 1922, at 7:30 p. m.

Columbus, Ga.

WHAT ARE THE FACTS?

CONTINUING the discussion of last week on What are the Facts in the matter of the world growing better or worse, we now come to Fact—

9. At this time the world seems to be in the grasp of the spirit of lawlessness, possibly as at no other time in history. Do you say that is only a matter of morbid imagination? Let us see if you are not mistaken. Solicitor General Beek, of the U. S. Government, delivered an address before the American Bar Association August 31, 1921, in which he is reported to have said "the spirit of lawlessness is now so prevalent throughout the world." Then he added: "American criminal statistics of recent years show an unprecedented growth in crime." He further declared that there is a relaxation of respect for law, a conscious or unconscious revolt "against authority is everywhere apparent." Let me be very plain. Is there a man or woman who at all keeps abreast of current events who denies what Mr. Beek says. If there be such an one, let him take the stand and give his testimony. If what Mr. Beek says is true, as it seems to be, we ask you in plain language, How can a world which is in the grip of a lawless spirit be growing better? If you can answer this question, do it.

10. Modern civilization is at this time under the awful pressure of at least a five-fold plague. A man of world-wide fame, known in all civilized lands as a great leader of one of the most powerful organizations in the world, only a little while ago declared that five great curses are now afflicting humanity. He named these plagues as follows:

1. An unprecedented challenge to authority.
2. There is equally an unprecedented hatred between man and man.
3. There is an abnormal aversion to work.
4. There is an excessive thirst for pleasure.
5. There is a gross materialism which denies the reality of the spiritual in human life.

What do you think of his statement? As a God-fearing and a truth-loving man or woman, would you dare deny his statement as true? If you cannot and back your denial by facts from current history, would you dare to say that such a series of curses is evidence that the world is growing better? Well, then, if these five plagues be cursing the world, do you think that their presence in human society could possibly be taken by any sensible man or woman as evidence, proving that the world is growing better?

11. The development of the human mind was perhaps never so great as it is now; and yet this development has been largely a contribution to the devil's kingdom—being largely used in an effort to destroy man—the world's glory and power. The greatness of man's mind and his power to use that mind for the advancement of the Kingdom of God are so largely used to pull it down rather than to build it up. And yet some claim to see this age as the best the world has ever seen. These strong minded and highly cultured people, instead of being given to God in His service, are largely given to doing work which the devil uses to pull down the truth

of God in saving men. Can this be evidence to show that the world is growing better? Think of it—these great minds are given to making the most awful explosives—such as the world had never dreamed of—so deadly that they can destroy a city in a moment—as is so surely shown in the ravages of the late war. Not only so, but they make such deadly liquids now that a few drops placed on a man's body would kill him in a few minutes. They also are making such powerful liquids that an airplane might drop a certain quantity on a section of country and it would absolutely destroy in a very short time not only man and beast, but every sprig of vegetation. Again, they claim that they will have for the next war a gun that will shoot five tons of these explosives and deadly liquids a distance of 300 miles, destroying great cities, or vast sections of the country upon which it may fall. And does any one hold that a world in which such work is done is actually growing better day by day? As I see it, it takes an un-Christian people to do that sort of deadly work, and if that is true, as I think it is, how can any one say such a world is getting better? If the world is growing better in any way, it must be growing better in its qualifications to serve the wicked one—at least a large part of it is so growing.

12. This seems to be the day of "itching ear" teachers; not that all teachers of the Word belong to the "itching ear" kind, but many do. They seem to serve as if their service and its usefulness depend on attracting attention to themselves and their strange doctrines, true or untrue. A recent magazine article affirms that many, while they do not deny the existence of God, yet question His personality, His omnipotence, His providence and His government of this world. The same article declared that the president of one of the leading seminaries of this country recently said, "We do not know that there is a God." That sort of teaching is well calculated to break faith's moorings and set the world adrift on unknown seas of human but Godless speculation. The same man then went on to say: "To avoid this awful condition we make a venture—we postulate that there is a God; this venture is our faith." Alas, for such a teacher! He puts more confidence in a postulate than he does in the Bible. Alas, a postulate for God! Where such teaching is given, what is there to check man in his sins and save him from crime and ruin? Another class of teachers boldly declare that we are saved by *character*—not by *Christian* character, but by *character*. They leave the idea of Christian off—another effort to rob Christ of His glory and of the honor of the salvation of the lost. Again, I ask, is the prevalence of such teaching any evidence that the world is getting better? Of course, if such teachings were confined to only a few sporadic individuals, then its significance would be a matter of little concern, but when a movement of this kind is on and the teachers come from almost every denomination in the land, it becomes a serious situation and we do well to stand against it. Can it be, brethren, that such teachings tend to prove that the world is getting better? I cannot so see it, and because we have so much of these false teachings—teachings which are not according to the

Bible—we say in the utmost confidence of saying what is true, that the world is not getting better morally and spiritually. The time is coming when these conditions will be changed, and then, in the Lord's own good time, we shall see victory for Christ everywhere. That is my kind of optimism.

I yet have one more paper before closing this discussion. When I began, I fully expected to finish in one article, but it has grown into three—one more yet to come.

Wilson, N. C.

J. PRESSLEY BARRETT.

ELON LETTER

DEMOCRACY is not a form of government: it is a spirit. That spirit may express itself through any form of political organization, just as a man without arms may find ways of doing what men with arms do. It is conceivable, however, that one form of government may be especially adapted to the expression of the democratic spirit. Just as we may have a form of Godliness without the substance thereof, so we may have the power of democracy without its spirit.

Democracy recognizes the supreme worth of personality. Now that does not mean individuality. Individuality has often been democracy's undoing. Individuality tends to selfishness and aloofness. When the Church worker aims only at the building up of his own local church, he has individualized God's Kingdom. Such a Christian would be greatly improved in the quality of his spiritual life to lift up his eyes and behold the fields white unto the harvest. The capitalist who fastens his eyes only on dividends and profits has lost the spirit of democracy, if he ever had it, and the same is true of the laboring man who sees only wages and improved working conditions as the heart and soul of industry. He too has lost the spirit of democracy, though he may clamor never so loudly for its form.

For the supreme excellency of democracy, we have said, is the recognition of personality's worth; and personality is a social concept. Personality can never ripen in seclusion. It requires the association of brothermen. We are born into a social institution, the family; we live in a social institution, society; we are saved through a social institution, the Church. Whatever we do affects for good or ill, whether we will it or not, our brothermen, and what they do affects us. We cannot escape the consequences of our brotherhood. "Social" is inextricably enmeshed in every experience of our life, because we are persons.

When our organized political life, our government, is so shunted that it fosters wealth at the expense of persons, whatever else we may say for it, it is not a democratic government, and the same is true of every other institution or organization of our social order. Things must never hinder the growth, the development, the expansion, the fruition of personality. If a man gain the whole world of things and lose his soul (his source of personality) he is profited nothing. And who

ever offends one of the humblest personalities in its God-given right to ripen into fullness, it were better for him, according to One Who knew, that he had never been born.

Democracy is a spirit, the spirit of brotherhood, the spirit that fosters and promotes personality, the spirit that enables men to live *with* and *for* each other and *unto* God. Democracy is the Christian faith in action.

W. A. HARPER.

TITHING

A first essential to a really spiritual life is a realization that we are not our own—that we belong to God, both by creation and redemption, having been "bought with a price." All that we have belongs to God, and all that we can hope for comes from Him. A faith that sees God Who is so interested in us as to number the hairs of our head, can easily trust Him with worldly possessions. How easy ought it to be for us to return to God what He has intrusted to our handling when we see Him as the real possessor of all things! And what joy ought one to find in that return when through it he can claim the promise of no good thing withheld! No one can have the approval of conscience when he awakes to the fact that he is robbing God, and withholds that measure of increase that is so clearly stated as belonging to Him. Malachi says that it is robbery, and that "Ye are cursed with a curse." God said to Israel, But bring in the whole tithe and let your increased prosperity be a proof of my faithfulness.

Does tithing contribute to the spiritual life of a people? How can it be otherwise if God is true to His promise? That He is thus true is almost the universal testimony of those who have tried it. They always rejoice in the step they have taken.

This taste of God's faithfulness invariably leads to an increased activity along other lines. Why should it not? If giving to God along the line of the material brings a return in good measure, pressed down, shaken together and running over, can we think that it will be anything other than profitable to give Him of our time, our strength and our thought?

Has tithing been a success? No, not much of a success, taking the Church as a whole, because as a whole the Church has lacked the faith and that spirit of obedience that would put into practice God's command and precepts. But so far as the Church is showing faith in putting God to the honest test it is doing much to relieve the financial burden and to convince the world that religion is of heart conviction in those who have accepted it, and to increase the faith and spiritual power in this obedient few. This is my observation.

E. C. HALL.

Vienna, N. J.

The Woman's Missionary Conference of the North Carolina Conference will be in session with the Greensboro church November 10. Make plans now to attend this meeting. It will pay your missionary society to have a representative there.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

OUR MOUNTAIN SCHOOL

Miss Iola Hedgepeth, our hustling and diplomatic school teacher and school builder, is at her task at Fancy Gap, Va. Under date of October 19 she writes:

"Except for the case of diphtheria about which I wrote you this morning, things would be ready to start at once here. The diphtheria case is in the home where my assistant, Miss Midgett, is to come. About 15 persons were exposed before we knew what was the matter with the boy. Half of them are my school children. I was exposed but have taken anti-toxin; but of course the others have not. Within ten days, the doctor says, if there is no new case there will be no further danger. Meanwhile, I am doing my best to get our new school building completed; but it is a big job for a little person. I finished up the logging and hauling of rough lumber last week at very little cost. Nine wagons came in yesterday from Mount Airy with the dressed lumber, sash, doors, etc., etc. Four have gone back today. I am pressing forward toward getting the building finished now just as quickly as possible. The carpenters have promised to return at once. Five have promised to help."

It may be said that owing to much delay in securing proper plans, specification and a contract, and further delay later on account of the illness and death of Miss Hedgepeth's mother, the school building is not yet completed. It was the purpose and plan of the Board to have the new building ready by October 1. We still hope, and are bending every effort, to have it ready before cold weather sets in. Meanwhile, the old building used last year will be occupied. Miss Emily Midgett, a member of Christian Temple, Norfolk, Va., has been employed to assist Miss Hedgepeth, and would have been already in the work but for the outbreak of diphtheria in the community. We are to have a very creditable and comfortable building and two capable Christian women to conduct our day and Sunday school for us.

J. O. ATKINSON.

FROM MISS TOSHIO SATO

So many CHRISTIAN SUN readers know Miss Toshio Sato personally that whatever she writes about herself and work is of human interest. We have it from Mrs. Fry that Toshio is doing the work of two and is one of the most untiring and efficient workers now on the field. The writer has a most interesting letter which is personal in character, but he feels that SUN readers should share its contents and would appreciate its fine spirit:

Motowakuya, Rickereya, Japan, Aug. 31, 1921.

Dear Dr. Atkinson:

This letter was meant to follow the card I wrote you about two weeks ago, but delayed on account of the sickness at home. Please pardon the delay.

Your last letter was reread over and over again, and I appreciated what you told me in it.

I have just finished a letter to Dr. L. E. Smith. I hope it will reach him all right.

Until a few days ago it was awfully warm here, but tonight it feels like a night in late autumn. Though it is cool, the mosquitoes are still provoking, so I am sitting up in a Kaya. I wonder if you ever saw a Kaya! Kaya is a large net made of some kind of fine threads, and it is to keep mosquitoes away. The net I am now in is about 8x12 feet, and just about 15 feet high. Its shape looks just like a box without its bottom, and its four corners are fixed so that they can be hanged to the nails prepared for it. And when it is not needed, it can be folded to a small package. Some Kayas are grass-green, and some are white, light sky-blue, or pale yellow.

The other day one of my childhood playmates, who is quite younger than I and was forced to marry a man of her parents' choice, came to see me with her tiny baby on her back. When I heard her baby cry, I thought of the serious question which a certain American friend asked me one day: "Do the Japanese babies cry like ours?"

Every morning a milkman—no, a woman—brings us milk. Often I recall another question one of my college mates asked me. Of course she too was serious when she asked me, "Do you people in Japan have fresh cow milk?" My answer was a big "yes." Then she surprisingly said, "Oh, really! Then there are cows in Japan!"

It is very natural for us to imagine or think some ridiculous things about the people or the places or the things we do not know very much about. So I know, to some of my friends in America, I, too, am a question, especially the work I am doing.

After being away from home for six years, I returned last July a year ago. Spending the month of August with Mother was a realization of those six long years' dreams. When September came I packed my bags and went down to the city of Utsunomiya, where Mrs. Susie V. Fry was waiting for me to begin teaching at her school. Christian Girls' School, it is called, and this is the school that taught me what it means to give my life to Him.

To see the school building grown taller, and the little baby-plants of my school days now making the homes of many birds was a great joy, but the realization of the great, heavy responsibilities I was to carry upon my feeble shoulders overthrew the joy.

Last April Mrs. Fry, the principal, returned to America on her short furlough, after being away so many years, and the school was left for the three teachers to take charge of. Of these three I was the youngest and the most inexperienced. The other two teachers are "Mrs." who have their own homes to look after, so though I am not suitable for, I promised to take the entire charge of the dormitory, for which I have been trying to fill the position of matron since last September.

The teaching is very hard for me, but to be the matron is still harder. And all the bitter experiences I had is on account of my being unworthy of these responsible places. The One who is my constant inspiration is He who so willingly drank the bitter cup of death for me.

Excepting Monday and Sunday I teach five periods a day, and when the teaching is over I have two hours of extra teaching. The number of the subjects I teach is seven, and it keeps me quite busy on account of having several subjects that are not very familiar to me.

The dormitory is arranged something like the Ladies' Hall of Elon College, and the girls do all the cooking, sweeping, washing, and anything else that has to be done. In the dining room there are four long tables set in two rows, and several

long benches for us to sit on.

If it were possible it would be quite interesting for you to peep into the dining room at meal time. Instead of silver forks, knives and spoons, two little sticks are used. With them almost anything, even such little grain like rice, can be picked up easily. At our home I was taught it was bad manners to talk or laugh at meals, but the girls have a jolly, sunshine time.

Those who ever visited Elon College during a school session know, I am sure, how busy that college bell is kept. Our little Japanese bell, too, is kept quite busy, and mostly it is I who rings it. When the morning chapel bell is echoed, all the girls go into the auditorium (first year class room) which is on the first floor, and have about 15 minutes' worship under the leadership of a teacher. And immediately after this the day's school schedule begins.

The evening chapel is just for the dormitory girls, and it is the girls who lead this meeting. After the worship is over, the auditorium is turned to the night study hall, and here the girls spend two hours. At 9:30 the "retiring bell" is rung, and all the girls are expected to keep perfectly quiet. When I, after going all over the buildings to see that all is right and safe, go to bed, it is usually 11 o'clock.

My room is on the first floor, and is nearly in the center of the building. All the mail has to be examined by me, and should any girl send her mail off without having it censored she has to be punished.

The days the girls can go out for shopping are Monday and Thursday. And of course Sunday is expected to be kept holy.

The church we attend is on the Fourth avenue and the school on the Third. So it is not far to walk. My Sunday school class is quite a large one, and it is interesting to see how fast they can learn the teaching.

Though my work of the past year was not a success, I enjoyed it. And I am hoping to do much better in the coming years.

The summer vacation began July 10, and I have been home since July 14. The vacation is almost gone, and I am getting ready to go back to the post. During the vacation I helped Mother by keeping myself busy doing what she has to do, and in a few days I have to leave her again. The school begins September 10, and I am expecting Mrs. Fry by October.

If I knew English a little better I would write you all about my work, but as I am not able to do so please tell the Christian friends briefly just what I am doing. Though I do not write often, I do not mean to forget or neglect the faithful friends who are nobly supporting me in this far off land.

It is getting very late, so I must stop here. Please give Mrs. Atkinson and the Misses Atkinson my best wishes and love.

Very sincerely,

TOSHIO SATO.

So a teacher's life in a Christian school in Japan is much like that of teachers in our own Elon. Whether in Japan, Porto Rico, China, or America, the Christian teacher works, there he or she is trying to lead those taught to a better and more useful life. All who know Toshio realize that she is doing her work faithfully and is helping in the great task of winning her people to our Christ.

J. O. ATKINSON.

NOTICE

Delegates, visitors and friends who expect to attend the North Carolina Christian Conference, which meets with the Third Avenue Christian church, Danville, Va., November 15-17, will please notify Mrs. L. R. Allen, 2012 N. Main St., Danville, Va. Also state whether you will expect free entertainment, or prefer to arrange for your own lodging and meals at the hotel.

B. J. EARP, *Pastor*

THE CHRISTIAN SUN

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C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE BULLETIN

Rev. F. C. Lester, studying in Yale University, indicates in a letter to the Editor that he is well situated and enjoying his work fine.

Revival services will begin at the First church, Burlington, Wednesday of this week. Brother C. A. McDaniel, Winchester, Va., will do the singing.

Dr. J. P. Barrett has been given a unanimous call to the Reidsville Christian church, and will begin his work there November 15. Pastor Wells, now serving, Reidsville, goes to Portsmouth, Va.

The Eastern Virginia Conference is in session at Dover, Delaware, this week. The seat of the Conference is out of the regular boundaries, but went to Dover by invitation of our People's church at that place.

The North Carolina Conference will meet with the Third Avenue Christian church, Danville, Va., November 15. It is urged that all churches of the Conference send delegates with instructions to remain during the entire Conference.

Rev. W. P. Minton, Secretary of the Foreign Missions Department of the Christian Church, will be present for the Woman's Conference to be held in Greensboro on Thursday, November 10. He will also be present for the first day's session of the North Carolina Conference. THE SUN welcomes Brother Minton to this section of the denomination and assures him a glad hand.

Readers of THE CHRISTIAN SUN will learn with sorrow the passing of Mrs. J. Pressley Barrett at Wilson, N. C., on Thursday, October 25. Mrs. Barrett had been in ill health for some time. The funeral was conducted in Suffolk, Va., October 27, by Dr. I. W. Johnston, and was assisted by Revs. H. H. Butler, W. M. Jay, and Jas. H. Lightbourne. The floral offerings were beautiful, and came from Dayton, Ohio; Richmond, Norfolk, and Suffolk, Va.; Wilson, Burlington and Elon College, N. C., and possibly other places. The body was laid to rest in Cedar Hill cemetery, Suffolk. THE SUN extends deepest sympathy to Dr. Barrett in the sad hour of his bereavement. Comfort be his part and portion!

TARBELL'S GUIDE

We now have on hand Tarbell's Guide to the International Sunday School Lessons for 1922. The price is \$2.00 when delivered at our office, or \$2.10 if sent by mail. We will have Peloubet's Select Notes on hand in a few weeks, the delivery having been delayed by a printers' strike in Boston.

THE BOOK BARGAIN COUNTER

From now until Christmas THE SUN will make brief mention of a number of good books that it has on hand at a sacrifice price. We list a few this week:

- The Church and Wage Earners*—230 pages.
- The Sources of Religious Insight*—293 pages.
- The Bible of Nature*—248 pages.
- John the Loyal*—308 pages.
- Outlines of the Life of Christ*—273 pages.
- Introduction to the Life of Christ*—225 pages.

All the above-mentioned books are by well recognized writers and scholars. The binding is cloth. Any copy sent for 50 cents, postpaid. First order gets the book. We prefer order by postal and remittance to follow if you receive the book. If you hear nothing from your order you will understand that you were too late. Look out for other announcements next week.

PASTOR WANTED

The Graham and Providence churches, both in the town of Graham, N. C., are in need of a pastor. The churches own a good parsonage. This is furnished, together with a salary of \$1,000, and the outlook of that being increased. Brother F. C. Lester has been the shepherd of these two flocks, but is now in Yale doing post-graduate work. The churches have made a temporary arrangement of supplying and are endeavoring to locate a man interested in the field. If there is a reader of THE SUN, minister or layman, who has any suggestion to make in the matter, it may be communicated to Mr. Walter Harden, Graham, N. C., a member of the pastoral committee. Or if the correspondent prefers, he may address THE SUN's editor, who will take pleasure in entering into confidential correspondence with any minister about the field. The church grants this permission, or rather makes this request.

NOVEMBER

November is a month in which Nature changes her dress. The gay life of the summer flowers end, the streams lose their splash and change to quiet pools covered with leaves, and later stopped by winter's ice. From fields and forests the glory of autumn has been driven. We pass from the open porch to the glowing fire and listen for the bitter blasts of winter. Thanksgiving adds charm to older life, and "how many days till Christmas?" is the delight of tender years.

There is a "November" in the life of every one. The spring and summer toil pass on and leave us to pass along toward the sunset valley to behold the golden thread of life shortening. Just as there is color and quiet and charm in the November days, so there can be hope, charm and splendor in the older days of life.

PUTTING IT OFF

Yes, you put off the matter of raising your Conference apportionment just a little too late. We mean this if you failed to secure all the apportionment. A good time to begin raising the conference apportionment is the next Sunday after Conference adjourns. Try it next year and see how you come out.

NORTH CAROLINA WOMEN—NOTICE

Do not forget our Woman's meeting in Greensboro, November 10. We have prepared a great program. Dr. W. P. Minton, Dr. J. O. Atkinson, Miss Iola Hedgepeth, of our mountain work, are to be with us. We are expecting our women to be there. You will regret it if you don't come.

And our preachers are invited too. We women always stand by our pastors. We feel sure they will stand by us.

MRS. W. A. HARPER, *Secretary.*

WHY DANVILLE DOES NOT OFFER FREE ENTERTAINMENT

You will notice in THE CHRISTIAN SUN that delegates, visitors and friends of the North Carolina Conference are asked to notify Mrs. L. R. Allen, 2012 North Main street, Danville, Va., if you expect free entertainment at Conference. Our membership at Danville is small, barely thirty families represented in the church. Sister denominations have been asked to help with the entertainment, but they have not responded as we had hoped. We are in position to provide for the free entertainment of only sixty-five. Our church is not in position to send its delegates and friends to the hotels, and we felt that there were many who would gladly go to the hotels to help the church in this way. The Leland Hotel offers to cut rates for delegates to the North Carolina Conference. Every effort will be made as far as possible to entertain all we can free. This suggestion is made at the request of the Conference President.

B. J. EARP, *Pastor.*

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

International Uniform Sunday School Lesson, November 6, 1921

Paul's Experiences at Jerusalem, Acts 21:18--23:24.

Golden Text: God is our refuge and strength, a very present help in trouble. Therefore will we not fear.—Ps. 46:1, 2a.

THY WILL BE DONE

Not in dumb resignation we lift our hands on high,
Nor like the nerveless fatalist, content to trust and die.
Our faith soars like the eagle and springs to meet the sun,
And cries exulting unto Thee, Oh God, Thy will be done!
Try will—it bids the weak be strong. It bids the strong
be just,

No hand to beg, no lip to fawn, no brow to kiss the dust!
Wherever man oppresses man, beneath Thy liberal sun,
O God, be there, Thine arm make bare. Thy righteous
will be done!

—John Hay. (Taken from *Teachers' Journal*.)

Christian Endeavor Topic, November 6

Thy Will Be Done—With My Money.—Matt. 6:7-15
(Consecration Meeting)

“Some folks give according to their means, and some according to their meanness.”—*George Elliott*.

“Money is like a spring of water in the mountains. It holds the wealth of the valley in its bosom, if it will only expend itself. When it dashes down the mountain, it makes the meadows glad and green with its wealth. Beautiful flowers spring up along its banks and bathe their faces in its sparkling surface. But when we obstruct this beautiful stream, the valleys dry up, the flowers and grass wither and die. So it is with money; while it flows out freely and circulates, it blesses humanity; but when the circulation is interrupted by hoarding it, or squandering and abusing it, it becomes a curse. The heart hardens, the sympathies dry up, the soul becomes a desert.”—*Orison Swett Marden*.

“Take my silver and my gold—
Not a mite would I withhold;
Take my moments and my days,
Let them flow in endless praise.”

IN ALABAMA AND GEORGIA

On the tenth of October, as Field Secretary of Religious Education, I left Richmond bound for our Conferences in the Far South. On the morning of the twelfth I finally arrived at Corinth, where the Alabama Conference was in session, and found a church full of delegates and visitors deeply interested in the work of the Church. Others have reported the proceedings, and it suffices to say this was a meeting marked by Christian harmony and forward steps looking ahead to progress. The meeting of the Woman's Board was one of interest to all women present. On Thursday the Con-

ference convened in Wadley to celebrate the location of the new college in that town, and there was great rejoicing in all hearts that a dream of years was approaching realization, and that opportunities of Christian education were to be brought nearer to the boys and girls of Georgia and Alabama.

Following the Conference, through the efficient planning of the live Sunday school chairman of the Conference, Mr. J. W. Payne, I visited four churches before leaving for Georgia. At Noon Day church a Christian Endeavor society was organized, with Miss Minnie Huey as President and Miss Lois Calhoun as Secretary, at a fine meeting of young people. After a pleasant night spent in the hospitable Huey home, I went on to Rock Stand church to be with them in their Sunday school service. I found here a good school with interested officers and teachers and pastor, Rev. J. H. Hughes. Rock Stand also has a working Christian Endeavor society. After dinner with Mr. and Mrs. Allen, Mr. Leon Payne took me on to Roanoke, and Sunday night I stopped with Mrs. H. W. Smallwood. I went out to Mt. Zion church to be with them in their Sunday night service. On Monday night a meeting was held at Lowell with the young people, and a group of about eighty were present, and Christian Endeavor work was discussed. Through the kindness of Mr. and Mrs. Vernie Kitchens I made the early train for Columbus, Tuesday morning, and was on my way to the Georgia and Alabama Conference at North Highlands church.

Several busy and happy days were spent in Columbus. The Conference was fine. A good Sunday school report was given, and it was voted to hold a Sunday School and Christian Endeavor Convention in the Conference in the spring, and Mr. Denson, Mr. Willingham and Mr. Kinsey were appointed as a committee to make arrangements. Other steps were taken looking forward to a larger future work. It was a Conference session well worth while, and one enjoyed by all privileged to attend. The generous hospitality of Mrs. Sallie Kinsey made it especially enjoyable to the Field Secretary.

Thursday night a meeting was held at North Highlands church in which steps were taken to have a Cradle Roll and a Home Department in the Sunday school, and Mrs. Willingham and Mrs. Maples were elected to have charge of the work. Friday night, with Rev. A. H. Shepherd, we went to Beulah church, where we had a good meeting, and started a Christian Endeavor society, with Mr. Roberts as president and Miss Chadwick as secretary. Rev. P. L. Dukes, the pastor, assisted greatly in the meeting, as also did Brother J. F. Hill and others.

Today (October 22) is being spent in Columbus, and after two more full days, the trip back to Virginia will be started. Sunday, with the morning at Rose Hill church, the afternoon with the Intermediates of North Highlands, who desire to organize their Sunday school class, and the evening in a Missionary Rally, promises to be a great day. On Monday I go to La Grange to

spend the day and night with our three churches there, and Brother Hanson has promised a full day. Tuesday I leave for Atlanta and Richmond, and only regret that work in the office makes it seem unwise to stop with our first church in South Carolina, the new organization at Anderson, Rev. Evans, pastor.

Never have I been among people more consecrated and devoted to the work of the Kingdom; people interested and eager to work for Him. Sunday school and Christian Endeavor interest is keen, and progress is apparent. I wish there were space to speak individually of all those who helped make this first trip pleasant, to tell of the young people whom I have met who are looking forward to preparation for greater usefulness. But the kindness is appreciated, and with great interest shall I watch the records of work accomplished in our churches in Georgia and Alabama—and now in South Carolina.

L. M. E.

Columbus, Ga., October 22, 1921.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

SUPERINTENDENT'S LETTER

In making out the list of contributions for the furnishing of the Baby Home we overlooked a package from Mrs. W. A. Newman, Henderson, N. C., which contained one quilt, two pillows, two sheets, two pillow cases. We regret the oversight, but it is hard to keep everything correct with as many different things to do as we have. We also gave Mrs. Ethel Abel, Richland, Ga., credit for a package containing quilts, linen and other articles which should have been credited to the members and friends of the Christian church, Richland, Georgia. We are glad to make these corrections.

Seeing sometimes is believing, and makes quite a different impression. Mrs. John A. Hall visited the Baby Home last week, and was so impressed with the little helpless tots that she went back home and gathered up many little articles of clothing she thought we could use in the building and brought it back to us. I have often stated that if we could just get our people to visit the institution and see the golden opportunity of doing a great work through the institution for helpless humanity, all our needs would be supplied in the future.

A man of wealth visited us some months ago and caught the vision of how he might use part of his fortune, and gave us an endowment through a trust company that brings us an income of \$100 per month. He caught the vision by coming to see us and getting in personal touch with the work.

But it is necessary for us to believe, though we have not seen, because it is impossible for all to visit the Christian Orphanage in order to catch the vision. I give you the instances above mentioned to show you the impression it makes on those who do come, and if

you could visit us it might make the same impression on you. I wish you would come.

The Thanksgiving season will soon be here. Begin now to make your plans to raise a splendid offering in your church. We need your help. We need it now. Make an offering that will cost you a little self-denial and it will do you more good. Begin next Sunday to plan for this offering.

CHAS. D. JOHNSTON.

FINANCIAL REPORT FOR NOVEMBER 2, 1921

Amount Brought Forward\$16,516.75

Sunday School Monthly Offerings

(N. C. Conference)

Damascus, \$1.80; Wake Chapel, \$6.02; Palm Street, Greensboro, \$3.00; Shallow Well, \$2.17; Bethel, \$6.60; Chapel Hill, \$2.00; Happy Home, \$4.00.

(Eastern Virginia Conference)

Wakefield, \$6.53; Liberty Springs, \$6.00; Antioch, \$5.05; First Church Sunday school, Portsmouth, \$6.00; Dendron, \$7.90.

(Virginia Valley Conference)

Winchester, \$4.67.

(Georgia and Alabama Conference)

Pleasant Grove, Ala., \$1.87; Kite, Ga., \$2.30. Total, \$65.91.

Special Offerings

Reidsville Sunday school (Birthday offering), \$1.33; Pope's Chapel church (for a bed for the Baby Home), \$5.00; The Busy Bees of Antioch Sunday school, Valley, Va., \$2.22; J. H. Jones (on support of children), \$30.00; Mrs. M. S. Welsh, Fairfield, Iowa, \$10.00; Lawrence S. Holt (Endowment Fund), \$300. Total, \$348.55.

Total for the week, \$414.46. Grand Total, \$16,931.21.

THE CONFERENCES

Eastern Virginia

Meets November 1. Place: Dover, Delaware. Secretary: I. W. Johnson, Suffolk, Va.

North Carolina

Meets November 15. Place: Third Avenue church, Danville, Va. Secretary: J. A. Dickey, Elon College, N. C.

To Subscribers:

Kindly use this blank in renewing your subscription. Please examine the label on your paper. If your subscription is due, THE SUN will appreciate payment.

RENEWAL ORDER

THE CHRISTIAN SUN, BURLINGTON, N. C.

Enclosed find \$2.50 which apply to my subscription account.

Name

Address

CALLED HOME

EBERLE—Mrs. Lura Pearle Eberle, daughter of Mr. and Mrs. C. W. McCoy, was born April 24, 1894, and died in Washington, D. C., September 15, 1921, at the age of 27 years, 4 months and 21 days. On September 15, 1920, she was married to Hicury A. Eberle, of Hyattsville, Md. The grief-stricken husband accompanied the body back to the home of her parents, and the funeral services were held at St. Peter's church September 18, 1921. Sister Eberle became a member of the Christian Church when quite young, and was a good worker in church and Sunday school. Besides her husband and parents, she is survived by three sisters and two brothers. Rev. R. P. Crumpler assisted the writer in the services.

A. W. ANDES.

SHOWALTER—William P. Showalter, son of Antioch's most faithful members, died September 27, 1921, at the age of 75 years, 4 months and 5 days. Brother Showalter was one of those firm Christian characters with positive convictions of right that are so much needed everywhere today. He served his Master well and gladly while on earth, and leaves us every reason to believe he has gone to reap a true Christian's reward. He will be greatly missed in the church and in the community where he lived. He is survived by his widow, one daughter, and one brother. Funeral services were conducted at St. John's Lutheran church, September 29, 1921, assisted by Rev. S. B. Hanna of the Presbyterian church. May his influence still live in the hearts of those who knew him.

A. W. ANDES.

PAYNE—Little Helen Virginia Payne, daughter of Mr. and Mrs. William H. Payne, was born April 10, 1921, and died September 27, 1921, making her age, therefore, 5 months and 17 days. Burial services were held at Linville Christian church, September 28, 1921. May the Lord bless and comfort the sorrowing parents and other relatives and friends.

A. W. ANDES.

RICE—Mrs. Mary N. Rice passed to her reward October 6, 1921, in her 84th year. She was a good Christian mother and a faithful member of Damascus Christian church. She leaves two sons and two daughters, many grand and great grandchildren, also many relatives and friends.

Her remains were laid to rest in Cedar Hill cemetery, Suffolk, Va. May God bless the bereaved ones.

H. H. BUTLER.

WHITE—William Staley White, son of Rev. and Mrs. T. E. White, was born November 19, 1916, and died October 8, 1921. He had a remarkable birth, a remarkable life and a most remarkable death. He came at the close of an interesting session of the Western North Carolina Christian Conference, which was held at Pleasant

Ridge church, in Randolph county, N. C. The new church building in which the Conference was held, and of which his father was pastor, was being dedicated by Dr. W. W. Staley, at the hour of his birth. Partly because of this circumstance, he was given the name William Staley, and during his short life he bore, worthily, the name of that great man.

He filled the home with the sweetest joys and the holiest aspirations. To train and educate him was the parents' desire, and his strong body and mind for three years responded encouragingly to this desire. Wherever he went he won friends, and almost all his Sabbaths were spent in church. He felt perfectly in place in his father's pulpits, and would take his seat with remarkable reverence and dignity.

The last year of his life was marked by the most valiant fight against an unconquerable disease—sarcoma. In every battle he was brave, and in death he was crowned a hero. He submitted to medical examinations like one of a mature mind, the best skill in America being employed to help him. All that human hands, heads and hearts could do was done. But victory was to be won, not in life but in death. So when the day of October 8, 1921, was passing into night, the little brave heart gave unmistakable evidence that he had gloriously won, not with human help, but with God. And anxious, yearning, breaking hearts were suddenly filled with the grace of God as he sweetly sang, with a clear and victorious voice, "Makes me love everybody, makes me love everybody, and it is good enough for me." 'Tis the old time religion, and it's good enough for me." Then, to make sure that the long, earnest, prayerful watchers had understood him, he said, "You sing." All had understood, but only one could respond—the one next to God Himself. And with trembling voice the mother sang, "Love Lifted Me." A few more struggles, and then the peaceful sleep.

The Methodist, Baptist and two Presbyterian pastors of Sanford were present, and took a part in the services held in the First Christian church of Sanford, of which Brother White is pastor. The house was filled.

The little one's body was gently laid to rest in the Buffalo cemetery by the side of his grand parents and great, great grand mother at the old home church of the child's mother. The grave was literally covered with flowers in various designs.

The child can not return, but parents and loved ones can go to it.

J. W. PATTON.

COLEY—On October 10, 1921, the death angel came to the home of Mr. and Mrs. H. W. Coley and took the spirit of their daughter, Lucile, back to the God who gave it. Lucile was eight years of age. She was kind and obedient and loved by all who knew her.

She leaves to mourn their loss, four brothers and five sisters. Her remains were laid to rest in Grace's Chapel cemetery, the funeral being conducted by Rev. Walter Gilmore. May the Lord comfort the bereaved ones.

A FRIEND.

DOFFLEMYRE—Willie Dofflemyre, son of Hiram Dofflemyre, of Luray, Va., was shot and instantly killed in Hagerstown, Md., on Monday evening, October 10, 1921, by a Norfolk and Western railroad detective. Young Dofflemyre's age was 17 years, 9 months, and 22 days. His remains were brought to Leaksville, where the funeral services were conducted and the interment made in the cemetery of Leaksville Christian church, Thursday, October 13, 1921. Mrs. Dofflemyre, Willie's mother, is a member of the Leaksville church. May the Holy Spirit comfort the heart-broken parents. The funeral services were conducted by the writer.

R. P. CRUMPLER.

PIERCE—Andrew Jackson Pierce, aged 64 years, 8 months and 10 days, was taken on October 19, 1921. He was for several years a member of Antioch Christian church, but at the time of his death was a member of the Central Hill Baptist church. He was married four times; the first wife being Miss Mary M. Duck; the second, Miss Roxanna Duck; the third, Miss Annie Lee Munford, and the fourth, Miss Emma F. Hall. All his wives and children preceded him to the grave.

The funeral was conducted by his pastor at Antioch church, assisted by the writer.

One brother survives—Mr. J. G. Pierce, Suffolk, Va.; also many relatives and friends.

H. H. BUTLER.

KING—John F. King departed this life at his home in Pleasant Grove township, Alamance county, N. C., October 20, 1921, at the age of 71 years, six months and one day. He leaves three children and one sister. His wife died July 13, 1911. He had been a member of Union Christian church about 40 years. Funeral services at his home and interment in the cemetery at Union, conducted by the writer. He realized that the end was near and was willing to depart. God bless the bereaved.

J. W. HOLT.

RESOLUTIONS OF RESPECT— DAUGHTIE

Whereas, God deemed it best to remove from earth to heaven our beloved brother and member, Mr. B. R. Daughtie, therefore be it resolved—

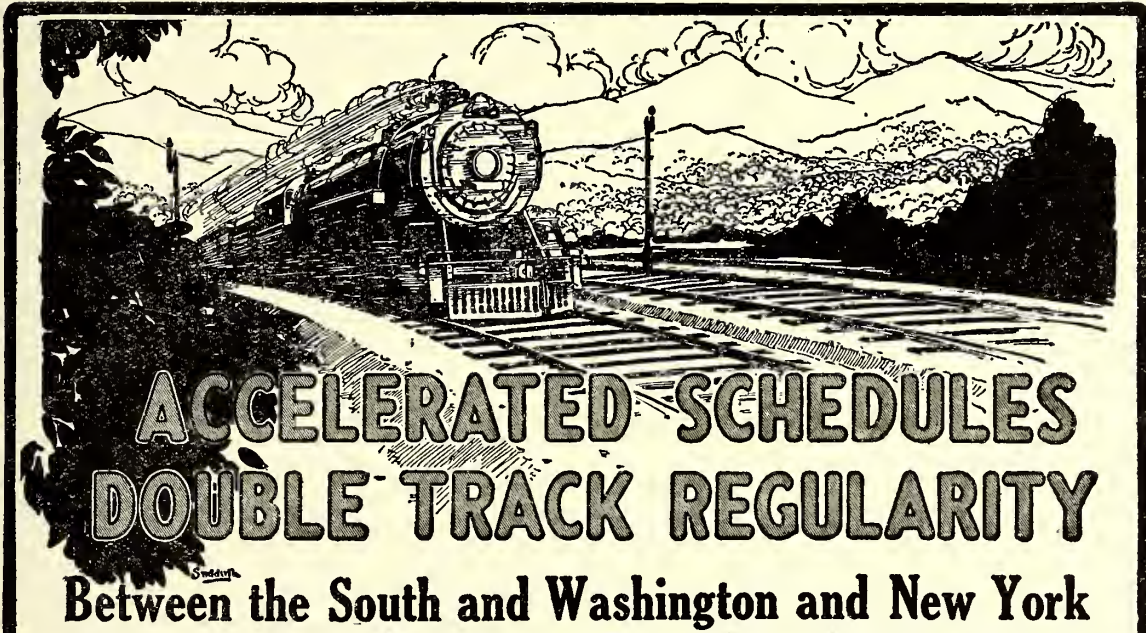
First: That we bow in humble submission to our Heavenly Father's will, knowing He doeth all things well, and that our loss is Heaven's gain;

Second: That the church has lost a member that was always interested in its welfare, and wanted it to prosper and grow that men and women might be saved;

Third: That we offer our heartfelt sympathy to the family, pointing them to Christ, the Savior of the world;

Fourth: That a copy of these resolutions be sent to the bereaved family, a copy to The Christian Sun for publication, and a copy spread on the minutes of Liberty Spring Christian church records.

F. F. BRINKLEY,
C. E. BYRD,
MRS. V. E. RAWLES,
MRS. Z. C. BYRD,
Committee.



Northbound				SCHEDULES BEGINNING AUGUST 14, 1921				Southbound						
No. 36	No. 138	No. 38	No. 30			No. 29	No. 37	No. 137	No. 35					
12.00Night	11.30AM	12.30noon	7.00PM	lv	ATLANTA, GA.									
12.10AM	11.40AM	12.40PM	4.00PM	lv	Terminal Station (Cent. Time) ar									
6.15AM	4.50PM	5.50PM	9.35PM	ar	Peachtree Station (Cent. Time) ar	10.55AM	5.30PM	4.30PM	5.05AM					
7.35AM	5.55PM	6.55PM	10.40PM	ar	GREENVILLE, S. C. (East. Time) lv	7.00AM	2.10PM	1.00PM	1.05AM					
10.05AM	8.05PM	9.05PM	12.55AM	ar	SPARTANBURG, S. C.	lv	5.50AM	1.00PM	11.52AM	11.45PM				
11.45AM	9.20PM	10.20PM	2.20AM	ar	CHARLOTTE, N. C.	lv	3.25AM	10.40AM	9.30AM	9.05PM				
1.05PM	10.29PM	11.20PM	3.23AM	ar	SALISBURY, N. C.	lv	2.05AM	9.20AM	8.10AM	7.45PM				
1.30PM	10.50PM	11.41PM	3.44AM	ar	High Point, N. C.	lv	12.45AM	8.02AM	7.02AM	6.27PM				
2.40PM	9.00AM	9.00AM	9.00AM	ar	GREENSBORO, N. C.	lv	12.15AM	7.35AM	6.35AM	5.58PM				
5.35PM	4.00AM	4.00AM	10.45AM	ar	Winston-Salem, N. C.	lv	8.50PM	5.30AM	5.30AM	3.05PM				
2.58PM	12.06AM	1.00AM	5.04AM	ar	Raleigh, N. C.	lv	7.00PM	12.40AM	12.40AM	8.52AM				
	9.00AM		4.30PM	ar	DANVILLE, VA.	lv	10.52PM	6.10AM	5.05AM	4.15PM				
9.35PM	7.10AM	7.10AM	1.40PM	ar	Norfolk, Va.	lv	7.35AM	6.30PM	6.30PM					
5.17PM	2.16AM	3.10AM	7.05AM	ar	Richmond, Va.	lv	3.45PM	11.00PM	11.00PM	7.45AM				
11.00PM	7.40AM	8.40AM	12.35PM	ar	LYNCHBURG, VA.	lv	9.00PM	4.15AM	3.05AM	2.25PM				
1.50AM	9.05AM	10.05AM	2.00PM	ar	WASHINGTON, D. C.	lv	3.30PM	10.55PM	9.50PM	9.00AM				
4.15AM	11.13AM	12.20PM	4.05PM	ar	BALTIMORE, MD., Penna. Sys.	lv	1.53PM	9.30PM	8.12PM	6.05AM				
4.35AM	11.24AM	12.35PM	4.17PM	ar	West PHILADELPHIA	lv	11.38AM	7.14PM	5.47PM	3.20AM				
6.45AM	1.30PM	2.40PM	6.10PM	ar	North PHILADELPHIA	lv	11.24AM	7.02PM	5.35PM	3.04AM				
				ar	NEW YORK, Penna. System	lv	9.15AM	5.05PM	3.35PM	12.30Night				

EQUIPMENT
 Nos. 37 and 38. NEW YORK & NEW ORLEANS LIMITED. Solid Pullman train. Drawing room stateroom sleeping cars between New Orleans, Montgomery, Atlanta, Washington and New York. Sleeping car northbound between Atlanta and Richmond. Dining car. Club car. Library-Observation car. No coaches.
 Nos. 137 & 138. ATLANTA SPECIAL. Drawing room sleeping cars between Macon, Columbus, Atlanta, Washington and New York. Washington-San Francisco tourist sleeping car southbound. Dining car. Coaches.
 Nos. 29 & 30. BIRMINGHAM SPECIAL. Drawing room sleeping cars between Birmingham, Atlanta, Washington and New York. San Francisco-Washington tourist sleeping car northbound. Sleeping car between Richmond and Atlanta southbound. Observation car. Dining car. Coaches.
 Nos. 35 & 36. NEW YORK, WASHINGTON, ATLANTA & NEW ORLEANS EXPRESS. Drawing room sleeping cars between New Orleans, Montgomery, Birmingham, Atlanta and Washington and New York. Dining car. Coaches.
 Note: Nos. 29 and 30 use Peachtree Street Station only at Atlanta.
 Note: Train No. 138 connects at Washington with "COLONIAL EXPRESS," through train to Boston via Hell Gate Bridge Route, leaving Washington 8.15 A. M. via Penna. System.



SOUTHERN RAILWAY SYSTEM

The Double Tracked Trunk Line Between Atlanta, Ga. and Washington, D. C.



NEW YORK WORLD ASKS OPINION OF PRESIDENT

New York World Wires President Harper Asking Opinion Of Disarmament. Reply Printed

The New York World plans a week in advance of the Disarmament Conference to be held in Washington beginning November 11, to bring out a special Disarmament Number.

The World wired President Harper for an opinion on the matter. The Maroon and Gold takes great pleasure in printing his reply:

Elon College, N. C.,
October 24, 1921.

The World,
Herbert Bayard Swopee, Editor,
New York City.

We must prepare for peace with the same assiduity that we have prepared for war. Our preparation for war has saddled upon the unborn for ages to come a burden of debt which will retard the progress of mankind immeasurably. The immorality of war is seen not so much in its taking the life of the generation that wages it, as in its unwarranted proscription of the liberty and life and potential human progress of the generations yet unborn and unable to protest. War denies every human right; it violates every tenet of Christian brotherhood and democracy. Disarmament is what we need just now to render war less likely disarmament by international agreement if possible, as helping the peoples of the whole world, but disarmament for our nation alone if international agreement is impossible.

In saying this, I am in no way unappreciative of my country. It may be, in the providence of God, that America may best serve the redemption of humanity by suffering herself to be destroyed than by arming herself to destroy other nations. Just as Jesus became the Savior of men by yielding up His life, so may it be the duty of some nation to give its life for the salvation of the political life of mankind. What nation should be chosen as this Messiah for the redemption of the political order? Rather, what nation would be willing to offer itself on this new Calvary for the race? If such sacrifice be needful for this great redemptive boon why not our own nation?

But I do not believe such a consequence would necessarily follow. Certainly it would not, if we should establish in our President's Cabinet a Secretary of International Good-Will, and place at his disposal the millions we now expend on army and navy appropriations, and authorize him to use this vast sum in every legitimate manner to sow the seeds of amity and brotherliuess and education for democracy to the ends of the earth.

This plan would give Christianity a chance to redeem the world. May statesmanship in America rise to the challenge of such a mission of "peace on earth, good-will to men." May it do it on November 11th, and the days following, when the Disarmament Conference gathers in Washington.

W. A. HARPER, President.

DR. W. P. MINTON TO BE HERE NEXT MONTH

Dr. W. P. Minton, Foreign Mission Secretary of the American Christian Convention, will preach on Sunday morning, November 13. On the night of the 13th Dr. Minton will give a stereopticon lecture of his travels in foreign lands.

MR. BLACK REACHES NEW FIELD OF WORK

Rev. B. F. Black reached his new field of labor in Wolfeboro, N. H., October 15. Mr. Black drove through from Franklinton, N. C., in his faithful Ford, passing through 11 of the original 13 states of the union. He is deeply interested in the beautiful landscape and the spirit of the people he has gone to serve.

The students will recall that Mr. Black has made several visits to Elon, and always had in store interesting talks for them.

ELON AT YALE

Elon has four men in Yale this year: H. S. Smith, '17, who is candidate for the Ph. D.; H. S. Harcastle, '19, who is to receive his B. D.; E. H. Rainey, '20, in his second year, and F. C. Lester, '18, who has entered this year for the first time.

A letter from Dean Charles R. Brown says that Mr. Harcastle has won a Fagg Scholarship, which carries with it room and tuition and one hundred dollars in money. Dean Brown also speaks a good word for all the Elon men in Yale.

(The foregoing columns of this page reprinted from Maroon and Gold.)

CHURCH OFFERING ENVELOPES

Standard White Double	
25 to 49 sets	16 cts. a set
50 to 109 sets	14 cts. a set
110 to 209 sets	13 cts. a set
210 to 309 sets	12 cts. a set
310 or more sets	11 cts. a set

Single Envelopes, White (Open Side)	
25 to 49 sets	14 cts. a set
50 to 99 sets	13 cts. a set
100 to 149 sets	12 cts. a set
150 to 249 sets	11 cts. a set
250 or more sets	10 cts. a set

Standard Manila Double	
25 to 49 sets	14 cts. a set
50 to 109 sets	13 cts. a set
110 to 209 sets	12 cts. a set
210 to 309 sets	11 cts. a set
310 or more sets	10 cts. a set

Single Envelopes, Manila (Open Side)	
25 to 49 sets	13 cts. a set
50 to 99 sets	12 cts. a set
100 to 149 sets	11 cts. a set
150 to 249 sets	10 cts. a set
250 or more sets	9 cts. a set

Minimum Charge, \$4.00 Cartons Included Take Note

The following points should be taken into consideration in placing an order for church offering envelopes:

1. A set means 52 envelopes—one for each Sunday in the year.
2. If you desire monthly, double or single envelopes, without cartons, 1-3 the price of the same number of weekly sets. Cartons one cent each.
3. Semi-monthly, double or single, in cartons, 2-3 the weekly price; without cartons 3-5 the weekly price.
4. When ordering, state what Sunday that your church year begins, and whether you want the dates on the envelopes or not.
5. Indicate the wording that you want placed on the envelopes or leave the same with us.
6. Allow ten to fifteen days for delivery. Order early.

C. B. RIDDLE, Publishing Agent,
Burlington, N. C.

PELOUBET'S SELECT NOTES

THE CHRISTIAN SUN Office is now entering orders for Peloubet's Select Notes, to be delivered December 1. The price is \$2.00 the copy, plus 10 cents postage. File your order now. Bill will be mailed with book.

DR. J. H. BROOKS

DENTIST

Foster Building

Burlington, N. C.

ESTABLISHED
1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

BURLINGTON, N. C., NOVEMBER 9, 1921

NUMBER 44



FIRST CHRISTIAN CHURCH

BURLINGTON, N. C.

Where the Quadrennial Session of the American Christian
Convention will be held October 17-25, 1922

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

PASTORING OUR PASTORLESS CHURCHES

The one big problem that is before many local churches now is that of securing a pastor. There are not enough ministers to supply the churches. We can hardly conceive the idea of many of our churches being without a pastor, and yet we are face to face with just such a condition.

It will not do for the churches not to have and hold their regular services. We believe that there are laymen in every local church who are capable, consecrated and able enough to hold a service. Not only this, but there are men in the various churches who are capable and willing to go to the pastorless churches. We believe that some definite co-operative program should be undertaken whereby the churches without a pastor may have services held for them. We know that each congregation is a law within itself and no official among us is given power to undertake such a program, except where the people are willing; but it seems to us that the hand of necessity lays upon us the obligation to see that a service is held in every church. To do less is to acknowledge our inability, our lack of consecration, co-operation and earnestness in the work. Let us get together and undertake such a program.

THE CHALLENGE OF SACRIFICE

In last week's issue of THE SUN we spoke of a great man who gave his life to the spread of the gospel in a benighted land. We hope that a series of such articles may be worth while in stimulating our young people to undertake larger and greater things for Christ.

During the past few days our reading has caused us to consider two missionaries who gave their best and all, that His name might be lifted up in a land of darkness. The first is the story, fresh from the press, of a young man who sailed to India in 1915 that he might carry the Master's message to untouched parts of that great area of the world. He was in the very glory of his work when the dreaded disease, smallpox, in that far country, laid its cruel hand upon a flower of life and cut it down. He died in a strange land and among strangers. He had given up home, friends, the close ties of friendship, and all the charms of the homeland, that his Master's will might be done. In the prime of his work he is cut off. Strange providence, this is. Yet, God has His own plan and program. As we read the touching account of the young man's passing and burial, we took courage that God would use the occasion to touch the hearts of many others, and instead of one to go, many may go. May they!

Then here comes the sad story of the passing of a missionary's wife in the same land—India. Her life was full of helpful plans and her soul aflame with love for down-trodden humanity. Her life was dedicated to India. For ten years she had poured out her full strength for the emancipation of the unfortunate. Great plans ahead, and yet her "well done" was His will, and her half-finished work, as it seemed to her, was left in the hands of a broken-hearted husband. He buried her body in the land she loved and then turned toward the evening shadows to finish their task.

We wish that more of our young people might read such heart-touching and real life stories instead of so much fiction that borders on nonsense. Tell us the kind of literature young people read and we will tell you what will be made of their lives.

All of us love a hero. The hero of the Cross deserves double honor. Let us tell our young people of these heroes and encourage them to follow the Spirit's leading.

OUR FOREIGN MISSION BOARD MEETS

The Foreign Mission Board of the Christian Church met in Dayton, Ohio, October 18-20. We have been furnished with the full proceedings of the Board, and regret that we do not have room for their full printing. We re-tell the essentials in this editorial, in the absence of more space.

Resolutions: In view of the proposed building operations in Japan and their need on the field, the Garmans were asked to return to Japan as soon as practicable after the close of their spring term in college. Section 11 of Article II of the *Mission Manual*, which refers to the ceasing of salaries of missionaries, while traveling to and from the field, was stricken out.

Japan Budget: The budget for Japan gives \$22,113 to regular work, \$12,000 to specials, including night schools provided for last year. The total budget is \$35,698.

Program: A constructive financial program for the churches in Porto Rico was decided upon looking to these churches to become self-supporting within a period of fifteen years. The plan embraces an educational campaign on stewardship from now to the middle of December, and an every-member canvass at that time in each of the organized churches, aiming at not less than five per cent of the pastor's salary to be raised by the local church during the coming year in addition to current expenses and benevolences. A medical missionary, with an equipped automobile for a traveling clinic, was decided upon. The matter of training native workers was also stressed and included in the program.

Miscellaneous: Monthly reports from each worker is to be made, showing the financial standing, attendance, confessions, baptisms, visits made, etc., in each preaching place. A copy of the report is to be sent to the secretary of the Porto Rico Mission, and a copy to the Foreign Mission office.

Porto Rico Budget: The budget for Porto Rico embraces \$7,736 for regular work and \$12,019.24 for specials, including the Santa Isabel chapel. The total foreign mission budget for 1922 amounts to \$66,982.86.

Officers: Rev. W. H. Denison, D. D., was elected President; Rev. W. P. Minton, Secretary, with Denison, Winters and Minton as the Mission Council.

DISARMAMENT AGAIN

By the time this issue of THE SUN reaches the public, the Disarmament Conference will be in session at the country's Capitol. No such Conference has ever been called before. Its place in the world is appropriate and its undertakings Christian in spirit, mighty in purpose and brotherly in feeling. The Conference expresses a confidence among nations—a confidence among individuals. The country during these days should rise to its highest approach of brotherly feeling and urge those who represent us, and who represent other nations, to believe fully and forcibly in the dream of the ancient writer who said that weapons of war should be beaten into useful instruments.

As we have already pointed out, the millions of men lying in the silent tomb, buried in a surging sea, and lost beneath the wreckage of carnage and warfare, speak in un-numbered ways that we shall cease from the killing of men and turn to their uplift, to their service and to their salvation.

May it be the earnest and sincere prayer of every Christian heart that November 11 of this good year will mark the beginning of a new era of time, fraught with hope that shall bring great and lasting joy to the hearts of all peoples of the world. May the acts and actions of the men who sit at the council table serve as the death knell to war's grim and selfish passions!

AMERICA'S LEADERSHIP

America's leadership will be tested again this week. She sits at the council table on the matter of reducing our arms. Just as the world looked to America in the great and trying years of the war, so will she look upon America this week. If America's representatives at this great conference will take the lead, we confidently believe that other nations will follow suit.

Shall America fall short of her responsibility, her obligation, and the expectation of the world?

NEW EDITOR NORTH CAROLINA CHRISTIAN ADVOCATE

The North Carolina Christian Advocate, Greensboro, N. C., has again changed editors. Rev. G. T. Rowe succeeded Rev. H. M. Blair one year ago, and now Rev. A. W. Plyler succeeds Brother Rowe, who has been elevated to the book editorship of *The Southern Church* and editor of *The Methodist Review*.

THE SUN welcomes Brother Plyler into the fraternity, and hopes that his troubles may be fewer than other editors—and even at that he will find a plenty.

THE NEXT GREAT SUNDAY SCHOOL CONVENTION

The sixteenth International Sunday School Convention is to be held in Kansas City, Missouri, June 21-27, 1922. This Convention is called in session every four years. The last Convention was held in Buffalo, New York, in June, 1918. The text of the Kansas City Convention is to be "Jesus Christ, the Chief Corner Stone," and the working theme of the Convention, "Building Together." The special themes for each day will be, "Building Together Through the Home," "Building Together Through the Church," "Building Together Through the Nation," "Building Together Throughout the World," etc.

A consideration of this great gathering calls to mind the magnitude of Sunday school work. There will be nearly 10,000 delegates in attendance, and from possibly all countries. There are 145,957 Sunday schools in the United States, with a total of officers and teachers of 1,583,491. There are 16,131,733 pupils enrolled in our Sunday schools.

DEFICITS ON OUR PUBLICATIONS

We have stated again and again that THE CHRISTIAN SUN does not meet expenses. The deficit amounts to about \$5,000 per year, which is made up at present from the funds of the Men and Millions Forward Movement. It ought to be known to all our people that THE CHRISTIAN SUN is not the only publication of our people that faces a deficit each year. Our *Herald of Gospel Liberty* sustained a deficit last year of something over \$10,000. *The Christian Missionary*—a monthly publication—had a deficit of \$1,216.89 for its 1921 report over a deficit of \$698.18 for its 1920 deficit.

But our own papers are not the only ones that are facing deficits each year. We know of no Church publication that is self-supporting. All of them are subsidized in some way. A large part of them own their own plants and take the profits from the job printing department and make up their deficits.

A WEEK OF PRAYER FOR YOUNG MEN

The Young Men's Christian Association has set aside November 13-19 as a week of prayer for young men. The call sets forth four essentials. They are, briefly, as follows:

1. The development or extension work of national movements.
2. The removing of inter-racial friction and misunderstanding.
3. The Christianizing of international politics and commercial relations.
4. The creation of a moral and spiritual atmosphere and knowledge of the fundamental problems of foreign affairs, which are essential to the life and development of a truly Christian fellowship of nations.



CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A Diary—No. III.

MONDAY, September 19.—I had a most refreshing night's rest and sleep, awaking, at 6:30. A steamer at sea is a much better place for sleeping than a Pullman. I was up at 7 and ready for a hearty breakfast by 7:30. Minton and Martin are with me at the table, and a jolly meal we have together—the first one thus since Saturday. They played "hookie" yesterday and declined the dining room. I ate my first Casaba melon. It is tropical, very much like our Honey Dew, and sharpens the appetite for more.

The sea this morning is very, very calm; there are no breakers or white caps, and the surface is like a fish pond. One could fish on it in comfort from a row boat. But it has grown much warmer. I put off the fall clothes with which I had dressed for the voyage, and don the thin clothes of summer. This makes me comfortable after a cold water shower bath and puts me in fine fettle. Being out at sea is great—sometimes.

Our ship sailed 330 miles yesterday in 22 hours. The sun is shining, the sea is calm, the boat is steady, piano, flute and Victrola are heard together or alternating. Many passengers are in evidence not seen before, and at 10 a. m. it is indescribably delightful "out on the blue and briny deep" 500 miles from any land or shore line.

I meet and talk with a Mr. Wells, from Kansas. He is under appointment by President Harding to go to Porto Rico for four years, maybe longer, as U. S. District Attorney for the island. Finding out my mission, he expresses the wish that the churches would do something by way of helping moral and religious conditions in Panama. He was stationed during the war and some time after, as Judge Advocate and Provost General in Panama, and having learned conditions there he is of the opinion that the worst moral conditions on earth exist in Panama. We keep 20,000 or more soldiers and sailors in Panama, all of whom are exposed to enticements and allurements that should not be tolerated. There are 60,000 people in the Republic of Panama, and the moral type, particularly of the women, one-twelfth of the 60,000, is beyond words for print. Our Government has the right by treaty to police the isthmus, and if this were done would greatly lessen disease and improve moral conditions. We preachers and missionaries should put moral backing to a movement that would cause our Government to do this very thing. That would be a real missionary task. Attorney Wells is interesting and will without doubt do his work well in enforcing laws and seeing that justice is done in the courts of Porto Rico.

I cannot realize, comprehend, adjust myself to the blueness of the sea. I had never heard, read or dreamed it was like this. It is nothing less than a great, spreading carpet of the richest blue plush, which coils itself into the most graceful folds, like some great garment being spread out to show its rich, soft texture, and delicate, glorious coloring. As our good ship gently noses its way through this velvety surface, one wonders if it was ever intended that so downy a surface should be so ruthlessly disturbed.

Of our 168 passengers, 18 are on the cruise for an outing—just going to Porto Rico and back on this same ship. It must be a rest, self-imposed and complete. (But I would rather rest on land, for a storm may come at sea any hour.) Our purser this morning issued his "Passenger List," and gives a copy to each passenger. It is a neat brochure of 18 pages, and done with high skill in the printer's art. On its front cover is a picture of the San Lorenzo. It is neatly tied with a blue cord, and carries the name of each passenger—a fine souvenir of the trip. Evidently they have a good printer and printing press aboard.

I was noticing at luncheon today our table waiters. There are Spaniards, Porto Ricans, one Japanese, one negro, and several whites. The only competition between the races in this service is to see which can serve best and act most graciously.

I have been watching the flying fish which you find in abundance in tropical waters. They burst out of the water, possibly frightened by our ship, or pursued by an enemy, and arising six inches to two feet above the surface, they sail away on graceful, silvery wings for one or two hundred yards, and then drop back into the sea, their native element. I wonder if this is a fish evolving toward a bird, or a bird devolving toward a fish? At present he is neither bird nor fish, but a complete combination of both. They seem to be about six inches long, and on spreading their wings—or scales—are about half that wide.

Another very curious phenomenon of the sea appears. I do not know what causes it or how to describe it. It looks something like ten thousand sparkling eyes that of a sudden burst out on the surface of the sea, blink at you and then burst or disappear—diamond-like, sparkling and brilliant. I reckon the sea is unfolding the richest skirts it has before us, crimpling them up, and then ironing them out, and these peeping, blinking eyes are the spangles that fly off in the smoothing out process. God not only loves folks and animals and creeping things—He loves His big oceans also, or He would not have planned them so well nor made them so beautiful. If one cannot see the glory, majesty, and beauty of God in the ever unfolding wonders of the sea, one need not look elsewhere. The oceans join with the

heavens in declaring the glory of God, and the only reason why the Psalmist did not write it so was because he had not sailed the Atlantic.

We had a fine luncheon today. Pepper pod soup; broiled lamb chops on toast; deliciously baked potatoes; hot Ceylon tea; Romaine salad; lemon sherbet and assorted cake. We talk at table with one acquainted with Porto Rico, and he gives some interesting facts. There are 102,000 couples in Porto Rico living in "Consensual" marriage—the contracting parties having "consented" to live together without any civil or religious ceremony whatever. The result is 10,000 homeless children, because when the mother finds a man who will marry her she leaves her little ones to shift for themselves, because the new husband will take her, but not her offspring. There are no orphanages in Porto Rico. Some of the churches started one or more, but had to quit. There were too many orphans, present and prospective. An orphanage would only increase the number of homeless by inviting desertion on the part of mothers. Porto Ricans must first be taught the sanity of the marriage vow, and what Christian marriage and a Christian home mean.

At 2 p. m. today we crossed the path of what seemed to be an ocean freighter coming up out of the north-east and heading toward the southwest, evidently from Europe by the Bermudas en route to San Domingo or Havana. It looks good and cheers you wonderfully to see another ship at sea not more than four or five miles away.

At noon today our ship's "log" read "Latitude 29 degrees, 31 minutes north. Longitude 69 degrees, 35 minutes west. Course 16½ degrees east; calm wind, smooth sea, distance run past 24 hours 360 miles." Minton is teaching me new tricks. We went out on forward deck and he took me through his military calisthenics. Then for a hot tub and a rubdown with a Turkish towel at 4:30 p. m. After an hour's rest, well wrapped and perspiring in a deck chair, a half hour's vigorous walking around the decks. But, my! what an appetite that did give me for dinner at 5:30. I had iced celery, soup, asparagus tips on toast, lettuce salad, roast spring chicken with dressing and gravy, blackberry pie with ice cream, glorious Porto Rican coffee, and Amalaga grapes. Just at 8 the full moon climbs up from the sea and hangs there a thing of shimmering glory out above the sea line. The stars are thick and twinkle diamond-like in the clear sky.

What a changeable and wonderful world! Out here, far on the sea, one seems to have slipped into another and different world. Here one is so very close to nature—and nature's God. It is enchantment, and one could seemingly enjoy it forever.

But nature asserts itself in another direction, and Morpheus, the gentle god of sleep, lovingly puts his arm about your neck and bids you say "good-night and sweet dreams" to all the rest of the world while he prepares to refresh you for another new day.

J. O. ATKINSON.

(To Be Continued.)

SAMUEL RUTHERFORD—A COUNTRY PASTOR

OUT of love for my brethren in the South who are working away in the rural churches, I write this article on the life of one of the greatest country preachers who ever lived. Samuel Rutherford was born in Roxburghshire, Scotland, in the year 1600. At the age of twenty-one he received his Master of Arts degree at Edinburgh, at which time he was given a position in the Edinburgh faculty. Four years later he gave up this professorship for the study of theology, and after three years of this study he settled at a country church known as Anwoth. Thus we see he was *educationally* well prepared.

The biographies of great and good men often contain many pages of sorrow, or of defeat in the opening chapters of their lives. For thirteen months before she died his wife was very ill. The death angel also claimed his two children. Such was the *discipline of sorrow* by which he was trained for the duties of a pastor and by which a shepherd's heart of true sympathy was imparted to him.

A third elemental point in his success was *prayer*. A. A. Bonar says he habitually arose at 3 o'clock in the morning to meet God in prayer. And the men of his own day said, "The 'little fair man' of Anwoth is always praying."

It seems that a fourth characteristic quality which brought him success was a *true appreciation of his field*. He did not murmur when it seemed Providential that he should go to a poor little country parsonage off the coast of the Irish Sea. Two hundred years later Samuel Gilmour says: "The entire region is one of the loveliest in all of Scotland, a veritable garden of Rome. This and the fragrance of Rutherford's name have brought many a traveler to the spot. . . . 'We went first to his church; the identical fabric he preached in, and which is still preached in. There are dates 200 years old carved on the seats.'" He did not trifle with his opportunities because they seemed small. From his own letters written afterward we gather evidence of his intense interest in each individual soul in his care. "I did what I could to put you within grips of Christ. I told you His last will and testament plainly," he writes me. To another he writes: "There I wrestled with the angel and prevailed. Woods, trees, meadows and hills are my witnesses that I drew on a fair match between Christ and Anwoth."

What were the methods of that parsonage which has been held up as a great example for 300 years? *First, a knowledge of his people*. He studied them. He went early and late in the name of Jesus Christ as one driven by a great motive and love to look for his lost and scattered flock. Arising at 3 o'clock in the morning to await the coming dawn on bended knees, he went out under such inspiration and leadership of the Holy Spirit as this sort of devotion would naturally give him to learn 'who was who.'

Secondly, this getting acquainted ripened into regular, helpful visitation. He learned the needy and their needs, and with great zeal and arduous efforts he went

to work to supply those needs. He was always visiting the sick, lonely, aged, young—everybody!

Thirdly, *he taught the Scriptures*. He was a master of the catechising art. Children and such as were ignorant of the teachings and doctrines of the Scriptures he gathered into classes and taught most skilfully—indeed, he became so proficient as to be called upon later to help compose the Shorter Catechism of the Reformed Faith.

Fourthly, *he really preached the Gospel*. His vast scholarship and deep, earnest Christian piety made him a powerful pulpiteer. It is not surprising that his fame spread far and near. His church was packed with the country people, and scholarly travelers turned aside to visit a man so learned and pious.

Finally, *love, love, love*. It was the capstone of his pastoral achievements. Without it he could do nothing; with it he accomplished much in Christ Jesus.

In conclusion I may add I have only stated the facts as I saw them from reading biographies, letters and sermons. You must make the applications, and draw the inferences; and may God bless you, noble ministers of His, and cause you faithfully to attend the tasks to which He has called you.

JOHN G. TRUITT.

Princeton, N. J.

ELON LETTER

WE have a way of calling each other names whenever we disagree. The conservative vituperates his progressive brother with the sobriquet of radical or even anarchist. The progressive man responds with his derisive moss-back. The regulars in the Church label the seers heretics, to be dubbed in return old fogies.

We hear a great deal in these times about the Reds and the Bolsheviks. It would be better to inquire as to the cause of these classes than to condemn them wholesale. Why do we have Reds and Bolsheviks?

Bolshevism is nothing more nor less than rabid classism. The only difference between it and the domination of the capitalistic order to which we are accustomed is that more people are involved in the new class that essays to rule and they are less skilled in pretense. So much for a definition.

But what has caused the proletariat to rise up? Class domination—that is it, and the masses have reacted against it. The Czar and his minions in Russia could lead eventually only to his assassination and mob-rule. There is another cause, too—the neglect of the inefficient and the abnormal. There is a class in every country handicapped by weak bodies and minds below the average. No nation has yet undertaken systematically, sympathetically and scientifically to improve the condition of these “under-dogs.” I write this on the way to the Eastern Virginia Conference soon to assemble in the church founded by that great friend of the “under-dog,” Dr. A. W. Lightbourne. We must help these weaker brethren, or their smouldering malcontent will wreck our social order. There must be no under-dogs in democracy.

Dr. Lightbourne was the friend, nay, more, the champion of every oppressed and handicapped brother. He founded and edited “The Under Dog.” The paper did not succeed, because the “top-dog” saw in it a leveling power that would reduce his superiority, and the “under-dog” was in no position to help. The age demands strong champions of the weak. It needs thousands of Albert Willis Lightbournes.

This doughty David of the Lord’s Anointed against the Phillistine forces of entrenched Classism it was my joy to know intimately. Little children loved him. The poor and the outcast revered him. The political grafter and the oppressive industrial baron feared and hated him. Those who knew the real excellency of his unselfish spirit sustained in his death an irreparable loss.

How his soul would express its indignation today at the assault on his “under-dogs,” and how he would rise to eloquence unsurpassable in pouring the oil of reconciliation on the troubled waters of the class dissensions that are at this hour the threatening menace of our social order! Blessed be his memory.

W. A. HARPER.

SUFFOLK LETTER

THE Eastern Virginia Christian Conference held its one hundred and first annual session as the guest of the People’s church, Dover, Delaware, Rev. Roy C. Helfenstein, D. D., pastor, October 31-November 3, 1921.

At one time it was feared that the distance from the center of the Conference would reduce attendance; but the opposite was true. One hundred and two were registered, and they remained to the close. In point of attendance and attention to the business sessions, it was the best session ever held.

President C. H. Rowland wielded the gavel with kind authority. Secretary I. W. Johnson kept the records up to the last motion, and committees and speakers kept material in the mill. The local attendance was good, so that the audience was a helping factor in the interest and work of the Conference.

The Conference opened Monday night, at which time Governor Denny, Hon. J. B. Hutton, and John King welcomed and responded in happy terms.

Five full business sessions were held, and the other three were given to music, addresses and sermons of high order.

Among the visiting speakers of reputation and value to the Conference were President W. A. Harper, of Elon College; Omer S. Thomas, Secretary of Home Missions for the American Christian Convention; W. P. Minton, Secretary for Foreign Missions; Mrs. Fred Bullock, Field Secretary for Sunday schools for the A. C. C.; and Rev. F. G. Coffin, D. D., President of the American Christian Convention. Rev. W. H. Denison is a member of the Conference, but is superintendent of the Forward Movement with headquarters in Dayton, Ohio. These all brought great messages on great subjects and made an invaluable addition to the spirit and impression upon the city of Dover. I was informed

that no religious body that had ever assembled in Dover had made a more favorable impression upon that city.

The Rotary Club of Dover invited the Conference to accept an outing on Tuesday afternoon at the close of the session; this was gratefully accepted, and about fifty machines lined up in the street by the church. The rain and clouds had passed away and a bright autumn sun made field and forest a picture of many colors. The spin was south to Five Points, back through State street to Smyrna, twelve miles to the north over the State Highway. Mr. Dupont has given to the State of Delaware \$44,000 per mile to build a State concrete road through the whole length of the state, about ninety-eight miles. This road is as good as any city street. The farms and orchards make this one continuous scene of beauty and thrift. Lakes along the way add to the picture and the delight of the drive. Villages and farmhouses indicate prosperity and taste. No such courtesy has ever been extended to the Conference by an outside organization before, and it was greatly appreciated and enjoyed.

More than seven thousand dollars was sent in by the churches, and some did not come, but will, later; and the prospect is that the Conference receipts will be larger than those of 1920.

The report of Mrs. C. H. Rowland, President of the Woman's Board, showed increase in societies, offerings, and interest in the work. More than *five thousand dollars* have been paid and they propose a larger sum for 1922.

The People's church went over the top in their hospitality in the luncheons in the church basement and in their homes. The cordiality of the people, the music rendered under the direction of E. B. Benson, and the spirit of good-will, made delegates and visitors feel that it was a rare treat to be the honored guests of such hosts. Pastor Dr. R. C. Helfenstein is not only popular and successful in the People's church, but ingratiated himself unconsciously with the entire Conference.

The Conference goes to Johnson's Grove next year, with Rev. W. M. Jay as President; Rev. W. D. Harward, D. D., as Vice-President; Rev. I. W. Johnson, D. D., as Secretary, and H. Woodward as Treasurer.

Sam Davis was invited to Dover as the guest of H. Woodward and at his expense, and delighted the audience by his wonderful performances on the piano. He is a marvel on ivory for a man who is blind.

W. W. STALEY.

REMINISCENCES

(Continued From Last Week)



HAT was one of the biggest meetings I had ever attended. When the time came for us to turn homeward, my brother was feeble, and wanted to see an old friend in New York. I said, "Go, and I will attend to your churches and your papers for you until you get back." Brother Whitley and I turned homeward. I reached Suffolk Sunday morning, just in time for preaching. After preaching I told them I would give them a sketch of the meeting that night. The large congregation present took great pleasure in

listening to what I had to say. I took charge of my brother's work until he returned, and I then started homeward for Franklinton, N. C. As soon as I stepped from the cars, a gentleman who was not a member of the Church himself, but whose family was, came to me and said: "The shepherd has been away, and the sheep have gone astray. The gentleman whom you left as a lay-reader read only one time, when he joined into the 'Scotch Ramble,' and his children had one at his house, and he danced nineteen sets that night, and joined in the dance afterwards." How hurt I was! Here the whole country was now engaged in these "Scotch Ramble" dances. I went, however, next day, to one of my churches, and conducted a service Saturday and Sunday. We had a pleasant service, and I sent message to another church that I would be there Monday morning to begin a series of meetings. This was in February. When I got there I met a good congregation. They said, "You must be crazy." The house was not comfortable and the roads were bad. I told them I was enthused, and while I was away the devil got the reins, and was running everything at the highest speed. We had a good meeting that day, and I appointed several prayer meetings to be held that night, some by ladies and some by gentlemen. I went to meet some old people, and the old lady didn't accept Christ that night, but she did afterwards.

On Saturday I got Rev. M. L. Winston to conduct the services that day and the next morning. I asked the congregation on Saturday, after I had given a talk on the meeting, "Now I want you to talk some." Brother Deaton, the lay-reader, attempted to talk twice, with others, but couldn't succeed. I was sorry for him. He felt so bad, when the service closed, he took a "bee-line" for home.

I returned to my meeting Sunday afternoon and re-continued two weeks. I had gotten the reins from the devil, and Christ was my conductor, and we had charge of things in general. Several efforts were made to have dances, but I appointed prayer meetings nearby, and they never had another dance. I had built one church, and afterwards two more, and the devil couldn't stand the divine service and prayer, and so I broke it up in all that country.

The next meeting I went where my reading brother was a member, and he had become a different man altogether, and said that he didn't think dancing was so much harm. He had danced when he was a young man, but he was satisfied that the influence was hurtful, and he said, "I'll never dance any more." The church forgave him, and he was a strict member afterwards.

J. W. WELLS.

TARBELL'S GUIDE

We now have on hand Tarbell's Guide to the International Sunday School Lessons for 1922. The price is \$2.00 when delivered at our office, or \$2.10 if sent by mail. We will have Peloubet's Select Notes on hand in a few weeks, the delivery having been delayed by a printers' strike in Boston.

BOOK REVIEW

THE CHURCH IN THE PRESENT CRISIS

The Fleming H. Revell Company is shortly to bring out a fourth book for President Harper, of Elon College, to which is given the title, "*The Church in the Present Crisis*."

Of the volume the publishers said in the original announcement of it: "Dr. Harper's new book is a refreshing, stimulating antidote to the host of works concerning the Church's failure and of mankind's growing worse and worse year by year. Dr. Harper is fully aware of what the Church lacks and of the necessity for new methods and fresh life, and he discusses various *modus operandi* which should lead to a larger increase of usefulness and power."

Later they have said: "This is a book for the perplexed man, religious, but not able to accept the gospel in the moulds made for it by theologians of other days. It challenges every man to be his own creed-maker and recognizes no authority in religion other than the Spirit-led individual soul.

"A pastor emeritus, hearing the manuscript read, exclaimed: 'Would that my son engaged in mining had had such a book ten years ago!' An eminent surgeon, hearing the concluding chapter, declared: 'That message has done more for me than all the sermons I have ever heard, and I have been what might be styled an agnostic Church member since my thirteenth year.'

"The book does not essay to be a patent remedy for the ills of the time. It rather makes broad and sure the principles in accordance with which a correct solution of all religious and spiritual problems may be found, with just enough of the application of those principles to present situations to lead the thinker and truth-seeker to be his own guide into the endless caverns of spiritual delight and exaltation,—a man's book for men."

The manuscript was submitted by the author to four religious leaders of our day, two of them in the Christian Church and two of them connected with great interdenominational movements. Their estimates are significant.

Dr. W. W. Staley says: "I have read with pleasure and profit *The Church in the Present Crisis*, by William A. Harper, President of Elon College, N. C., and find that he has covered a large field, planted many vital ideas in fertile soil, and made a contribution of thoughtful and inspiring suggestions for study by religious teachers and workers, in this period of revolutionary thought in all departments of human opportunity and obligation. The spirit of the book charms one as he reads, and the versatile knowledge of the writer furnishes historic and scientific information that illustrates his more wonderful acquaintance with Scripture, and its meaning for the present day. The style is vigorous, the reasoning is strong, and every turn of the page exalts the Gospel of Jesus Christ. It is a book that

will be of great value to ministers, and will be a fine volume for laymen who want to acquaint themselves with up-to-date information on the liveliest topics of Christian interest at the present time. To begin the book is like following the guide through caverns lighted by electricity; one will not stop or turn back until reaching the end."

Dr. Martyn Summerbell says: "I have read the manuscript of *The Church in the Present Crisis*, the new book of my long-time friend, President W. A. Harper, of Elon College, N. C., and I have found it to be a treasury of good things. Dr. Harper has the double gift of sight and insight, coupled with the courage to speak out in plain English of what he observes in the spiritual conditions of the day. He realizes what thinking men in the pew are saying to themselves, and he does not hesitate to express their convictions as to present needs and prospective remedies. To him the Christ is the present Savior, and His plain gospel, freed from the ceremonies of old time prejudices and traditional misconceptions, is the cure for prevalent laxities and the inspiration for successful endeavor. It is a book that intelligent laymen will be glad to recommend to their friends, and that may clarify the vision of some faithful preachers, who will be none the worse for a little modernizing of their Sabbath message."

Dr. Worth M. Tippy, Social Service Secretary of the Federal Council of Churches of Christ in America, says:

"President Harper reveals a wide range of interest in *The Church in the Present Crisis*, his latest book. He discusses from a modern viewpoint the religious and social problems about which everybody is thinking, including also important details of local church work and organization. The book is constructive and stimulating, and is especially significant because of the spiritual note which it sounds in a program of action.

"The following passages indicate the temper of the book:

"'We should be grateful for the age's restlessness as a sign of renewed life and vigor.'

"'Systematic theology received scant courtesy at the hands of the Master. He never even mentioned it.'

"'The Christian who refuses to embrace the social program of Christ with the martyr's devotion, with the crusader's passion for service, is destined to lose his love for Christ.'

"'We shall never settle the industrial problem by adjustment of the grievances which capital and labor have against each other. Labor and capital must recognize that they are brothers together.'"

Dr. Francis E. Clark, founder of the Christian Endeavor movement, says: "I began to read the manuscript of your book on *The Church in the Present Crisis* with interest and expectation, for I knew that anything that came from your pen would be well worth reading.

"But I must say that, much as I expected, I was happily disappointed, as I read on. I like the book because it is so constructive and forward-looking. It finds fault with the present order of things, but does not leave us hopeless in regard to the future. It points

out goals which the Christian Church may reach if it will. It does more than that—it points the way to these goals.

“The vigor and aptness of the sentences catch the attention and make one eager to read on. I have not found a dull line in the book.

“It strikes splendid blows for a genuine religious education and experience, against narrow sectarianism, and for the strengthening and encouragement of all the good elements in our civil and religious life that still exist.

“I was reminded by your book of the message of the Spirit to the Church in Sardis,—‘*Be watchful and strengthen the things that remain.*’ Your book has pointed out the supreme need of of watchfulness in these critical days of the history of the Church and the world, but it has not forgotten that there are many permanent elements that we can build upon. To the strengthening of these fundamental things that we still have, in the organizations of the Church, in the right understanding of the Word of God, and above all, as your later chapters show, in the imminence of our God and Father, this book is a notable contribution. It is needed by a great multitude of people and I wish they all might read it.”

C. M. CANNON.

WOMEN AND THE KINGDOM

WOMAN'S MISSIONARY SOCIETIES

The good women of our Alabama Conference are anxious to organize Missionary societies in their churches, as the following will indicate:

From Rev. J. H. Veazey, Wadley, Ala.: “We have organized a Woman's Missionary society at Christiana with twelve charter members, and are sure to get more soon. The prospects are bright. This is entirely new to us in the Far South, but our good women are willing and anxious to do something if they have an opportunity. Mrs. M. J. Ingram, Dadeville, Ala., R. 2, is president of our Christiana society. You will kindly send her such literature as will be helpful to her in carrying on the work.”

Miss Lucy Eldredge, writing from Wedowee, Ala., October 14: “I attended the meeting of the Woman's Board of the Alabama Conference Wednesday afternoon, and while I have little experience in that work, at the request of President Hunt I tried to help a little. They had a fine group of women there, and they represented eight or nine societies. Many expressed their interest in the work. Miss Tinie Mae Hunt was elected President of the Conference Woman's Board, and Mrs. Sarah Jane Hood, Roanoke, Ala., R. 1, Secretary-Treasurer. They agreed as a Board to get behind the North Alabama work this year and support a man for one-fourth time. The following asked that you send literature to aid them in organizing societies and in carrying

forward the work.” Then follows quite a list of names of the good women who are interested and wish missionary literature—which we have sent with pleasure.

Our women never tire of work for their Lord, and for that to which He laid down His life—that the whole wide world might be redeemed through Him.

J. O. ATKINSON.

THE HOUR OF WORSHIP

SAMUEL MOURNING FOR SAUL

The saddest thing which comes into the life of any faithful servant of the Lord is to see one who has been a God-fearing man or woman coming down and trying to please men rather than God. While Saul was little in his own sight and feared the Lord he did well. But later when he became a self-willed, man-fearing man instead of a God-fearing man, rendering unto the Lord only partial obedience (which is always disobedience), Samuel was sent with bad news to him. It was not an easy thing for the faithful old judge to face the king and tell him “the Lord hath rent the kingdom of Israel from thee this day.” The parting from the stately, handsome Saul was not an easy matter either, for their ways henceforth would lie in different directions. Samuel's heart was filled with sorrow, and he mourned for Saul, but he did not let his sorrow interfere with his duty to God.

Every true pastor has passed through just such heart-aches and sorrow. They have seen those who promised so well, those who, perhaps, for long years have stood faithful and true, turning away from the Lord and going back to the world. Only a short time ago we had a sorrowful letter from a pastor's wife, telling how hard they worked to induce their church members to give up their worldly pleasures. Telling how, after giving them up for a while, they would plunge still deeper into them. But you know the heart-ache and the sorrow of it all, for as you saw them going back to the world you knew it meant separation forever, and you mourned for them.

Again, it may be the people who are mourning because their pastor's feet are slipping off of the Rock. Mourning because they have seen him sell his Lord for popularity, or buying up some worldly man or woman with prominence. Heavy-hearted, sorrow-laden because their pastor, who has been a God-fearing man, is letting the fear of man take possession of him. Grief-stricken because he is forgetting the Lord who spoke a “fear not” to Paul, telling him “I am with thee, and no man shall set on thee to hurt thee,” still lives, and that He is the same Lord unto whom all power has been given. Forgetting that obedience to God insures a power which out-measures the worlding's power as far as the East is from the West.

God can do no mighty works through a man-fearing man, but He can accomplish great things through a God-fearing man. Saul began all right, he looked all right,

for he was handsome, stately, and made a fine appearance. That is what people look at mostly. A handsome face, a fine intellect, and great possessions. But God looks deeper. He looks down deep into the heart, and there is often a great difference between outward appearances and the heart. What does God see as He looks into our hearts just now? Does He see the fear of man or the fear of the Lord? Does He see us coming down that we may win the favor of unspiritual persons? Or does He see a fixed purpose to stand true and faithful in all places, at all times, even though our hearts are aching because it is costing us friendships we have enjoyed, and it means separation from those we have liked so much?
 MINNIE LOHR.

Mt. Vernon, Ohio.

THE BULLETIN

Rev. Sion M. Lynam, Elon College, N. C., has the fourth Sunday in each month open for the coming conference year and would be glad to hear from any church who desires his services on that date.

Rev. E. T. Cotten changes his address from Suffolk, Va., to 169 Athol Street, Oshawa, Ontario, Canada, where he goes to become pastor at that place. THE SUN regrets to lose Brother Cotten from our Southern Convention, but wishes him well in his new field of labor.

Brother Chas. D. Johnston, our much loved Orphanage Superintendent, spoke to Mr. H. Woodward's Class of the Suffolk, Virginia, Christian church last Sunday.

Rev. B. F. Black is happily located in his new field of labor—Wolfboro, N. H. The church gave a reception recently in honor of Brother Black and family.

Dr. A. B. Kendall changes his address from Washington, D. C., to 1032 Garfield Avenue, Springfield, O.

Brother T. H. Croeker, Middleburg, N. C., a member of our Mt. Auburn (W) church and who sells shoes with good soles and believes in saving souls, called to see us this week. Brother Croeker is one of THE SUN's most loyal friends.

The Annual Conference of the Methodist Protestant Church in North Carolina is in session this week with its Burlington church. THE SUN adds its welcome to these good people and prays the Father's blessing upon them and their work.

Let us have your order for Peloubet's Select Notes. The book will be mailed when ready, and bill sent with book.

(Bulletin Continued on Page 15)

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

MEETING OF HOME MISSION BOARD

A meeting of the Home Mission Board of the North Carolina Christian Conference will be held in Danville, Va., Tuesday evening, November 15. Place of meeting will be announced at Conference. Those having matters to present to the Board will please do so at the time stated above.
 R. L. WILLIAMSON, *Chairman.*

A CALL TO THE CHURCHES OF THE NORTH CAROLINA CHRISTIAN CONFERENCE

I think we all appreciate the frank statement made by Rev. B. J. Earp, pastor of the Danville church, regarding the ability of the church to entertain delegates and visitors to the coming session of our Conference. I am sure that no one will regard it as in any way reflecting on the good people of that growing church. When we consider how recently the church was organized, a feeling of pride is felt that they can provide so many homes, and that without the help that they had expected from people of other churches.

I desire to urge that no church fail to be represented because of the fact that delegates may have to pay for lodging while there. Provide your delegates with the few dollars that will be required to pay for bed and board, and send them. As Brother Earp stated, every effort will be put forth to provide entertainment for as many as possible, and you may be sure of the fact that the Danville people will give you as hearty a welcome as was ever extended to a conference body. Send in the names of your delegates to the chairman of the committee on entertainment. It is probable that your delegates will be given free entertainment. It is a time for us to rise to the occasion with loyalty to our Church and her cause and help make this the greatest session of our Conference ever held. In doing so we shall also show our appreciation of the noble band of workers there. I am counting on you.

R. L. WILLIAMSON, *President.*

Henderson, N. C.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

DONATIONS

The following articles have been sent in for the Orphanage and Baby Home: Ladies' Missionary society, Ingram Christian church, Va., one box containing four sheets, six pillow cases. A member of Holy Neck Christian church, Va., three dozen glasses, three dozen handkerchiefs. Miss Strader, Burlington, N. C., one-half gallon preserves, one dress, underwear, pears and candy. Mrs. Emma A. and Ora Scott, 15 yards sheeting. The Ladies' Missionary society, Meriom, Ind., 12 sheets. Mrs. Moses Clark, Pittsboro, N. C., one quilt. Mr. S. F. Gilliland, South Boston, Va., one pair blankets. Mrs. Ruby Cunningham, Advance, Ind., one box clothing. Mrs. A. J. Cotton, Dendron, Va., 6 pillow cases. Mrs. L. T. Williams, Dendron, Va., 6 towels. Anti Class, Bethlehem Sunday school, Broadway, Va., one quilt, two sheets, two pillow cases. The Missionary society of the First Christian church, Urbana, Ill., one box clothing, etc. The Woman's club and ladies in community of Pope's Chapel church, one box containing clothing, jelly, etc. Mrs. John A. Hall, of Burlington came to see us again last week in company with Mrs. H. W. Trollinger and daughter and Mrs. Barham, and brought to us the following articles contributed as follows: Mrs. John A. Hall, one pair sheets, one pair pillow cases; Mrs. H. W. Trollinger, 15 dresses. Mr. Brown, 5 union suits; Mr. Majur, 12 pair hose, 6 union suits; Miss Blanche Johnston, one union suit; Mrs. Beal, one union suit; Miss Rosa Patterson, one union suit; Miss Bertha Burgess, one union suit; Mr. S. A. Horne, 12 pair hose; Mr. B. Goodman, 2 union suits; Miss Wagoner, 4 hats, one union suit; Miss Jesse Patterson, one union suit; Mr. Leggett, 4 union suits; Mebane Shoe Co., 3 union suits; M. B. Smith, one blanket; Mr. Clarke, one blanket; Mr. Lowe, one quilt; Mr. Sellars, 4 dresses; Mrs. Mazur, 14 dresses; Miss Florence Bowles, one union suit; Miss Fidelia Markham, one quilt. We have also received from Mrs. Letha Murray, Virgilina, Va., one quilt.

We are very grateful for all these contributions, and they will go a long way toward keeping the little fellows warm.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR NOVEMBER 9, 1921

Amount Brought Forward\$16,931.21

Children's Offerings

Herbert Olive, Jr., and Dorothy High, \$1.00; Wilson, Mildred, Nelmoth and Jack Rowles, \$4.00; total, \$5.00.

Monthly Offerings

(North Carolina Conference)

Christian Light, \$3.00; Henderson, \$9.12; Morrisville, \$2.00; Ebenezer, \$2.90; Six Forks, \$1.80; Monticello, \$2.00; Danville, Va., \$5.45.

(Eastern Virginia Conference)

Ivor, Va., \$5.03; Union, Surry, \$1.00; Mt. Carmel, \$3.64; Mt. Carmel Class No. 6, \$1.00; Oakland, \$7.75; Centerville, \$2.00; By J. M. Ashley (name of church not given), \$2.00.
Total, \$48.69.

Special Offerings

Woman's Home and F. M. S., Norfolk church (on support of little girl), \$25.00; Mrs. W. A. Harmon, Treas. (bed for room in Baby Home), \$25.00; Young Men's Class of Reidsville church (pledged at C. E. Convention), \$6.62; "A Lady Friend" of the Huntington church, Fort Wayne, Ind., \$8.50; A. M. Allred (on support of children), \$10.00; total, \$75.12.
Total for the week, \$128.81. Grand total, \$17,060.02.

CHILDREN'S LETTERS

Dear Uncle Charley: Perhaps we owe an apology to you for our negligence, but please forgive us and we will try to do better when we get old enough to write for ourselves. Wilson is a big boy eight years old and Mildred is six. They go to school and are very fond of their teacher, who is Miss Ruth Lloyd. We wish so much that we could come to see you and the crowd of children. Enclosed please find \$4.00—\$1.00 from each of us.—*Wilson, Mildred, Wilmoth and Jack Rowles, New Hill, N. C.*

Dear Cousins: You are fine this month. We like to see you. Come in with your dues, even though you are late.

Uncle Charley is away this week, but I knew you would be disappointed if some one did not answer your letters, so I am answering them for him this time. We would be glad for you all to come to see us some time. With love from all the cousins, *Hulda Frederick, Clerk.*

Dear Uncle Charley: My little sister and I want to join the band of cousins. She is ten months old and I am three and a half years old. I wonder if you have any "tots" we could play with. My mamma was in the Orphanage for several years. Her name before marriage was Mary Lou Mitchell. She has always loved the orphans and I am sure we will too. We enclose one dollar.—*Herbert Olive, Jr., and Dorothy High, Durham, N. C.*

Dear Cousins: We extend to you a hearty welcome into the band of cousins. We have several little fellows in the Baby Home just three and a half years old. You would like them for your playmates, I am sure. Come to see them some time. I remember your mother very well. She was here when I came to live at the Orphanage. Ask her if she remembers me. I will ask Uncle Charley to write you a letter when he comes back from the Alabama Conference.—*Hulda Frederick, Clerk.*

NOTICE

On account of my accepting a call to our church in Oshawa, Ontario, Canada, I have resigned as Recording Secretary of the Eastern Virginia Christian Sunday School Convention. The minutes of the last session held at the First church, Norfolk, have been in the hands of the Board of Religious Education, Richmond, Va., since September 23, and all other matters have been placed in the care of Rev. J. F. Morgan, the Corresponding Secretary.
E. T. COTTEN.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

International Uniform Sunday School Lesson November 13, 1921

Paul Before the Roman Governor—Acts 23:25-24:27.

Golden Text—Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men.—Acts 24:16.

“Conscience is a safe guide only when God is the guide of the conscience.”

Christian Endeavor Topic, November 13, 1921

Bible Examples of Personal Evangelism—Matt. 4:18-22; 9:9, 10.

“Would you care if some friend you have met day by day

Would never be told about Jesus?

Are you willing that he in judgment shall say,

‘No one ever told me of Jesus.’”

NOTICE

Following the close of the Conference period, the services of the Field Secretary of Religious Education, Miss Lucy M. Eldredge, will be available for Sunday school and Christian Endeavor institutes among our churches. It is the desire of the Board of Religious Education to reach every part of our work that it can in such gatherings for the discussion of better methods. The plan is to hold the institutes where two or more churches can meet together, wherever this is possible. Any churches interested in holding such meetings will please communicate with me as Chairman of the Board, or with the Field Secretary.

W. T. WALTERS, *Chairman.*

1615 Garland Ave., Richmond, Va.

CHRISTIAN EDUCATION IN GEORGIA AND ALABAMA

The churches in the two Conferences in Georgia and Alabama are showing much interest in progressive steps in Sunday school, Christian Endeavor and missionary work. The following instances of a live interest in all forms of church work came to the personal attention of the Field Secretary on her recent visit to these Conferences.

The Rock Stand church, Rev. J. H. Hughes, pastor, has a new Christian Endeavor society which is doing a splendid work. They report that the organization of the society in the church has given new life to their prayer meetings, and has enlisted the efforts of the younger people. The Rose Hill church, Columbus, Ga., Rev. R. F. Brown, pastor, also has a newly organized Christian Endeavor society, which is progressing nicely under the leadership of the efficient president, Mr. L. S. Robbins.

On Saturday night, October 15, a Christian Endeavor society was organized at the Noon Day church, with Miss Minnie Huey as the president, and the next week

a society was organized at the Beulah church, Columbus, Ga., with Mr. J. R. Roberts as the president. Two churches in the Alabama Conference, Mt. Zion and Lowell, have expressed their interest and desire for a Christian Endeavor society; and it is hoped that these will be organized soon.

On Monday night, October 24, the Field Secretary was privileged to attend an unusual meeting, and one full of help and inspiration. This was the Children's Prayer Meeting at the LaGrange, Ga., Christian church, Rev. C. W. Hanson, pastor. Although there were many grown people present that night, the meeting was in the hands of the children, and a little girl seven or eight years of age led the meeting, while a choir of children directed by Bro. Hanson led the singing. Nearly every child present took part in the meeting, giving personal testimony of his or her love for Jesus Christ, and no one could help but feel impressed by their earnestness and devotion. Following the prayer service, the Field Secretary spoke to the children, and then we had a free discussion of Sunday school, Christian Endeavor and Missionary society problems. Enthusiasts along all lines were present, and the meeting ended with Mrs. E. M. Whaley being chosen to be responsible for the organization of a Woman's Missionary society in the church, with the Sunday school superintendent, Mr. J. J. House, putting in an order for twelve Teacher-Training books for the use of a new class, and with the organization of the children into a Junior Christian Endeavor society. Nineteen children signed the pledge of the society, and the following officers were elected: President, Miss Katie Royal; Vice-President, Miss Mary Jones; Secretary, Miss Lottie Humphrey; Treasurer, Charlie Hanson; and Rev. C. W. Hanson was unanimously chosen as the Superintendent, a tribute to his interest in the children and their work. A visitor from the nearby Methodist church offered to help organize a Senior Christian Endeavor society in the church, and his offer was accepted, and a joint meeting of these two churches will be held in the future that the Methodist Endeavorers may help the new organization. LaGrange church has grown rapidly and has been greatly blessed, and is going forward to do a greater work in the days ahead.

The North Highlands church, of Columbus, Ga., Rev. A. H. Shepherd, pastor, held a missionary rally on Sunday night, October 23, under the direction of the Woman's Missionary society. The children of the Sunday school and the church choir assisted with many special numbers. The president of the society, Mrs. Sallie Kinsey, had the direction of the program, which was enjoyed by a large audience. Before the program was rendered, the pastor gave a short missionary sermon which impressed upon those present the great needs of the world, and the call for workers to go forth in the Master's service.

The Intermediate class of the North Highlands Christian church met recently and organized in order to do better work. Mr. Homer Wilkerson was chosen as President, and Miss Annie Kinsey as Secretary. Rev. A. H. Shepherd teaches this class.

The Georgia and Alabama Conference voted at its session recently to hold a Sunday School and Christian Endeavor Convention in the spring, and a committee of three, Mr. Walter Denson, Mr. W. W. Willingham, and Mr. Kinsey were appointed to make necessary arrangements. This Conference also included a Committee on Christian Endeavor among its Standing Committees for the coming year.

Much more could be written about the work in Georgia and Alabama. The work is growing. New churches are being organized. Old churches are taking new life in Sunday school and Christian Endeavor work. Several churches have Life Recruits looking forward to training and to service. May God bless His work in this section!

THE HANDBOOK

The Board of Religious Education is mailing to each Sunday school superintendent and to each pastor copies of *The Handbook* just issued. This handbook contains the minutes of the various Sunday School and Christian Endeavor Conventions held this year, together with statistical reports of Sunday schools in all Conferences, as far as such reports could be obtained. It is hoped that the superintendents will distribute the copies sent wisely among their workers in order that *The Handbook* may have the widest reading and use possible. Any of the workers who may desire a copy may secure one by applying to the Field Secretary, 1012 East Marshall Street, Richmond, Va.

OUR BABIES

"The Cradle Roll Department of the Sunday school has been organized for two purposes: First, to show that the church recognized the importance of early religious nurture and desires to assist all fathers and mothers in providing Christian nurture and training for their babies and very little ones; Second, to open the way for babies and very little children to come into personal touch with the church, through the Sunday school, at a very early period in their lives.

"There are three essentials in organizing a Cradle Roll: A Sunday school; a good woman in that Sunday school who loves Christ and who loves babies; and a baby or babies in the community whose parents, whether they be Christian or not, ought to have the cooperation of that particular Sunday school in providing nurture for the spiritual natures of their children. Wherever these three are—a Sunday school, a Christian woman, a baby—city, town or country, there ought to be a Cradle Roll Department."

These two paragraphs are taken from a leaflet written by Mrs. Maud Junkin Baldwin, Children's Division, Superintendent for the International Sunday School Association. The whole leaflet discusses the "Why" and the "How" of the Cradle Roll in a very helpful way, telling how to organize, explaining the duties of a Cradle Roll Superintendent, telling of equipment desirable and suggesting material for Cradle Roll Services.

The following Cradle Roll Standard is also given in the leaflet. A standard is an ideal toward which to work and a measure by which to test progress. The fol-

lowing standard was adopted by the Sunday School Council of Evangelical Denominations in January, 1916, and by the International Sunday School Association in February, 1916, and is recommended to all thoughtful Cradle Roll workers as a guide and an ideal.

The church and Sunday school may assist in the religious nurture of little children in the home and insure their future membership in the Sunday school. To this end, it is desirable:

1. To keep in touch with the children and parents, by:
 - (a) Organizing a Cradle Roll of children from birth to three or four years of age, with a superintendent and any needed assistants.
 - (b) Recognition of membership in the Sunday school, a public roll and an accurate, permanent record of names, birthdays, promotions, removals, parents' names and addresses.
 - (c) Public promotion not later than the fourth birthday to the Beginners' class or department.
2. To make definite provision for the child's early religious nurture by:
 - (a) Suggesting to parents appropriate stories, prayers, songs, or simple lessons preparatory to the Beginners' lessons, and furnishing helpful literature when necessary.
 - (b) Furnishing appropriate and simple preliminary instruction and a sympathetic teacher for the Cradle Roll Class, if there is one in the Beginners' Department.
 - (c) Mothers' or Parents' meetings or classes in which topics concerning the early training of children shall be considered and by providing a home library for their use.
3. To provide for social contact between Sunday school and home, by:
 - (a) Visits, messages, and invitations for special days.
 - (b) Recognition of birthdays.
 - (c) A Cradle Roll Day annually.
 - (d) An occasional social affair for parents and children.

How does your Cradle Roll measure up to this standard? Does it suggest new work to you, a new field of opportunity and service?

The Board of Religious Education has secured a limited number of Sunday school leaflets, including the one above referred to on the Cradle Roll, and leaflets on the work of the Beginners; Primary and Junior Children, and organized class work for the older members of the Sunday school, as well as some literature on general Sunday school work. Upon request made to the Field Secretary, 1012 East Marshall Street, Richmond, Va., this material will be sent to any school. Let us help you solve your problems of religious education through better Sunday school and Christian Endeavor Societies, through more missionary instruction and better Teacher Training classes. And with our Heavenly Father's help, may our churches go forward to a greater service, because our youth knows Him better.

"VITAL TRUTHS FOR HUNGRY HEARTS"

We have on hand five copies "Vital Truths for Hungry Hearts," by Dr. J. W. Wellons. The price is fifty cents the copy, all proceeds to go to Brother Wellons. Send for a copy.

Liberty Bonds and other government securities have recently made many advances.

Takashi Hara, Premier of Japan, was assassinated November 4 at a railway station in Tokio.

CHURCH NEWS

OPEN FOR WORK

I have accepted a call to Needham's Grove for the coming year, also I have accepted a call to New Center. I will preach at Needham's Grove on the first Sunday and at New Center on the fourth. I would consider work for the second and third Sundays.

Blessings be upon the entire denomination. I trust that we may have a great conference this year and many great things accomplished.

W. J. EDWARDS.

Coleridge, N. C.

PLEASANT RIDGE (R.)

The revival meeting began at Pleasant Ridge fourth Sunday in August. I preached twice on Sunday. Rev. G. C. Crutchfield, of Elon College, N. C., came to us on Monday and did the preaching during the week. His sermons were fine, well delivered, and enjoyed by all who heard them.

Brother Crutchfield very quickly won his way to the heart of each one and made a very strong impression there. As a result of the meeting, there were five conversions, the church was greatly revived and two united with the church. To God be all the praise for this.

C. E. GERRINGER.

"COATED"

Not long since I was in one of our North Carolina cities and a dear friend took me into a clothing store and put a \$47.00 overcoat on me. He gave instruction that I wear it to keep me warm. Words are inadequate to express my sincere appreciation for this valuable present. While I am clothed with an overcoat, I trust that this good friend may be clothed with the righteousness of our Lord.

P. T. KLAPP.

GRAHAM CHRISTIAN PASTORATE

Two Sundays ago I stood on top of West Rock and looked down into the valley some four hundred feet below at New Haven, with its hundred and fifty thousand people, and beyond to the blue of Long Island sound. Turning to the west, there towered another mountain which the setting sun gave the appearance of a mighty mound of

gold. From the distance trees seemed but shrubs, and people but pigmies. Distance makes a difference, and a view from the summit is worth all the effort it takes to reach it.

From a distance of some seven hundred miles, and looking back over four years spent with the Graham and New Providence churches, things assume a new aspect. The rough places are now but beauty spots, for as the green bushes and barren rocks turn to gold under the autumnal setting sun, so the disappointments of youth mellow the heart and broaden the sympathies under the influence of Christian love and fellowship. Those years of service shall linger in my memory and add joy to my life.

Undoubtedly there was some progress made during those years. Then they had half-time preaching, now full-time. Then they had no young people's organization, now they have one of the best Christian Endeavor societies in the state. Then they had no parsonage, now they have a nice place for a preacher to live. Several improvements have been made to the churches, such as adding carpets, paint and song books. Had I been able to give full time to the work it would have made better progress.

We had splendid help in evangelistic campaigns in such men as Brown, Black, Lightbourne and Eastes. Our people were very appreciative of the work of these excellent men. Perhaps the work that was most successful for the churches in this line, however, was that done by the members in the Men and Millions campaign. I shall never forget that Easter morning when a number of us were early in the church to worship and to welcome our quota of new members.

The great need of the churches now is a progressive pastor to live with and lead them.

F. C. LESTER.

*Yale University, New Haven, Conn.
October 23, 1921.*

THE MEBANE CHRISTIAN CHURCH

This church had its last quarterly conference October 22, and finished the year's work. Meeting all its financial obligations, and electing J. O. Fowler and Robert Jones as delegates with their wives as alternates. The building committee reported progress in our new church building. We have had two bids for the brick work. There is to be a window in memory of Rev. Thomas Fowler put in this

building. His grandchildren are to do this. This little church has a fine Sunday school, with J. O. Fowler as superintendent, and faithful, wide-awake teachers.

The membership of this church has been more than doubled during the year, and our congregations continue to grow. We baptized three at our last appointment. Pray for the dear little church. It has a prayer meeting every Wednesday night with good attendance.

P. T. KLAPP.

"NOT POUNDED BUT BEDDED"

Our dear, little, big-hearted church and friends of Mebane, N. C., presented me, their pastor, with a fine "Kingsdown" mattress on which I am to rest when the day's work is done. I only wish I could find words to express my deep appreciation for this valuable gift. Many thanks to Sister Luther Jones, members and friends, who had a part in presenting this useful gift. May God abundantly bless these friends.

P. T. KLAPP.

CHRISTIAN CHAPEL

On Saturday and Sunday, October 29 and 30, Rev. J. S. Carden, of Durham, N. C., was a visitor to some of his friends in this section. While here it was arranged for him to preach for us at Christian Chapel church. Although being on short notice, there were many out to hear him, including members of other churches, and it seemed that all were greatly pleased with his most powerful sermon. As he is an ex-pastor of this church, it seemed quite natural for him to appear in the pulpit, everyone being exceedingly glad to greet him.

His sermon was based on Adam and Eve in the garden, the good and evil placed before them; and the sin-stricken world in which we have to toil, caused by their lack of confidence in the Creator to keep the law. We have heard sermons from this same text, but not so plain and full of real explanatory teaching as this one. In rebuking the waywardness of mankind, Brother Carden always used the words "we" and "us" instead of the word "you," as so many preachers too often do. It being, as we might say, a sermon on surprise, yet there were several from a good distance out to hear him. Even some close by, who had not been to Christian Chapel services in over a year; and, owing

to the unfavorable weather, there were a few who did not attend.

Everyone was glad to greet our former pastor, and he may be assured that at any time it is convenient for him to do so, he will be welcomed to preach for us again.

A. M. COTTEN.

DRY RUN CHURCH DEDICATED

Sunday, October 30, 1921, was a glad and memorable day to the people of Dry Run Christian church, Seven Fountains, Shenandoah county, Virginia. It was the day appointed for the dedication of their new and beautiful house of worship. They had a right to rejoice and a cause for being happy.

I have nowhere seen a neater, nicer, better built and better equipped country church than this. Here is the reason of it all: the building of it was a labor of love and brotherly cooperation from beginning to end. The house will seat three hundred people; it has an incline floor; its walls are spotlessly plastered in white; its overhead ceiling is strikingly beautiful; its aisles are laid with carpets of noiseless rubber; its comfortable pews are of polished, fine grained oak; the ample windows are hung with heavy green shades; there is a furnace beneath the building sufficient for the coldest weather; without the painting is of white; there is a heaven-pointing tower with a bell that rings clear and appealing and strong; the roofing is of galvanized metal studded with snow-forks (circular prongs two or three inches long to catch and hold the snow for slow melting, that the cistern may be supplied); and the entrances to the house are all of cement. That is not a description of the building: rather a recital of the material elements that combine in making a well planned and very comely and comfortable house of worship.

More to the point and marvel of the whole matter is that the timbers for this building were supplied locally by members and friends. Those substantial oak pews were made there at the church. You simply could not believe it as you looked upon them. Still more marvelous, the communion table and the pulpit stand, of the finest grained quartered oak, were made by good Brother Boyce, one of the members there—not in a furniture factory with latest machinery and by professional artists. It was a work

of art because a work of love; and would compare to greatest advantage with the finest pulpit furnishing in the costliest city church.

I dwell upon this because it was the best illustration ever witnessed by this writer of what skill is lent to the hand when the heart that guides that hand is aflame with love and devotion for a holy cause. And it typifies the whole process of building, furnishing and equipping Dry Run Christian church. It has cost well over \$5,000, every dollar spent to the best economic advantage, and on the day of dedication the congregation was asked for only \$450 to clear the outstanding bills and indebtedness. About \$500 was given.

Reverend Brother Baugher, of the U. B. Church, led the invocation. Rev. A. W. Andes read the Scripture and offered the dedicatory prayer; the writer preached and read the dedicatory formula, the people responding with a most hearty *Amen and Amen*.

The church is hard by the home of our good brother, W. F. Ritenour, and his happy Christian family. How they have toiled and talked and planned and prayed to bring this church house to completion and make possible this day of dedication. Brother Ritenour, so Pastor Andes said, had almost lived these past few months in and about this church. It was indeed a glad day for him and his, as it was for the happy pastor, the united membership and the friends of the entire community. And THE CHRISTIAN SUN unwittingly made a valuable contribution. Our church at Amesbury, Mass., printed a notice in THE SUN that it had installed a pipe organ and would give to the first Christian church, needing and applying, its old organ. Dry Run, through Brother Ritenour's anxious pen, was the first, and for eight dollars freight, and with proper polish, Dry Run has a Mason and Hamlin "good as new," and worth, at the lowest, \$250.

After the dedication there was a dinner that would have fed another 500 besides the half thousand that helped relieve the groaning, far-reaching tables. In the afternoon the house was filled to its capacity again, and at night Brother Andes was to begin a series of evangelistic meetings. Here is predicting a great meeting.

Rev. A. W. Andes has been pastor for thirteen years, taking the work when the membership was exceeding-

ly small, and preaching in an uninviting building community-owned. His people are devoted to him as well they may be. God has been with him and wonderfully blessed his labors. And the glory of the Lord filled his heart, as it did the hearts of his faithful and happy congregation, when the people gathered from miles around to help them set aside their beautiful house to the service and worship of their Lord.

J. O. ATKINSON.

BULLETIN

(Continued from Page 10)

Our First church, Greensboro, Rev. H. Russell Clem, D. D., pastor, recently reorganized its forces, adopted a new constitution, and on last Sunday received seventeen new members.

Dr. J. O. Atkinson, our Field Secretary of Missions, will preach in our Graham church next Sunday at 11 a. m. THE SUN'S Editor will preach at the night service.

Dr. Staley, in his Suffolk Letter this week, gives a review of the recent session of the Eastern Virginia Conference. We have received a more detailed account of the Conference, but it reached us too late for this issue.

If any reader of THE SUN has any copies of the Government and Principles of the Christian Church that are not in use, THE SUN will be glad to have them, provided they are in good condition. We have no copies of this book on hand, and so are unable to fill many orders which we have received. The revised edition is not yet published.

President Harper gives readers of THE SUN this week what Bolshevism is. Will he kindly give us the cure for it?

AN ANNOUNCEMENT

Mrs. Lenneous I. Cox announces the marriage of her daughter, Alta Craven, to Mr. James Cummings Washburn, on Wednesday, November the second, nineteen hundred and twenty-one, Elon College, North Carolina. Cards read: At home after the tenth of November, Eight hundred and twenty-one Lee Street, Danville, Virginia.

CHARLES W. McPHERSON, M. D.

Eye, Ear, Nose, Throat

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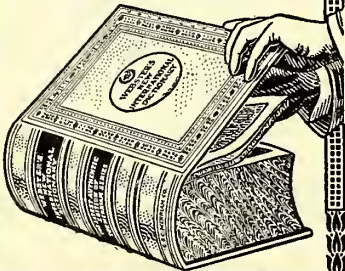
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A timid young lady awoke one night and heard a mouse in her room. First one slipper was hurled mouseward and then the other, but she succeeded in stopping the noise only a short time. Terrified, she wondered what to do next.

She sat up in bed and "meowed."

A BILLION DOLLAR STATE

Nearly a billion dollars, or more nearly exactly, \$943,808,000 is the factory value of the manufactured products of North Carolina in 1919. And this total does not cover hand trades, building trades, and neighborhood industries, that is to say, domestic industries not organized in factory systems.

Twenty years ago twenty-seven states outranked North Carolina in the value of manufactured output. Among the states that stood ahead of us at that time were Maryland, Virginia, Rhode Island, Maine, New Hampshire, Iowa, Kansas, Nebraska, Kentucky, Tennessee, Georgia, Louisiana, and Colorado. But we have moved beyond these thirteen states in manufacturing industries during the last two decades. Which means that the Old North State is striding forward in seven-league boots; that she is moving out of the dominance of agriculture into the dominance of industry—out of a country into a town-and-factory civilization, not in the number of people involved, but in wealth and influence. The point we make becomes clear when we consider the influence of something like 2,000 people who are busy with the business of banking in North Carolina. They are few in number but their lightest whisper sounds like thunder, and the lifting or lowering of their eyebrows registers fair weather or foul day by day for two and a half million people. Of similar sort is the rapidly developing influence of manufacture in the state.—University News Letter.

OUR PRIMACY IN THE SOUTH

North Carolina led the South in 1919 in the number of factory establishments, with 5,999 against 5,603 in Virginia, her nearest competitor.

In the number of wages and salary earners she led Georgia, her nearest competitor, by 34,000.

In the capital employed she led Texas by more than 100 million dollars, Virginia by 230 million dollars, and Georgia by 250 million dollars.

In the total value of manufactured products Texas was the only Southern state that outranked North Carolina in 1919, and her lead was only 57 million dollars. Our next nearest competitor was Georgia, which fell behind by 250 million dollars.—University News Letter.

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3. Semi-monthly, double or single, in cartons, 2-3 the weekly price; without cartons 3-5 the weekly price.
4. When ordering, state what Sunday that your church year begins, and whether you want the dates on the envelopes or not.
5. Indicate the wording that you want placed on the envelopes or leave the same with us.
6. Allow ten to fifteen days for delivery. Order early.
C. B. RIDDLE, Publishing Agent,
Burlington, N. C.

PELOUBET'S SELECT NOTES

THE CHRISTIAN SUN Office is now entering orders for Peloubet's Select Notes, to be delivered December 1. The price is \$2.00 the copy, plus 10 cents postage. File your order now. Bill will be mailed with book.

DR. J. H. BROOKS

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

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The Known Soldier

THE EDITOR

Much is being said about the *unknown* soldier. Something could be said about the *known* soldier. He was called and answered, and often answered before he was called. We looked upon him with admiration as he changed from civilian clothes to the olive drab. We saluted him as he passed in line to entrain; and as he sped away, we cheered and enshrined his name in our hearts. The world revered his service star as we looked upon it. This known soldier fell in Flanders field for the emancipation of mankind, and we hoisted a marble shaft to perpetuate his name.

This known soldier saw, felt and experienced that which was, and is, more than pomp and splendor—glory in words and remembrance in marble. These were not the things for which he fought and died. He fought and died to help cure the ills and ails of a war-cursed and war-sick world. Has this known soldier died in vain, and have we his blood upon our hands?

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIALS

"What a wonderful world it would be if all men lived up to their obituaries!"

Present Day Preaching

THE other day we met a forward-looking and progressive young man who said that he had lost interest in attending his church because his pastor hummed out such long and sanctimonious sermons. This young man declared that his pastor never interpreted the spirit of the times in the light of the Scripture. Our friend further added that he had taken a delight in attending church of a denomination other than his own because a certain other pastor seemed to be abreast of the times and lifted the hearts and souls of his hearers up to, and prepared them for, present day problems.

The next day after we had had the conversation with this young man, we met another layman who said, without knowledge that the first layman had spoken to us, that he had heard so much exposition of something that St. Paul or some other Biblical character had done, and had heard so little of his duty in the present age that he was beginning to wonder if Christianity was a fossilized, age-worn principle or a present-day solution to the world's problems. This layman declared to us that his pastor was a man of education, holding two degrees, but living two thousand years ago in his thought.

One of the easiest things to do is to prepare a sermon on some historical exposition and review before an audience a Bible story that is known to the average child. The matter of presenting a present day message concretely, definitely and fittingly is a problem that only the preacher who is willing to study and to work can reasonably solve.

As we look upon churches that dot every hill and form the corner in every little hamlet, and then enter some of these churches and see fewer people than can be found on the streets at the same hour, we are almost ready to declare that the indictment that the two laymen make is true, and that the world today perishes for the lack of a present-day vital message from the pulpit.

The time has come when every preacher and pastor must be a student. The time has come when no man can successfully divide his time of preaching and pastoring with other things in order to make a living, if the people whom he has been entrusted to lead are to be led. The time is now at hand when the church which contented itself with only a preacher will find itself losing ground and unable to hold its banner of obligation in human society. The public is beginning to inquire

of the physician not of his diploma that is laden in dust on a dilapidated wall, but what recent investigation and preparation he has made to acquaint himself with the new diseases of his day. Likewise, the average church member is not so much concerned of the length of his preacher's coat, the number of degrees he holds, how fluently he can speak or how gracefully he can walk, but he is inquiring something of the pastor's study, what is being done there, and listening to hear the interpretation of the gospel in the light of present-day conditions.

Reading For The Winter

THE long winter evenings are now here. The fire glows and there is comfort and happiness in the well organized home and around the peaceful fireside. But these long winter evenings, with their splendid opportunity for social life, should not be taken up solely with such things. Part of the time should be spent in reading. The children should be gathered together in the early part of the evening, and some one of them asked to read aloud, alternating this where there are more than one child in the home who can read. Such a program will add interest, information, and bring the children together in a happy circle of lovable association.

The older ones should come in for their part of the reading and can profitably use an hour in general discussion of the topics of the day. Out of the reading home will always come the world's greatest thinkers. We cannot afford to neglect a matter so important.

The wide range of reading matter debars us from a full suggestion as to what should be profitable to read. We believe in a program of variety. Select some good stories for the little ones, and by all means arrange for a few hearty laughs. It will be a splendid tonic for the ills of the day. Many a stubborn thought has been broken because of a hearty laugh. Mix with these stories two or three wholesome jokes. After the children have grown tired the older ones will find it profitable for some one to read aloud.

The fireside should not only be a place for rest, recreation and social discourse, but it should be a place of information and a forum of ideas.

We believe that along with this reading should be a good daily paper with an editorial page that breathes thoroughly and optimistically the spirit of the times. The county paper should be in the list, and by all means the Church paper. The stories and the jokes that we have suggested can usually be found in the Church publications, and this will give the child an idea that the Church paper is something useful. He will begin to go to the Church paper to find these stories himself, and as the years come and go he will find himself enlarging by reading other articles. The most loyal subscribers to the Church press are those who have been hearing it read and reading it from childhood themselves.

There is practically enough time wasted in every life, if it were used systematically and intelligently, to make

of every person an intelligent citizen. It is in the snatches of time of a few moments each day that keep us informed, that educate us, and enlarge us in our mental capacity.

THE COST OF WAR

Leaving out the unspeakable horrors and tragedies of war, the cost in money values is beyond comprehension, and almost beyond endurance to many. George W. Morris, governor of the Philadelphia reserve bank, says that before the World War the average family in America was taxed for governmental purposes \$1.15 on the national debt, \$23.10 for military expenses, for all other purposes \$8.75; making a total to each family of \$32.90. Today the total tax on each family is \$214.80, of which amount \$43.23 is for war debt, \$54.10 for military expenditure, and \$117.54 for other governmental expenditure, mostly connected with the war. The world today is supporting six million men in idleness in its standing armies, or one soldier for every 283 civilians, at a cost of more than five hundred million dollars every 30 days. North Carolina last year paid enough for armaments and the incidentals of war to build and equip 165 standard colleges.

A QUESTION ANSWERED

Katherine Morgan, University, N. C., a girl of eleven years, asks a question in her letter to the Orphanage this week which the Editor desires to answer. Her question is: Where are all the little boys and girls who used to write for the Corner?

Katherine, we are glad you asked that question. We hope that you are not discouraged because you no longer see their names. We can tell you where they are. They are busy out in the marts of life. They have transferred their presence from the Children's Corner to the financial report. Their first love for the Orphanage was the interest taken in their behalf by father or mother who possibly wrote and read to them their first letter. They have been promoted, Katherine, from the Children's Corner to a place in the bread and butter line. This promotion has come through interest. Some day your letters will be missing, too, Katherine. But we know that you will then be a grown woman and out in life doing an even greater work for the Orphanage. You cannot help it, because you are now being taught to think of the Orphanage and to love it.

The moral of this note to Katherine is too plain for us to comment further. Brother Johnston knows what is means to get the children interested in the Orphanage.

SERVING YOUR RACE

Mary Lyon gave good counsel in these words, and that which is wise for any Sunday school or Christian Endeavor pupil to think about: "If you want to serve your race, go where no one else will go, and do what no one else will do."

EDITORIAL BREVITIES

Our prediction is that unless the present Disarmament Conference, or some other such body, finds a way for the capitalization of international confidence and good will, the date of November 11, 1918, will be a day of mourning for the generations unborn, instead of a day of rejoicing. The declarations of peace so far are empty and have no meaning in the light of the ideals for which the American youth fought and gave up life for the liberation of the world.

The world has hope and confidence in the Disarmament Conference now in session in Washington. The world cannot afford to continue under staggering burdens of war. The time seems to be at hand for some definite action for reducing the burdens of the people—burdens imposed by ruthless warfare.

The ninety-sixth annual session of the North Carolina Methodist Protestant Conference was held in Burlington, N. C., November 9-14. The sessions were well attended, and signs of progress were plain in all departments of the Church's work.

During the past week THE SUN office has been favored by visits from two prominent editors—Dr. J. F. McCulloch, editor *The Methodist Protestant Herald*, Greensboro, N. C., and Dr. F. T. Benson, editor *The Methodist Protestant*, Baltimore, Md. These brethren are deeply interested in the work of the Church press and are serving faithfully their Church through the printed page.

Any misgivings in this issue may be charged to the fact that the Editor has had critical illness in his home during the past ten days. His only child, Ruth Teague, has been very ill, but at this writing—Monday afternoon—is showing signs of recovery.

SHALL AMERICA LEAD?

I look to America as the greatest factor in the world crisis on international peace. Combined reduction of expenditure by the great naval powers is essential. America, trained in great principles, is free to act and make her own proposals. We have a common object and all nations must work loyally for agreement in effective methods.

GLADSTONE,

(Former Secretary of State for Home Affairs of Great Britain.)

"The man ready today got ready yesterday."

"Today's luck owes much to yesterday's preparation."




CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A Diary—Part IV.

 WEDNESDAY, September 20.—I retired at 9 o'clock last night and slept till 6 this a. m. The sea is better for sleeping than the land—for whenever in years have I slept even eight hours in one night before! Had my hour of meditation and devotion in bed, arising promptly at seven. And when those plaintive and bewitching chimes rang at 7:30 I was ready for all that was coming to me. Our waiter outdid himself at hospitality at breakfast. Evidently he, too, had had a glorious night. He insisted on serving our bacon and eggs "San Lorenzo style." It was a sort of shirred fashion. The eggs were cooked without turning, and in the same dish in which they were served at table, the bacon being in the middle and surrounded with eggs, yet simmering and frying with hot butter. Will try to find one of these dishes in a China store when I get back home and give it to my wife to cook eggs in for me! It is wonderful how liberal we men-folks are in buying presents for our wives—usually something she can use in the house for our comfort. Men are so very unselfish?!

After drinking a pot of this hot Porto Rican coffee I feel at peace with all mankind, and exceedingly comfortable. If I have an enemy on earth I would like to meet him now, and I would ask his pardon and crave his forgiveness for any harm I had ever done him in the world.

We near the tropics and it is much warmer this a. m. than heretofore. There are people on ship as well as on shore who crowd the fashions and push the styles; so some passengers appear now in their lightest summer suits and make the rest of us sit up and take notice.

I figure that the income to this ship for the trip from New York to Porto Rico is not less than \$15,000. There are 180 passengers, including children. Estimate 175 at \$75.00 each—some pay much more and none that I *know* of that little—and you have \$12,250. (My own passage is \$90.00, including \$5.00 war tax. Yes, they tax you for war purposes away out at sea.) It seems far too low an estimate to put the piles and heaps of United States mail, the wagon loads of express, and the tons and tons of freight, at \$2,750. But they spent a million dollars this year repairing this boat, beautifying, strengthening and adorning it, they tell me.

At 11 a. m., and again at about 9 to 9:30 p. m. each day, two boys in white uniform come out on deck, one with a rolling table carrying pitchers of beef tea and a eup for each passenger, the second boy carrying baskets of crackers and cookies—and each passenger is urged to eat and be sociable. Three straight meals a day have

served me fairly well through the days of the years of my life so far, and I have a notion that three a day such as I am negotiating on this ship will keep me going till I get to land again. A friend said in my hearing once that he did not eat to live, but lived to eat, because he enjoyed the eating better than the living. He had evidently been out on the sea where the eating is the principal event of the day. I am certainly spending a lazy, restful day. To read or write or accomplish anything on board ship you have to assert yourself—and I am not self-assertive today at all. The warm sun is indolent, the sea is almost sluggish, and our great old ship reminds me of an elephant on parade before the circus opens—just lolling along with supreme indifference and a superb unconcernedness. (I sometimes wish I could be as unconcerned about how the world wags as an elephant is!) My will-power seems to have oozed away from me and I sit here in the shade on this full-orbed sunshiny day—and just drowse, and doze, and dream—and do nothing!

The "San Lorenzo" was built at Newport News, Va., in 1907, and rebuilt in the spring of 1921. Her hull is of steel, six thousand, six hundred and five gross tons of it. She has eighty-eight state rooms with 288 beds, and so is allowed to carry 288 passengers. In her crew of 138 men there must be twenty-four life boat men; six firemen; six oilers; four wipers; three night watchmen; and eighty-one persons for service not connected with the navigation. There are in her engine rooms six boilers, and her engines develop 8,000 horse-power. (Think of 6,000 tons of steel, to say nothing of wood and ware, propelled by 8,000 horse-power, and you will understand that the big waves and the beating billows have a monster to battle with worthy of their strength.) She carries eleven metal life boats; 415 life preservers for adults, 42 for children, and 1,600 feet of fire hose. She consumes 400 barrels of oil a day, and 31 men are engaged in her engine room. Coal is only used for cooking.

From 2 to 3 p. m. I took a siesta, and on awaking found it raining beautifully. As the drops hit the smooth surface of the sea they seemed to bounce back, then burst like shattered diamonds and mingle with the blue beneath. The sun is obscured by cloud rifts, a gentle, cooling breeze is blowing, and the sea is calm, restful and very blue. I recall that Horace, the Latin poet, speaks in his odes of "the disconnecting sea." But Horace lived before great ocean liners were built, or ever Columbus discovered America. The seas do not disconnect; they really connect the islands and the continents and the hemispheres all together.

By permission I went up into the room of the First Assistant Engineer. He was not smutty and sooty and smoked black; far from it. He was reclining in a cozy room, dressed in white, and reading a magazine. He talks interestingly of his engines and his men and his *work*—he works his head and other fellows less skilled

handle the oil. He is on duty from 4 to 8 a. m. and 4 to 8 p. m. The rest of the time he has for study, play and recreation. He lives the life of a gentleman and likes the sea. The master of any situation usually likes his job.

We had a glorious dinner at 5:30. Martin and Minton were both in fine fettle, and we decided to eat a square meal—I wonder why we always call it a “square” meal, and never a round one? We were round when we finished. I could not keep up with them and confined myself solely to oysters on the half-shell, Mock Turtle soup, roast goose, buttered toast, Romaine salad, iced celery, iced tea, lemon ice cream, with a dish of fruit (apples and plums) to wind up with.

They give a concert in the assembly hall tonight. A fellow quotes poetry in Spanish; another sings in Spanish, and both put on all the airs and movements and fandangoes of a Spanish grandee. The hall is full and applause follows each number. I take it for granted that the performance is fine—and slip away to bed at an early hour.

WEDNESDAY, September 21.—After a rather poor night's sleep I am up at 7, feeling fine. But whoever sleeps real well two nights in succession? Not I. When one is sick one has a good day and a bad one; when one is well one has a good night and a bad one. One cannot be at one's best all the time. And this is the most glorious day out, chiefly because we are to see land today. After revelling for two hours in a balmy sun, a sweet breeze and a calm sea, I write letters from 9 till 11 a. m.

And then some one announced land in sight. Glasses are called into service and the barest smoky outlines can be discerned in the far distance. We are told that what we see are the tops of the mountains, not on the shore, but far inland. As we draw nearer, under straining eyes we catch glimpses of the hills, then the towers of tall buildings, then tops of houses—and Morro Castle. Everybody is in a flurry—and quite happy, doing little nothings preparatory to leaving the ship at 2 p. m. At 12:15 the wooing and enchanting chimes sound out their invitation to us for the last time.

We take a hurried lunch and give our table waiter a “tip” of \$1.50 each, the three of us; he pockets it but scantily thanks us, evidently expecting us to give him \$3.00 to \$5.00 each. You do not tip your waiter at sea till after the last meal with him—and then you are expected to give him all you have.

The city of San Juan is closely guarded by Morro Castle—which is not a castle at all, but a great old Spanish fort 400 years old, built of brick, with walls four feet thick and then some.

This proved like soft soap to our American 16-inch guns, and when in 1898 our great fleet, from one of its big ships, sent a great ball crashing through it, the white flag went up—and the Castle, that had stood guard for four centuries, hauled down her colors. It is now inhabited by a few American soldiers, and from its ugly appearance, I presume by spooks, ghosts and hob-goblins at night.

Just before tying up at the pier at 2 p. m., a dozen boys swam out to meet us. What they want, however, is not us but ours. We throw pennies whirling into the water and they dive, duck-like, and never come up any more until they bring back the penny with them. Hundreds of people are on the pier, and a babel of voices. Among the number was Bro. D. P. Barrett, to greet us and gladden us—and give us welcome. We go to the Palace Hotel, where the clerk understands English, and register, and cable home, “Arrived well.” Which two words, with the five words of the address and signature, tax my pocket book \$2.80—but they tell me that the words will flash back under the sea and across the states from New York to Elon College well before 6 p. m.—and it is nearly three now. After all, I am not far from home—and feel very happy as I greet what is to me a new people and a strange city.

J. O. ATKINSON.

(To Be Continued.)

ANOTHER QUESTION ANSWERED



AM glad to have my friends interested in my teaching and practicing, ever watching to see if I am keeping to the track. I am glad, not only for personal reasons, but when people are interested in spiritual matters it is an indication of good.

A beloved brother writes to tell me that some prominent man recently told him that I did not now, and had not, preached sanctification for twenty years, and he wishes to know if that is true.

In reply, permit me to say that brother is mistaken. I have believed in sanctification since the early days of the ‘nineties,’ when I was editing THE CHRISTIAN SUN in Raleigh, N. C., and during all of these years I have preached that doctrine in various places and on various occasions.

I have never been fanatical on that or any other doctrine. I try to preach that truth just as I would repentance, or conviction, or faith, or regeneration. I have never seen any need of becoming fanatical on that or any other teaching of Christianity.

Of one thing I am assured and that is if the various denominations believed and practiced sanctification, as it is taught in the Bible, we should immediately see a great change in the life and work of the Church. It would mean a new day to the prosperity of the Kingdom of Jesus Christ. Mind you, I never did defend extreme views on this question, and I am not doing it now, but in the true Bible doctrine of sanctification I am a believer, and when the proper occasion for preaching it comes I preach it. I have done so for many long years, and I expect to do so till I reach the end of my earthly journey.

My reason for that stand I may give in a few words, as follows:

The Bible declares: “God hath not called us to uncleanness, but to holiness”—1 Thess. 4:7. Now if God has called me to holiness, ought I not to do my best to reach it, and as best I can to live it? Not only so, but the Bible also says: (God) “Who hath saved us and

called us with an holy calling, not according to works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began."

The same verse affirms that God has *saved us* and *called us* with an holy calling. If a man will not believe that God has called us with an holy calling, how can he believe that He has saved us? The same verse affirms that He has done both.

Again, it is affirmed in the Bible that partakers of the heavenly calling are holy brethren. See Heb. 3:1. I wish to be a partaker of the heavenly calling, and therefore I try to lead a holy life, not in myself, but in Christ. This call of God implies two things:

1. That He has put His holiness within our reach.

2. That He is prepared to give us all that is necessary to effect in us that to which He has called us. Now, if He has *purposed* to give it to us, as is declared in 2 Tim. 1:9, why should I, a poor, weak creature of the earth, decline to accept His marvelous gift of holiness, especially since He has put this great gift within my reach through Christ and the Holy Spirit?

Then again, Paul tells us that no man shall see the Lord without holiness. See Heb. 12:14. Well, if holiness is essential to my seeing the Lord in peace, I wish it, and by His grace, I mean to do my best to receive it, as His gift to me. If any of the rest of my brethren do not wish it, I hope they will be considerate enough not to object to my trying to prepare myself to receive it as His gift to me.

On this point Dr. F. B. Meyer, the great London preacher, has said: "God is pledged to make us holy, and must make good that pledge or expose Himself to the mocking of His foes."

How I wish as much might be said against a godless, formal, and worldly church membership, as we sometimes have said against a holy life in Christ. The man who is opposed to a sane and Scriptural holiness, the which God hath given to us, that we may see Him in peace,—well, the least I can afford to say of such a man is that I wish he might get his eyes open to see the truth of this wonderful purpose of God to make us holy preparatory to our seeing and associating with God and the Holy Angels in the life to come.

I have given only a very little of what the Bible has to say on the question of sanctification, but enough, as I trust, to show why I stand for the teaching which is given to us in the Word of God.

J. PRESSLEY BARRETT.

Reidsville, N. C.

ELON LETTER



WRITE this on Armistice Day, the great day of democracy's vindication, the day of hope in promise for human brotherhood's realization in the world.

It was a day of welling up hopes. Rejoicing and gratitude were on every lip. Right had won. We saw in November 11, 1918, the dawn of a new era of friendship and love and mutual sacrifice of man for man, of nation for nation, and it was entrancing to glimpse that vision. One day it will be real.

Today, three years from the hour of the world's rejoicing, there assembles in our Capitol City a distinguished group of the world's statesmen to consider the question of disarmament. May the Holy Spirit direct them as they deliberate, and the will of our Heavenly Father be accomplished in their decisions!

But I am thinking particularly this morning of the lessons of the first Armistice Day for us, in light of what preceded it and what has followed. What are those lessons?

First, as to the value of preparation. Germany held the world at bay for nearly five years because she was prepared. Ninety-six per cent of our commissioned officers were college men, though college men represent but one per cent of the population. When the available supply of college men gave out, the War Department, through the Students' Army Training Corps, took over some 400 colleges to make more on short notice. College preparation is thus shown to be the entrance door to leadership in life.

Second, as to the strengthening power of the conviction you are right. There was some doubt about the motives that actuated the European nations engaged in the World War. Our motives were unselfish, altruistic, sacrificial. They made us invincible. They broke the spirit of Prussianism even more than our mobilized military and civic might.

Third, as to the compensation entailed by high idealism put to practice. In the days before the war, we were regarded as a nation of vulgar materialists, bloated with luxury, bent on our own pleasure. During the first two years of the war, we were the most hated nation in history, because we were enriching ourselves as neutrals through trade and commerce and dollar diplomacy with the belligerents of both sides fattening, as it were, on the gore of our stricken brethren. But when we entered in, with the noblest spirit of brotherhood that ever nerved a nation to undertake a bloody task, we were readily acclaimed the deliverers of the race and overnight became the best loved nation of human history.

Fourth, as to the necessity of organizing idealism to make it effective. A sinister group of partisan and selfish interests, almost the day of the Armistice, began to organize the populace against the idealism of the war days. The upshot was that the treaty of peace, embodying the finest flower of Christian statesmanship, the League of Nations, was defeated. Immediately this nation and Japan began to enlarge their navies. President Harding saw the impending disaster of such a course, and while he was unwilling to enter the League of Nations, he has called the Disarmament Conference to discover methods of international agreement for the conservation of the idealism that stirred men's hearts and national legislatures during the frightful days of the world holocaust. Virtue cannot rest her claim on her integrity of purpose alone. She must organize to make her idealism effective. There is a great truth here for the Christian Church.

W. A. HARPER.

SUFFOLK LETTER

IT seems to have required a world-war to make the world *think* of world-peace. Up to that appalling sacrifice of property, money, and human life, men seem to have thought in terms of individual national interests; but war, with a world involved, opened the eyes of the blind and made men think in terms of the human race. Any nation, now, that thinks and plans for its own interests becomes an object of pity or of blame. The gospel principle of "all nations" and the "field is the world" has taken possession of mankind. There is an outward plan of individual nations that makes self-interest the motive of action; but underneath that narrow view is the almost universal thought of all.

The honor paid to the unknown soldier in Washington on Armistice Day is a new expression of honor bestowed upon *service* and not upon a *name*. Up to this time monuments have been inscribed to heroes by their names; this time *service* is the object of honor.

It has been very evident that our nation, while thus bestowing honor upon the unknown soldier who gave his life in the war, still elings to the fossil idea of *our* nation; for in all addresses you will hear the orator dwell upon the sacrifice of the boys for *our country*. If I understood President Wilson, and if I understood the purpose of America's entrance into the war, it was to "make the *world* safe for democracy." I do not understand that the American men gave their lives for *America*, but for the *world*. We paid our own expenses, loaned money to other nations, and offered two million young men to prevent the wreck of nations beyond the seas. There is not a great discovery or a great invention that does not belong to the whole world. All great ideas and ideals should be the property of mankind. It would be a travesty on Christianity to limit it to *one* nation though it might be the largest, the richest, and the wisest in the world. Jesus Christ is the world's Redeemer. Justice belongs to the world. Virtue is for all mankind. Truth has no marks of race, nation, caste, or possession. Peace is the privilege of nations. The markets of the world unconsciously demonstrate the feeling that all men are entitled to the products of all industries and all fields. Why do the colder zones enjoy tropical fruits, and torrid zones enjoy ice? "No man lives to himself," and as long as they try it, they die. The day has come when the world longs for friendship and peace. If the men who prepare for war were required to fight the battles, war would cease. The fighting *spirit* is a magnificent gift; but we should "fight the good fight of faith" and not one another. It is a wonderful thing to fight *germs*, but no honor to fight *Germans*. Treaties of peace are more valuable than declarations of war. Jesus came to establish peace, and the world cannot have peace without *Him*. "He is our peace" and He can help bring peace to the world.

W. W. STALEY.

The North Carolina Conference is in session with the Third Avenue church, Danville, Virginia, this week.

FIRST IMPRESSIONS OF YALE

FIRST impressions are lasting, they tell us. It is also true that we are sometimes forced to change our minds after greater acquaintance. Perhaps some of my Southern friends would be interested in knowing my first impressions of Yale University. Let me confess that I came here with some misgivings, having heard certain criticisms of the school that have been circulating in some parts of the South. It gives me great joy to find those criticisms unfounded.

Landing here three days before school opened, I was first impressed by the bigness of the institution. There are numerous, massive, and magnificent buildings. They represent the architecture of the past two centuries, and some, at least, are known far and near for their beauty. The buildings are filled with students, there being about 3,600 here. The Divinity School has more than a hundred students. It has three excellent libraries—one for general reference, one for religious education, and one for missions. Other graduate schools are equally as well supplied. Yale is a big institution.

A second impression, and one I was surprised to get, was the personal interest of the faculty for the students. Much of the first few days was spent in getting acquainted. Dean Brown expressed the desire of himself and other teachers in being of assistance to the individual students in their perplexities by saying that his office doors swing on easy hinges. It is very true. There is wonderful fellowship between the faculty and students, as well as between students.

Scholarship is an outstanding idea. The men who teach speak with authority. They know what others have said and have an opinion of their own, but are not dogmatic in forcing their ideas on the other fellow. Truth is the thing desired, find it wherever one may. Students are urged to find for themselves and form their own conclusions. Superficial knowledge does not suffice. Students are striving to be able to give a reason for the faith that is within them, and to be workmen that need not to be ashamed, rightly dividing the word of truth.

The outstanding impression, however, is of the personal faith and devotion of the men who teach, and of those who learn. Most recitations begin with prayer, not a superficial utterance of words but that definite visualization of Christ's presence and petition for his assistance that touches the heart and makes one more like the Master. Knowledge of the history of the Bible, of science and of religion gives virility and increased devotion to the Christian faith. It is an inspiration to hear these men of God explain God's plan and His work. Such faith as they have will certainly remove mountains of difficulty. Certainly no right thinking man can watch the lives and listen to the teachings of the Yale Divinity School teachers without becoming greater devotees of the Lord Christ.

F. C. LESTER.

President Harding delivered a fitting address in Arlington Cemetery on November 11 at the funeral of an unknown soldier buried with military honors.

A LETTER AND ITS ENCLOSURE

Mr. C. B. Riddle, *Editor*,
Burlington, N. C.

Dear Sir:—

We have received a marked copy of THE CHRISTIAN SUN entitled, "Keep History Straight," concerning the age of *The Herald of Gospel Liberty* and the age of *The Christian Observer*, which says, "If memory serves us correctly, *The Christian Observer* and *The Herald of Gospel Liberty* fought out their then disputed ages some years ago, and that *The Observer* 'surrendered' in favor of *The Herald*. At any rate, *The Herald* carries 'Volume 113' on its business page each week."

Enclosed please find a page from *The Christian Observer* of September 3, 1913, in which we go quite fully into the claim of *The Herald of Gospel Liberty*.

To our knowledge *The Herald of Gospel Liberty* never answered this editorial.

Do you not think it would be well to set forth these facts in some subsequent issue of THE CHRISTIAN SUN?

H. P. CONVERSE, *Managing Editor*.

CHRISTIAN OBSERVER,
Louisville, Ky.

(Enclosure)

"The Herald of Gospel Liberty"

The "Christian Observer" has investigated, with much painstaking research, the history of religious newspapers in America and the world. At various times within the past quarter of a century, claims have been made by several religious newspapers to be the oldest in the world. In every instance, except one, the claims of the "Christian Observer" have been recognized by these newspapers when the facts have been presented to them.

The one exception is the "Herald of Gospel Liberty," a paper of the Christian Church, published in Dayton, Ohio, which claims "to be the oldest religious newspaper." Five years ago the editor of this paper published a book entitled, "The Centennial of Religious Journalism," in which he gave the history of the Christian Church, and also claimed that the "Herald of Gospel Liberty" is entitled to the honor of being "the oldest religious newspaper."

We have given careful consideration to the claims of this publication, and we find from the statements of the editor himself, as published in "The Centennial of Religious Journalism," the following facts: Rev. Elias Smith published a bi-weekly paper at Portsmouth, N. H., called the "Herald of Gospel Liberty," the first number bearing date of September 1, 1808. It will be noted that this paper was not a weekly religious newspaper. In the beginning it was issued "every other Thursday," and as time went on the interval between issues was lengthened, and in 1816 it was issued only "the first of every other month." That is, it was a bi-monthly magazine, and "contained 36 pages and cover, each page being about five by eight inches." Evidently the publication of a bi-weekly religious newspaper was abandoned, and Mr. Smith turned his publication into a bi-monthly review or magazine.

We quote from "The Centennial of Religious Journalism," page 41, the following: "From September, 1815, to May, 1818, the 'Herald of Gospel Liberty' led a precarious life. In the issue of September 29, 1815, notice was given that one number more would complete the seventh volume. . . . Volume VIII, No. 1, appeared in August, 1816. Its form was changed, and it showed less vigor than formerly. It was now issued 'the first of every other month,' and contained thirty-six pages and cover, each page being about five by eight inches."

Mr. Smith's publication was, therefore, in the beginning a bi-weekly, and part of the time was a bi-monthly. It required nine years to publish eight volumes. Evidently numbers representing a whole year were not issued. In the August number

of 1817, Mr. Smith, the editor, gave notice to the following effect: "One number more will complete the eighth volume of the 'Herald,' which has now been published in nine years. . . . I now conclude after the next number, to drop the publication forever, unless those who are indebted pay before the time of publishing the first number of Volume ninth." In the October number (1817) of the "Herald of Gospel Liberty," (now a bi-monthly), Mr. Smith published three articles called "Farewells." This was the last number of the paper issued by Elias Smith. He gave notice that "this number closes the volume," and "no more are to be printed by me." He stated that "Robert Foster, of Portsmouth, N. H., proposes to publish a work of this kind upon the same terms as this has been published, called 'The Christian Herald.'"

The first number of the "Christian Herald" bears the date of May, 1818, (seven or eight months after the publication of the "Herald of Gospel Liberty" was dropped), and it was issued monthly. It was in the form of a pamphlet or booklet containing 24 pages, the size of each being five by eight inches. In 1829, the "Christian Herald" was published semi-monthly. Not until 1839 did this magazine become a weekly paper, at which time the name was changed to "The Christian Herald and Journal."

The above facts, all taken from "The Centennial of Religious Journalism," by Rev. J. Pressley Barrett, D. D., the present editor of the "Herald of Gospel Liberty," show conclusively that Elias Smith abandoned the publication of his paper from October, 1815, to August, 1816, and that he finally abandoned the project, seemingly in disgust, in October, 1817. It is true that Mr. Smith gave notice that Robert Foster would publish "a work of this kind upon the same terms as this has been published, called the 'Christian Herald';" but there was no claim made in the paper at the time, so far as we are able to learn, that Robert Foster claimed or desired to claim to be continuing the "Herald of Gospel Liberty." Dr. Barrett says in his book on "The Centennial of Religious Journalism," page 54: "It was a matter of policy not to say anything about the connection of the 'Christian Herald' with the 'Herald of Gospel Liberty.' Later, when Elias Smith was being fellowshiped by some of the Christian ministers, Robert Foster acknowledged that his paper was the successor of Smith's paper." Mr. Smith, himself, does not assert that he sold or transferred, or intended to perpetuate his paper in the "Christian Herald." On the other hand, "as a matter of policy," it was deemed best not to claim connection of the one paper with the other.

It strikes us as a strange kind of reasoning that can claim that the present "Herald of Gospel Liberty" is "the oldest religious newspaper," when there were two positive breaks in its publication, one of nine months, from October, 1815, to August, 1816, and another, which seemed to be a final abandonment of the publication, from October, 1817, to May, 1818. Furthermore, the publication was not a weekly, but for part of the time a bi-weekly and for part of the time not even a monthly, but a bi-monthly. A bi-monthly booklet, or pamphlet, of which only six issues appear in a year, cannot legitimately claim to be a religious newspaper.

The claim of the "Christian Observer" is that it is the oldest religious weekly newspaper in the world that has had a continuous publication. So far as we have been able to trace the facts, there has been an unbroken succession as a weekly religious newspaper from "The Religious Remembrancer," first issued September 4, 1813, through a century down to the present centennial number of the "Christian Observer." The only breaks in the weekly publication of this paper were due to a delay of one week, when Rev. Amasa Converse removed from Richmond to Philadelphia in 1839, but there was no intentional break in the publication; and the other breaks were at the beginning and at the close of the Civil War. In the first case the paper was suppressed in Philadelphia by order of President Lincoln, but appeared three weeks later in Richmond. In the latter case, when Richmond was burned it was physically impossible to issue the paper for some weeks. But there was no break in the continuity of its publication.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

THANKSGIVING APPEAL

We want to raise for our Thanksgiving offering for the Christian Orphanage this year the sum of \$6,000. *Six thousand dollars the goal set.* Shall we reach the goal? I have confidence enough in our people to believe we will. I have been your Superintendent for five years and I have never asked you to do anything yet that you failed to do. I had confidence in the Christian Church before I took this work, and that confidence has been strengthened each year since that time. We have never asked our people to reach a goal but that they well succeeded, and in setting our goal at SIX THOUSAND DOLLARS this year we have that abiding faith, believing we will reach it.

In this work we have our joys and our disappointments. In the past we have had many churches that took a pride in seeing how large an offering they could raise. It was not only a joy to the Church to do its best, but an inspiration to your Superintendent to give you the very best service. We have had some churches that made but little effort and sent in very small offerings. It can be no joy to a church to see *how little it can do*, and it certainly is a disappointment to your Superintendent. If your Superintendent made an easy job out of his work, he would not get any joy out of it. But it is our pleasure and our joy to make a little greater effort each day to do a little better than the day before.

It will be easy to reach the goal if your church will do its part. In making your Thanksgiving offering, ask each member of your church to give the value of one day's work to this cause. Just one day out of the whole year for the benefit of the little helpless children. You have many things to thank God for. He has been good to you. You have been blessed greatly in your past life with health, home and plenty. We have eighty little children in the Orphanage, and fifty on the outside, pleading for a home, who have not the blessings you enjoy save through the Orphanage. Will you forget self just at this time and be willing to make the sacrifice of the value of one day's work for these little helpless children? If you will we will go far beyond the goal set. We have room for forty more little children, if we had the funds to support them. The Thanksgiving offering goes into the general fund and toward the support of the children. Help us right at this time in our great need to lend a helping hand to the helpless. See that your church makes some sacrifice to make the offering as large as possible. It will bring to your church new life and joy. It will bring to your Superintendent that abiding faith he has always had in the Christian Church.

Let us reach the Six Thousand Dollars.

CHAS. D. JOHNSTON, *Supt.*

CHILDREN'S LETTERS

Dear Uncle Charley: The third grade makes a little eight-year-old boy like me hustle, but I like to go to school. I don't have much time to drive Sam to the cart now. He is my calf and I can haul stove wood in with him. I send a dime for the Orphanage.—*Reuben H. Morgan, University, N. C.*

I like to see little boys hustle. You are a hustler to be in the third grade. Stick to it and you will some day be a great man.—*"Uncle Charley."*

Dear Uncle Charley: I am eleven years old and in the eighth grade. My teacher is Miss Rena Andrews. We like her so much. Where are all the little boys and girls who used to write for the Corner? We are having rain here today, which we are so glad to see. I'm sending a dime for the Orphanage.—*Katherine Morgan, University, N. C.*

I am glad to get your letter and am sorry that more of our little boys and girls do not write for the Corner.—*"Uncle Charley."*

Dear Uncle Charley: We are sending you \$1.00 for the babies. Our daddy is Superintendent of Bethlehem Sunday school. Mother tells us about the little orphans. We would like to visit them.—*Leonard, Lewis, and Roy Weleh.*

I wish you could visit the Orphanage and see the twenty-eight little tots in the Baby Home. It would interest you.—*"Uncle Charley."*

FINANCIAL REPORT FOR NOVEMBER 16, 1921

Amount Brought Forward\$17,060.02

Children's Offerings

Leonora, Lewis and Ray Weleh, \$1.00; Reuben H. and Katherine Morgan, 20c.; total, \$1.20.

Monthly Offerings

(North Carolina Conference)

Pleasant Hill (A), \$2.91; Durham, \$17.58; Mt. Pleasant, \$1.00; First church, Greensboro, \$20.00; Dry Run, \$2.75; Needham's grove, 75c.; Berea, \$2.84; Hines Chapel, \$1.43; Ingram, Va., \$4.00.

(Eastern Virginia Conference)

South Norfolk, \$10.59; People's church, Dover, Del., \$15.25; First church, Norfolk, \$7.10.

(Virginia Valley Conference)

Bethlehem, \$5.15.

(Georgia and Alabama Conference)

Beulah, Ala., \$1.84; East LaGrange, Ga., 45c.; Lanett, Ala., \$6.90; New Hope, Ala., \$2.15; Rose Hill, Ga. (August, September and October), \$7.34.

Total Sunday school monthly offerings, \$110.03.

Special Offerings

Woman's Home and Foreign Missionary society, Eastern Virginia Conference, \$240.58; "Two Friends," Harrisonburg, Va., \$14.00; Mrs. Maggie Saunders (member of Bethlehem church), \$2.00; Mr. David McClenny (member of Bethlehem church), \$1.00; Third Avenue church, Danville, Va. (pledged at C. E. Convention), \$10.00; R. W. Thompson (on support of

children), \$40.00; Rev. H. S. Hardeastle, \$5.00; G. L. Gwynn (on support of little girl), \$20.00; C. E. society and Sunday school, Westerly, R. I., \$45.70; A. F. Perkins (October rent), \$12.50; Fifth class, Reidsville Sunday school (pledged at C. E. Convention), \$5.00; W. E. Stanley (on support of little girl), \$14.00; total, \$409.78.

Children's Home Fund

People's church, Dover, Del., \$52.65; Mrs. S. V. Holt, Elon College, N. C., \$6.00; Kate Lester, \$5.00; total, \$63.65.

Heating Plant

20th Century Baraca class, Suffolk church, Va., \$185.00.

Thanksgiving Offerings

Margaret Iseley, \$2.50; Elizabeth Moore, \$1.50; total, \$4.00.
Total for the week\$773.66
Grand Total\$17,833.68

WOMEN AND THE KINGDOM

NORTH CAROLINA WOMAN'S CONVENTION

The Woman's Missionary Convention of the North Carolina Conference met with the First church of Greensboro on November 10. The woman's work in this state began at this church, and it was good to get back there again in this our ninth session. The leader in organizing the work, Mrs. M. F. Cook, was present and led the opening devotional service.

It was our largest and best Convention, nearly a hundred delegates being present, and a fine spirit characterized it throughout.

We were glad to have some of our ministers present, among whom were Dr. J. W. Wellons, Dr. N. G. Newman, Dr. J. O. Atkinson, Dr. P. H. Fleming, Rev. H. Russell Clem, Rev. G. C. Crutchfield, and Rev. H. E. Crutchfield. There should have been five times as many there.

The officers' reports showed the work to be in good condition.

The treasurer reported nearly \$3,500 raised, with a few societies yet to hear from.

Raleigh was selected as the place for the next session, and the date was fixed as Thursday before the third Sunday in November.

The Boys' Department was merged in the Young People's Department.

The following goals were adopted for next year:

The Goals for 1922

Young People and Willing Workers	\$1,000.00
Cradle Roll	150.00
Boys' Societies	100.00
Women's Societies	3,250.00
Total	\$4,500.00

The Objectives for 1922

Richmond Pastorale	\$1,000.00
Foreign Missions	1,000.00
Donna Delfina	100.00
Mountain Work	500.00
Mrs. Fry's School	100.00
Chiyo Ito	500.00
Hardeastle Fund	1,200.00
General Purposes	100.00
Total	\$4,500.00

Other Objectives

New Organizations	10
Inactive Organizations Reorganized	10
New Life Members	10
New Honorary Life Members	10
New Subscriptions to Christian Missionary	100

A new quarterly financial blank was adopted for the Treasurer and a new annual statistical blank for the Secretary.

Dues, thank offerings, self-denial offerings and rally day offerings may count on the apportionment for next year.

The Conference was redistricted for the annual spring rallies.

The afternoon session was fine, when 18 societies gave full verbal reports of their best things.

Addresses were given by Dr. J. O. Atkinson, Miss Iola Hedgepeth, of our Mountain Work, and Rev. W. P. Minton, Foreign Mission Secretary, of Dayton, Ohio.

The following officers were elected: Mrs. W. H. Carroll, President, Burlington, N. C.; Mrs. J. P. Avent, Vice-President, Durham, N. C.; Mrs. J. W. Patton, Secretary, Greensboro, N. C.; Mrs. W. R. Sellars, Treasurer, Burlington, N. C.; Mrs. H. R. Clem, Superintendent Young People, Greensboro, N. C.; Mrs. N. G. Newman, Superintendent Cradle Roll, Elon College, N. C.; Mrs. J. J. Henderson, Superintendent Literature and Mite Boxes, Graham, N. C.

Three banners were awarded: Woman's Society, Elon College; Young People's Society, Burlington, and Willing Workers' Society, Burlington.

MRS. W. A. HARPER, *Secretary*.

WANTED—A NAME

Dear Brother Riddle:

I wonder what SUN readers think we should call our mountain school at Fancy Gap, Va.? So far we have called it our "Mountain Work," or "Miss Hedgepeth's School," or our "Christian Training School." But it is growing, our grounds are bought and paid for; a handsome building costing at least \$2,500, to be used for day school and Sunday school purposes, is nearing completion. Two teachers are there, and before very long now we must send a preacher to live and labor there. And there must soon go other helpers. In another year or two we ought to begin to get pupils from there for our Elon. In brief, our "baby" is growing, gives promise of permanency, prestige and place in our Christian household. Now the baby should be named. The Mission Board who so far are acting as guardians and trustees would appreciate suggestions.

J. O. ATKINSON, *Secretary*.

Elon College, N. C.

MONDAY CLUB SERMONS

THE SUN office this year is in position to furnish the Monday Club Sermons for 1922. For forty-six years this annual volume has maintained its place as a commentary on the International Sunday school lessons. Its particular value lies in its unique analysis of the lessons afforded the higher or adult classes. The price is \$2.00 delivered.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE BULLETIN

What name do you offer our school in the mountains? See Dr. Atkinson's note on another page asking for a name.

Dr. J. P. Barrett changes his address from Wilson, N. C., to Reidsville, N. C., where he goes next week to take up the work as pastor of our Reidsville church.

We have received a copy of *The Delaware State News*, Dover, Delaware, giving a most splendid exposition of the work of the Eastern Virginia Conference. We congratulate the publicity committee of the body.

THE SUN extends congratulatory notes to Col. J. E. West, Suffolk, Va., upon his election as Lieutenant-Governor of the Old Dominion by a majority of 60,000. For many years Colonel West has been State Senator and is fully acquainted with the people and conditions of his State. Colonel West is one of the most loyal laymen of our Church, a friend to its every enterprise, and especially to THE CHRISTIAN SUN.

Rev. B. J. Earp has accepted the pastorate of our Newport News, Va., church, and has entered upon his duties there. His address is 2301 Roanoke Avenue, Newport News, Va. Brother Earp, in writing under date of November 7, says: "I think that I shall like my new field fine. I was given a splendid welcome yesterday. The Sunday school was unusually good. The attendance

at both morning and evening services was splendid. Dr. J. P. Barrett favored us with his presence at the night service."

Rev. W. P. Minton, Foreign Mission Secretary of the Christian Church, is now in this section meeting the brethren and making himself most useful by illustrated lectures and also addresses. He attended the Eastern Virginia Conference at Dover, Delaware, the Woman's Conference in Greensboro last Thursday, gave an illustrated lecture at Providence church, Graham, N. C., on Saturday night, presented the same at the Burlington church on Monday night, and is this week to attend the North Carolina Conference, which meets at Danville, Va. Brother Minton is making a most favorable impression among our people, and has received the glad hand everywhere he has been.

EXPRESSIONS OF FRIENDSHIP

I have just passed the 82nd mile-stone on life's highway. How memory shortens time, how anticipation lengthens it. It seems to me but a little while since I was a school boy, yet four score years lie at my feet.

Several letters bearing messages of affection and words of congratulation came October 22, my natal day, to which I have responded. Some had substantial expressions of a financial character.

One letter had in it: "Years do not lessen friendship and distance does not hinder love; they both ripen with age, and sweeten in memory. My boyhood days in your Graham Female Seminary is a valuable chapter in my experience, and a grateful memory to you and your first wife. You made it home to me, and I tried to give value received for your kindness and instruction. If nothing more was done, a friendship was established between us that can never die out of my life."

The evening of October 22, all the ministers of Chapel Hill and a few lady friends called and extended congratulations. Mrs. Long and daughter served refreshments. On the table were eighty-two lighted candles.

My health is good and my interest in the extension of the gospel of light and truth knows no abatement.

W. S. LONG.

Chapel Hill, N. C.

EASTERN VIRGINIA MISSIONARY ASSOCIATION MEETS

The Christian Missionary Association of the Eastern Virginia Christian Conference will meet with the South Norfolk Christian church on Tuesday, December 6, 1921, at 10:00 a. m., and all members are hereby notified in order that they may have their dues ready by that date.

A helpful program is being prepared, and an interesting session is expected.

Dr. I. W. Johnson, Suffolk, Va., is the President of this Association, and Rev. O. D. Poythress, pastor of the entertaining church, is the Secretary.

A full attendance at this session is desired. Don't forget the date, December 6, and the place, South Norfolk, Va.

J. F. MORGAN,
Chairman Program Committee.

RELIGIOUS EDUCATION

LUCY M. ELDRIDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON

November 20, 1921: Paul Before the King—Acts, Chs. 25, 26

Golden Text—"But now is Christ risen from the dead, and become the first fruits of them that slept."—1 Cor. 15:20.

Leading Thought—The Risen Christ is our Present Helper.

CHRISTIAN ENDEAVOR TOPIC

November 20, 1921: The Goodness of God—Ps. 43:1-10

(Thanksgiving Meeting)

CRADLE ROLL DAY

"Cradle Roll Babies are wanted at the Christian Sunday School next Sunday morning at 9:45. Bring papa and mama.

EMMA HART, Cradle Roll Superintendent.

Be sure to tell the nsher you are a

Cradle Roll Baby.

This cordial invitation, written on a little white card which had a tiny kewpie sketched in one corner, was received recently by every baby who belonged to the Cradle Roll of the Sanford, N. C., Sunday school.

The following program was rendered at this service:

Music.

Opening Song—Jesus Loves Even Me.

Lord's Prayer—By Children.

Welcome to Babies—Elsie White.

Short Talk, By Cradle Roll Superintendent.

Song: "Daisies White"—By Mary Lee Morgan, Nellie White, Jewel Way, Katherine Lemonds, Grace Stout, Sadie Gunter, Eunice Woodell.

Recitation—By Jeanette Stout.

Exercise by Seven Little Girls—Frances Ellington, Ruby Baldwin, Doris Lemmonds, Virginia Parrish, Thelma Taylor, Grace Morgan and Juanita Brown.

Song: "Smile and Sing."

Roll Call.

Collection—John Fulton, June Gunter, Jr., Arthur Taylor.

Prayer, by Sunday school superintendent.

This was a happy day for the Sanford Sunday school.

The Superintendent, in writing about the day, says:

We had the church decorated with ferns and flowers, set a large sized doll cradle on the table, put a large doll in it, draped it with white net, and pinned a celluloid Kewpie, one for each Cradle Roll baby, on the net. The Kewpies wore pink and blue sashes. We roped off some seats with pink and white crepe paper for our little guests and their parents, and you never saw babies look so sweet, mothers so pretty, or fathers so manly.

A real small boy sat in the Sunday school superintendent's chair and announced the program. We had some of the larger children for the songs and recitations, but the little exercise was given by little girls that could not speak plainly. At the roll call each baby came up to receive a Kewpie; those who could not walk were brought, and I never saw babies act quite so cunning and sweet. The exercises were short, just taking the first period of Sunday school, and going to class as usual.

Doesn't that make you want to have a Cradle Roll Sunday in your Sunday school?

The superintendent of the Sanford Cradle Roll is Miss Emma Hart, 501 Charlotte Avenue, Sanford, N. C., and Miss Hart is also the Cradle Roll Superintendent of the North Carolina Sunday School and Christian Endeavor Convention, and we are proud of her.

* * *

Down in Alabama, eight miles back in the country, is a little Sunday school. The school may be small, but it has some devoted and consecrated workers, and proof of this fact is found in letters which come to the Field Secretary's office asking, "How can we interest our people in the work of the Sunday school?" A girl is superintendent of the school, another girl is secretary, and they are really working back there to make the Sunday school a real force in the community life. The pastor, Rev. G. H. Veazy, recently ordained by the Alabama Conference, goes there once a month, and one plan which he has tried to get his members to work is to have essays written by some of the young people and read at the regular church service. Mr. Veazy sent us recently one of these essays, discussing the question, "Is the World Growing Better?" and written by a young girl, who is one of the most earnest of Sunday school workers. In this essay she has expressed many thoughts which should be considered most earnestly. Miss Hindon Jennings, of Dadeville, Ala., is the author of the essay, from which we quote in part:

Of course we want to say that the part of the world in which we live is growing better, but it is not, when we do not do our duty in the church, to our neighbors, friends, and to God. The world is in an uproar, and too often the thought of "getting better" is packed away. We do not realize the sin and danger we are in when we are dragging along, worrying our minds when they should be free and resting; grumbling all the time and never thinking what such a course means to us and to the wide world. * * * The world is full of war and sin and devotion to fashion. The fashion or style of today is often a curse to humanity, and common sense cannot be preached to the weak minds of many people. Just to be fashionable is the thought, no matter how we look, act, how we sin or what results follow. Then regarding war: Why cannot the minds of the people come together and agree on some things instead of so much war? It is the simple reason that sin has the upper hold. People cannot disobey the laws of God and of the nation and be Christian citizens. Of all the most heart-rending and disgusting sights, the worst is to see a man or woman get up in the church of God, pray with all their will power, shout the name of God, and then go home, make whiskey, curse their children, abuse wife or husband, and tell the most positive lies about it. People want money and get it in any way possible.

Hypocrisy is a curse all over the world. Reputation is what people say about you, but character is what God knows about you. Why do many girls, boys, men and women, rush to the front seats and to the choir? Do they go to understand what they hear and sing? Or is it to see and to be seen? Some do it to impress the people and make them think they are close to the preacher, but it is hypocrisy in many. Some go so as to be seen more plainly when they pray, but the Bible says, "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father, which is in secret, and thy Father which seeth in secret shall reward thee openly."

If you live wrong you certainly cannot die right, so let us all strive to win some one for Christ, instead of thinking of some way to lead people astray. Churches do not need new

members half so much as they need old members made over. * * * Church members need to love God, obey God and trust in God, as well as believe in Him.

In the places in this world where people are really living the Christian life, the world is growing better. Some believe that their surroundings hinder their way of living, but it matters not where you are, who you are with, or when, if your heart is with God and you are obeying Him. * * * The world is growing better in some respects because we have greater revivals, better preachers, more conversions, and the young people are realizing that they have a part in God's work. As we know the needs of this world and what we can do ourselves, let us all strive to do our part toward making the world better.

One of the most encouraging features of the work of the Field Secretary of Religious Education is to meet, in our various churches, so many young people deeply interested in the work of the Church, and thinking about its problems and activities. Many are looking forward to training at Elon and in the new college at Wadley, and they will prove a great power in the Christian Church of tomorrow. Essays, like this one by Miss Jennings (and this is only a part of her good work), show that our young people are in earnest and doing a great work.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

SUNDAY SCHOOLS' AND MISSIONS

The following Sunday schools contributed to missions in October:

Pleasant Grove, Ala., 73c; New Elam, N. C., \$4.60; Leaksville, Va., \$1.69; La Grange, Ga., 80c; Wentworth (McCullers, N. C.), 90c; Reidsville, N. C., \$2.73; Haw River, N. C., \$7.69; Zion (Moncure, N. C.), \$1.70; Johnson's Grove, Sedley, Va., \$2.44; Richland, Ga., 53c.; Hanks Chapel, N. C., \$2.50; Henderson, N. C., \$5.75; Dry Run, Seven Fountains, Va., \$2.00; Shallow Ford, N. C., \$2.16; New Providence, N. C., \$3.90; Isle of Wight C. H., Va., \$2.50; High Point, N. C., \$2.65; Durham, N. C., \$9.41; Berea (Nansemond), Va., \$10.00; Elm Ave., Portsmouth, Va., \$2.81; Pleasant Hill (Alamance), N. C., \$2.20; Liberty (Vance), N. C., \$9.36; South Norfolk, Va., \$10.11; Winchester, Va., \$6.03; Graham, N. C., \$1.80; Wakefield, Va., \$2.87; Hines Chapel, N. C., \$1.22; Shallow Ford, \$3.18; Berea (Alamance), N. C., \$2.79; Union (Surry), Va., \$2.10; Dry Run, Va., \$3.20; Antioch (Rockingham Co.), Va., \$4.15; Linville, Va., \$3.00; Wadley, Ala., \$2.40; Holy Neck, Va., \$16.00; Burlington, N. C., \$83.08. Total for October, \$220.68.

Bethlehem Sunday school, Nansemond county, Va., Bro. J. M. Ashley, Treasurer, joins the number of schools now taking the monthly offering for missions. It is doubtless only a matter of a few months and all our schools will enter into this wise decision of our Convention's schedule. How any school can improve on it we cannot see! One Sunday a month let all the offering go to the Orphanage; one Sunday a month the whole offering to missions: the other two Sundays to pay the current expense of the school. "As much for others as for self" ought to be the motto of every Sunday school and Christian Endeavor society, as well as every church.

Half the amount given by the schools to missions goes to the foreign work, half to the home work. Just now that foreign part goes to building our Kindergarten and Night School in Japan; the home part to our mountain work in Carroll county, Virginia. We do not see how anything could appeal more to our Sunday schools, or be worthier of their help than these two objects. Why not all our schools join in this great and good plan of our Convention?

OUR MOUNTAIN WORK

Five carpenters have been busy of late trying to get our school house at Fancy Gap, Va., ready for Miss Hedgepeth and her assistant, Miss Midgett, before cold weather begins. The teaching now is in the old building used last year, and this is totally inadequate. But we have the promise of the new building at a not far distant date. Miss Hedgepeth is pushing the work as rapidly as possible. We are to retain the large double room for Sunday school and religious services; two rooms being completed and separated from each other by a roller door, for use by the two teachers this winter. All the building material, other than the rough lumber, has to be carted from Mount Airy, and this is a tedious and expensive task. Every dollar we can get now on the work is necessary to pay on the building. It will cost \$2,500 at the very best we can do, it seems now. It is not to be a fine building, but we are putting into it good material, and trying to build something substantial, comfortable and worthy of the great cause we represent.

FAILURE

Some people fear failure very much. They fear it so much that they never undertake anything constructive, and worth while. There is something far more to be feared than failure; namely, the fear that we will go before Him empty-handed, or with scanty fruit. This was the fear our Savior rebuked when the man with the one talent said, "And I was *afraid*, and went and hid thy talent in the earth." The Savior called a man who let such fear as that control him and keep him from doing his best both "wicked and slothful." It was Cyrus Hamlin who prayed a helpful prayer in saying, "Let me fail in trying to do something, rather than to sit still and do nothing."

HOME VS. FOREIGN MISSIONS

Henry Van Dyke hit the main topic with a sledge hammer in these words: "Home Missions does not mean missions for home alone. It means missions that begin at home and continue for all the world. We want America for Christ because we want America to help win the world for Christ." That does not mean that we are to win all of America for Christ before we begin winning the rest of the world to Him. As we help win the world for Him we gain strength for the task at home. Home Missions may be the arm of the Church; then Foreign Missions is its heart. And the arm grows strong as the heart beats full of love—and life.

CHURCH NEWS

FROM BROTHER J. E. FRANKS

Our first revival meeting of the year was at Lee's Chapel, the week following the fifth Sunday in July, and resulted in a glorious revival for the church. Some twenty or more professions, and eleven joined the church. Most of these were grown people, and give promise of much strength as members.

Our second meeting was at Zion, week following the first Sunday in August. The Christian part of the community enjoyed a great revival. Baptists and Methodists worked freely in the winning of souls to the number of 25 or 30. Seventeen of this number joined Zion church, and several at other places.

Our meeting at Christian Chapel started on the second Sunday in August. Here we also had a wonderful revival. About 25 professions of faith, with seven to join the church. Here we had great crowds, from a distance. Therefore many of the converts joined at more convenient places.

On the fourth Sunday in August we began our meeting at Youngsville. Brother Klegg, of the Methodist Church, and Brother Dowell, of the Baptist Church, had agreed with us to have a union revival, and requested that the writer, the pastor of the Christian church, do the preaching. This meeting, by request, was continued the second week, and gave Youngsville, they tell us, the best revival they have had in several years. Some 25 professed faith in Christ. Among these there was one old lady of 81 years, and a man of 82 years. About twenty united with the different churches.

The Bethel meeting continued from the second Sunday in September. Congregations were small because of the busy period of fodder pulling caused by the dry weather. The few worked and prayed faithfully, and God rewarded our efforts with some twenty professions of faith. A fine revival for the community, and thirteen additions to the church.

The Clayton meeting began on Monday after third Sunday in September. The Methodists very kindly invited us to hold our meeting in their church, our hall being too small. We should have had two weeks' meeting here, including a Sunday, but lack of time made it necessary to begin on Monday and close on Saturday. Nevertheless, the meeting was a great success, considering the limited time. Some twenty-five made profession of faith, and 16 joined our church. We are planning to begin our building here soon, and hope to be able to hold a meeting in our own church some time next year. This church building is the one thing we need under the providence of God to quickly give us a strong organization at North Clayton.

The fourth Sunday in September, according to previous appointment, found us beginning the meeting at New Hope, which continued until the following Friday, at which time the interest was such that a request came from the church and community to the pastor to please continue on. We had to promise that we would, after the two weeks Garner meeting, which was to begin on the first Sunday in October. A union meeting here of the three churches had been agreed upon, with Rev. O. D. Poythress to do the preaching. On account of the sudden sickness of his wife, Brother Poythress was forced to disappoint us and did not come. Consequently, we decided on Rev. J. V. Knight, of Raleigh, to do the preaching. This he did to the great delight of the big congregations for the ten days that followed. On account of sickness, the writer was denied the privilege of attending the main part of the meeting. But many were the words of praise to be heard of the preaching, and of the splendid music rendered by Brother and Sister Knight. There were several professions of faith, and four united with the different churches of the town.

We were back at New Hope to continue the meeting from Monday after the third Sunday in October. In the meantime, electric lights had been installed to prepare for night service, and we continued the services at 2 p. m. and at night, and closed the

meeting on the fourth Sunday. I have attended many wonderful revivals, but this revival at New Hope was the best of all that I have ever witnessed. On the closing day there seemed to be almost a repetition of the day of Pentecost, and all were agreed that we had never seen it this way before. There were between 40 and 50 converts in the two weeks, and 25 joined this church.

The writer conducted the meeting and did the preaching at all points except Garner.

J. E. FRANKS, *Pastor.*

PEOPLE'S CHRISTIAN CHURCH, DOVER, DELAWARE

The 101st session of the Eastern Virginia Christian Conference has now passed into history. The more than 100 delegates and visitors present at the Conference were a splendid representation of Christian men and women. And the People's church fully appreciated such a fine attendance, especially in the view of the fact that practically all of the delegates came from such a great distance. It would be difficult to find a more congenial and friendly group of delegates at any Conference or Convention. The members of People's church gave full entertainment, and were only sorry that the Conference came to a close so soon, as it was a real pleasure to entertain such a delightful delegation.

The Conference was a real blessing to People's church, and the pastor and members of the church consider it a real privilege to have played the part of host. Though People's church has been a member of the Eastern Virginia Conference for several years, this was the first time the church as a whole has had the opportunity to get acquainted with so large a group of members and officials of the denomination. The church was so pleased with the fine type of laymen and clergy who attended the Conference that the denominational consciousness locally will be greatly quickened and strengthened as a result. And People's church and Dover extend a hearty welcome to the Eastern Virginia Conference to "Come again."

R. C. HELFENSTEIN, *Pastor.*

HOWARD'S CHAPEL

The meeting began October 9, 1921, and closed October 13. The attendance was fairly good. Rev. J. S. Carden, of Durham, N. C., assisted in the preaching. His messages were practical and inspirational. Brother Carden has been here before. He was heard with splendid attention. Also he renewed former friendships. He has an abundance of energy. May the Lord bless him in his labors of love elsewhere.

As to visible results, there was one profession of faith in Christ, two additions to the church, and the church itself strengthened. May the Lord bless the seed that was sown. All praise to the good Lord for what was accomplished.

L. L. WYRICK.

CALLED HOME

SCRUGGS—Mrs. Elizabeth R. Scruggs died October 20, 1921, at the age of 83 years. She was a member of the Bethlehem Christian church and leaves to mourn their loss two brothers and many other near relatives.

The funeral was conducted at the grave in the family burying ground.

H. H. BUTLER.

WRIGHT—Miss Margaret J. Wright was born February 19, 1860, and died October 23, 1921. She was never married. She was a member of the Bethlehem Christian church since her childhood, and was present at the services while health permitted. The funeral service was conducted by the pastor, assisted by Dr. I. W. Johnson, all of which service was according to her own request and arrangement: Songs, "Abide With Me," "Nearer, My God, to Thee," "Safe in the Arms of Jesus," by choir, and solo, "I Would Not Live Alway," sung by Mrs. E. T. Cotten. Psalms 90 and John 14 were read. Her chosen text, Philippians 1:21-24. She lived a faithful and devoted Christian life and will be greatly missed by the church and community and her two sisters, Mrs. Charles Hyers and Mrs. W. H. Byrd. Interment made in the church cemetery.

E. T. COTTEN.

The funeral was conducted by the writer at the Leaksville church, and the body was laid to rest in the Leaksville cemetery on Monday, October 31. May the Lord bless and comfort the sorrowing mother, brothers and sisters, and comfort and care for the grief-stricken widow and the helpless infant.

R. P. CRUMPLER.

ROTHGEB—Mrs. Henrietta Katherine Rothgeb, wife of David Rothgeb, of Leaksville, Va., departed this life October 31, 1921, being 60 years and 22 days old. She is survived by her husband, ten children—three sons and seven daughters—and 20 grandchildren.

Although the deceased was not a member of any church, she professed faith in Christ a week or more before her death. All of her children, with the exception of one, are members of Leaksville Christian church.

The funeral services were conducted by the writer, Wednesday, November 2, and the body was buried in the cemetery of the Leaksville church.

R. P. CRUMPLER.

LUCAS—Mrs. Regina Frances Lucas, wife of Richard Lucas, of Ingham, Va., was born September 26, 1857, and died November 1, 1921. She is survived by her husband and eight children. The funeral services were conducted by the writer in the Lucas home Thursday, November 3, 1921, and the body was laid to rest in the family burying ground nearby.

R. P. CRUMPLER.

**RESOLUTIONS OF RESPECT—
HEDGEPEETH**

Whereas, on September 4, 1921, God in His wisdom saw fit to remove from our midst Mrs. J. B. Hedgepeth, a beloved member of the Burton's Grove Missionary society; therefore be it resolved—

First: That we bow to God's will, knowing that He doeth all things well, and never maketh a mistake;

Second: That we extend to her sorrowing loved ones the assurance of our heartfelt sympathy, that God's richest blessings may be theirs, and that He will sustain them with His love;

Third: That a copy of these resolutions be sent to the family, a copy sent to The Christian Sun for publication, and a copy spread on the minutes of the Burton's Grove Missionary society.

MRS. J. W. WHITE,

MISS AMY MORRIS,

MRS. L. F. NIBLETT,

Committee.

TRIBUTE OF RESPECT—HEDGEPEETH

When God, the Maker and Giver of mankind, took from our midst Mrs. Nanie Lee Hedgepeth, September 4, 1921, we were deprived of a faithful friend and co-worker.

We keenly realize our loss, in the removal of her earthly spirit, and sorrowfully note the vacancy created, yet we humbly submit to Him whose will must be done.

In the name of Barrett's Christian church we offer the following resolutions:

First: That we thus record our deep feeling of gratitude for her life, so filled with the characteristics exemplary of a true Christian; and among us her influence shall live;

Second: That in her death Barrett's Christian church has lost a consistent member—oue who gladly gave thorough service, ever willing to perform her duty;

Third: That we extend to her bereaved family our most sincere sympathy in the loss of a wife and mother whose devotion was steadfast and true; we commend them to God for strength of endurance in their profound sorrow;

Fourth: That a copy of these resolutions be sent to the family, a copy be sent to The Christian Sun for publication, and a copy be entered upon our church records.

MISS ADELAIDE M. ROLLINGS,
MISS LYDA CORNWELL,
MISS VIOLA VIRGINIA ROLLINGS.

**RESOLUTIONS OF RESPECT—
BARRETT**

The news of Mrs. J. P. Barrett's death brought to us a deep sense of sorrow. It has been only a short time since she lived among us and occupied a prominent place in our Sunday school and church work. She still occupies a large place in our memories. In her passing from earthly labor to Heavenly reward we feel keenly our loss. She was a sweet-spirited Christian, a thoughtful and considerate friend. Although our Heavenly Father has transplanted this noble character into the realities of eternity, we cherish sweet memories of her beautiful life and good work among us. Knowing that God is too wise to make a mistake and too good to be untrue, therefore we resolve—

First: That we register our appreciation of her life and effective service as a Sunday school teacher and Christian worker while among us.

Second: That we express to her husband, Dr. J. Pressley Barrett, our deepest condolence in the loss of his faithful companion. Also do we extend our heartfelt sympathy to her other loved ones and friends. May they ever look to Him who heals broken hearts and gives comfort and companionship to those who are lonely.

Third: That these resolutions be entered upon our Sunday school record and a copy sent to her grief-stricken husband, and also one to The Christian Sun.

Done by order of the Sunday school of the Rose Hill Christian church, Columbus, Ga., October 30, 1921.

MRS. A. A. TERRELL,

REV. R. F. BROWN,

MISS AYLMEER GOODWIN.

PELOUBET'S SELECT NOTES

THE CHRISTIAN SUN Office is now entering orders for Peloubet's Select Notes, to be delivered December 1. The price is \$2.00 the copy, plus 10 cents postage. File your order now. Bill will be mailed with book.

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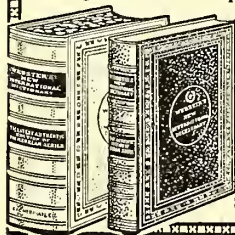
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A LAW NEVER AMENDED

"Say, dad, what keeps us from falling off the earth when we are upside down?"

"Why, the law of gravitation, of course."

"Well, how did folks stay on before the law was passed?"—*Selected.*

RED CROSS GOOD WORKS

More than 400,000 European children, most of whom for years have never possessed clean and decent clothing, today are wearing warm garments made by the women of America in response to the nationwide appeal by the American Red Cross last spring when the desperate plight of Europe's children was revealed. By the first of the year, when the rigorous winter of Europe is at its height, virtually double this number will be warmly clad, in American-made clothing. Shipment from Red Cross Chapters from Maine to California to the terminal in New York from which the garments are dispatched to Europe is continuing daily and is increasing rapidly.

Included in the shipments to date have been 327,339 children's garments and 78,005 layettes. This clothing, supplementing the feeding program of the European Relief Council and the medical welfare work of the American Red Cross among the thousands of suffering children, will be the means of assisting in the saving of thousands of lives.

Distribution of these garments in Europe is made through the Child Welfare Units of the American Red Cross, engaged in relief work in hundreds of centers, rural and urban, throughout Europe.

NEWS IN BRIEF

Sixteen soldiers were recently burned to death in Budapest.

A Catholic college for the priesthood at Macon, Georgia, was burned last week.

The United States has refused to extend financial aid to Greece.

Austria is now facing an economic collapse, according to dispatches recently sent out.

GOOD SENSE

"What this country needs is more production."

"What this country needs," replied Farmer Johnson, with a slight trace of irritation, "is less talk about what it needs an' more enthusiasm about deliverin' the goods."—*Washington Star.*

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310 or more sets	11 cts. a set

Single Envelopes, White (Open Side)	
25 to 49 sets	14 cts. a set
50 to 99 sets	13 cts. a set
100 to 149 sets	12 cts. a set
150 to 249 sets	11 cts. a set
250 or more sets	10 cts. a set

Standard Manila Double	
25 to 49 sets	14 cts. a set
50 to 109 sets	13 cts. a set
110 to 209 sets	12 cts. a set
210 to 309 sets	11 cts. a set
310 or more sets	10 cts. a set

Single Envelopes, Manila (Open Side)	
25 to 49 sets	13 cts. a set
50 to 99 sets	12 cts. a set
100 to 149 sets	11 cts. a set
150 to 249 sets	10 cts. a set
250 or more sets	9 cts. a set

Minimum Charge, \$4.00
Cartons Included
Take Note

The following points should be taken into consideration in placing an order for church offering envelopes:

1. A set means 52 envelopes—one for each Sunday in the year.
 2. If you desire monthly, double or single envelopes, without cartons, 1-3 the price of the same number of weekly sets. Cartons one cent each.
 3. Semi-monthly, double or single, in cartons, 2-3 the weekly price; without cartons 3-5 the weekly price.
 4. When ordering, state what Sunday that your church year begins, and whether you want the dates on the envelopes or not.
 5. Indicate the wording that you want placed on the envelopes or leave the same with us.
 6. Allow ten to fifteen days for delivery. Order early.
- C. B. RIDDLE, Publishing Agent,**
 Burlington, N. C.

PELOUBET'S SELECT NOTES

THE CHRISTIAN SUN Office is now entering orders for Peloubet's Select Notes, to be delivered December 1. The price is \$2.00 the copy, plus 10 cents postage. File your order now. Bill will be mailed with book.

DR. J. H. BROOKS

DENTIST

Foster Building

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1844

THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII BURLINGTON, N. C. NOVEMBER 23, 1921 NUMBER 46

President Harding's Thanksgiving Proclamation

By the President of the United States of America—A PROCLAMATION

THAT season has come when, alike in pursuance of a devout people's time-honored custom and in grateful recognition of favoring national fortunes, it is proper that the President should summon the nation to a day of devotion, of thanksgiving for blessings bestowed and of prayer for guidance in modes of life that may deserve continuance of divine favor.

Foremost among our blessings is the return of peace, and the approach to normal ways again. The year has brought us again into relations of amity with all nations, after a long period of struggle and turbulence. In thankfulness therefor, we may well unite in the hope that Providence will vouchsafe approval to the things we have done, the aims which have guided us, the aspirations which have inspired us. We shall be prospered as we shall deserve prosperity, seeking, not alone for the material things, but for those of the spirit as well; earnestly trying to help others; asking, before all else, the privilege of service. As we render thanks anew for the exaltation which came to us, we may fittingly petition that moderation and wisdom shall be granted to rest upon all who are in authority, in the tasks they must discharge. Then hands will be steadied, their purposes strengthened in answer to our prayers.

Ours has been a favored nation in the bounty which God has bestowed upon it. The great trial of humanity, though indeed we bore our part as well as we were able, left us comparatively little scarred. It is for us to recognize that we have been thus favored, and when we gather at our altars to offer up thanks we will do well to pledge, in humility and all sincerity, our purpose to prove deserving. We have been raised up and preserved in national power and consequence, as part of a plan whose wisdom we cannot question. Thus believing, we can do no less than hold our nation the willing instrument of the Providence which has so wonderfully favored us. Opportunity for very great service awaits us if we shall prove equal to it. Let our prayers be raised for direction in the right paths. Under God, our responsibility is great; to our own first, to all men afterward; to all mankind in God's own justice.

Now, therefore, I, Warren G. Harding, President of the United States, hereby designate Thursday, the twenty-fourth day of November, to be observed by the people as a day of thanksgiving, devotion, and prayer; urging that at their hearthsides and their altars they will give thanks for all that has been rendered upon them, and will pray for a continuance of the divine fortune which has been showered so generously upon this nation.

In witness whereof, I have hereunto set my hand and caused to be affixed the seal of the United States of America.

Done at the capital of the United States, this thirty-first day of October, in the year of our Lord, nineteen hundred and twenty-one, and of the independence of the United States, the one hundred and forty-sixth.

(Signed)

By the President:

WARREN G. HARDING.

Charles E. Hughes, Secretary of State.

EDITORIALS

Harking Back To A Custom

THANKSGIVING comes this week. It is a reminder of things that are many. It reminds us, or at least it should, of the noble sires who instituted the custom. Our forefathers were solemn and serious when they instituted the custom of Thanksgiving. Under an open sky, amid the trackless forest, on a soil that yields to labor, and in a land that was destined to become the haven of the oppressed, they had something for which they could be, and were, thankful. Theirs was an heritage rich in life. They knew it and gave thanks to God for all of it. To them their chances were many and great—and they were right. Our opportunities, our blessings, our chances, are multiplied many hundred. We have occasion and cause for even more thanksgiving than they.

The original idea of the day was to give thanks. That custom, like the custom of the holy Christmas, has been marred with world affairs and let trail in the dust of irreverence. God never meets His people except when they desire to meet Him. God met the Pilgrims and out of their devotion to God, to man, and to country, we are the recipients of their favor and noble ideals. The Pilgrims never forgot their God; and God kept His word that such a people would be blessed and multiplied. The generations to follow will have upon them the stamp that the present generation gives. We owe it to the unborn to give to them the best that the blessing of God and the direction of good government can give.

The President of the United States has issued his proclamation. Likewise the governor of each state has issued a call to the people, asking that they remember the day in thanksgiving, worship, and prayer. To many it is a day of low-living, sporting, and doing almost anything except being thankful for the abundance of good things provided for us on every hand.

In former years we have spoken of an abundant harvest. There must be modification of words in speaking of such this year. The harvest in many sections has been abundant, while in others it has been scant. But for four years nature has given from her soil and poured from her willing hand crops in great abundance. It is not our part to worry in a lean year if nature withholds it from us. Hers is a great world and there must be rest and change and diversity just as in the mental and physical world. Nature has filled our barns and bins with much during the past few years. It was our part to save then, not to worry now. It was our happy lot to be thankful then, and it is now.

The silver lining of world conditions is just beginning to show. It is sure. During this very week of thanksgiving, there is assembled in Washington a conference in which the world has hope and confidence. It is no political meeting. The destiny of many a fair son will be settled around that council table, and so who dares to call it a political gathering? As the old year wanes, we predict that a new one will usher us into a realm of approaching and permanent peace and world confidence. There is cause for thanksgiving for all these things. God cannot, and will not, bless a people who suffer their innocent men to die by the million for no benefit to the world. "They labor and others enter into their labors."

Sectarianism is on its last legs, narrowness is a community sin instead of an individual fault, selfishness is an obnoxious odor in the nostrils of humanity, and the spirit of brotherhood is rapidly prevailing where rank classism once held sway. The ideals of a democracy are bound to win and the spirit of God shall prevail.

With the approach of all these things we should hark back to the original custom of Thanksgiving Day. We have not gone from it *in toto* but the unifying influence of the Church should be able to bring the people to a spirit of greater reverence. Ours is a land of peace and plenty and our joys have been multiplied because of that increasing discovery that our obligations to humanity reach to *all* the world. Ours is a land to help every land and every nation. With thankful hearts, reverent minds, and faith in God, together with His help, we know not our strength for world advancement.

Our own Church has cause for thanksgiving. The year has been one to try the hearts of men. It has been very trying upon the leaders. The faith has been kept. A two-fold burden has come to nearly every member: Subscriptions above the average year and income below the normal time. Our people have trusted God the more and we are going to come out victorious. God tries His people. He is trying us now. Fail? Never, ten thousand times *never*. Down to your knees! The kingdom is the cause for which we strive! Onward, onward! be the words to march after. No retreat! NEVER!

Our Conferences have been well attended; every line of work has shown progress in light of present conditions. Adjustments are always taking place, more in some years than in others. The institutions of God move on, though men may come and men may go. Every institution of the Church is doing its full quota of work, more young men are now enrolled for the ministry than at any one time during the past four years, and more of our men are preparing in larger institutions than ever known in the history of our Church, and more men are giving their full time to the Gospel ministry than in any year of our existence. Surely we have cause for rejoicing and thanksgiving.

Let us enter into Thanksgiving Day with reverent minds, thankful hearts, and rejoicing in His name.

THE NORTH CAROLINA CONFERENCE

EDITORIAL NOTE: The Sun's Editor, owing to serious illness in his family, was unable to attend the North Carolina Conference. President W. A. Harper, by special request of the Editor, was asked to give readers of The Sun a summary of the Conference. The following is the summary furnished.—C. B. R.

THE Danville church, one of the young churches of the Conference, was host to the ninety-sixth session of the North Carolina Conference November 15-17. The pastor, Rev. B. J. Earp, and the brethren there feared they could not care for the body, and so stated in THE SUN. One hundred and forty-one persons registered for the Conference, and members of the church told me they could have cared for more. Some went to hotels, as is the case with other religious bodies. Why should we object to paying our expenses to the Lord's work? We pay when we go to the circus or the State Fair.

The Conference was characterized by a lack of addresses and a presence of discussion and debating, most of which was in good vein. Rev. H. Russell Clem gave the ordination sermon. Rev. S. C. Harrell spoke on "Books," Rev. G. O. Lankford on "Recruiting for Kingdom Work," Miss Lucy Eldredge on "Unifying the Church's Educational Forces," Dr. W. W. Staley on "The Relation of Conference and Convention," and Rev. R. L. Williamson gave his annual address as President. On Tuesday night Rev. W. P. Minton gave an illustrated lecture on our Japan Mission.

Four elders were received into membership: Rev. H. Russell Clem, Rev. G. O. Lankford, Rev. C. E. Gerringer, and Rev. A. K. Scotten from the M. P. Church. Four young men were licensed as licentiates: Elisha Bradshaw, M. T. Sorrell, W. T. Scott and John M. Allred. There are seven young men in the Biblical Class as candidates: J. U. Fogleman, H. E. Crutchfield, R. I. Williams, D. M. Spence, E. C. Brady, W. B. Terrell, and G. A. Pearce.

A new standing committee was created, known as "The Committee on Propositions and Grievances." The committee made no report, and so likely no propositions were made or grievances submitted. This is a new committee for the Christian Church, though regular in State legislatures.

The regular routine work of the Conference was transacted, the usual special and standing committees submitting reports. The Committee on Moral Reform was not there to report, and so the Conference re-adopted the report of last session.

Resolutions commending President Harding and Secretary Hughes for their program as submitted at the Disarmament Conference were adopted and sent to those officials.

It was decided that the Conference Men and Millions Forward Movement officers should urge on the churches prompt payment of their pledges. Rev. G. O. Lankford and Mr. W. K. Holt were elected as Conference leaders for ministers and laymen, respectively.

Despite the hard times, the funds sent to the Conference were practically the same as last year, with some few churches to hear from, which may carry the total even beyond that of last year.

The Executive Committee was authorized to take a referendum vote of the churches on these three propositions:

1. Shall the Conference remain united as now?
2. Shall it divide into three as before the merger?
3. Shall it divide into two, with the Cape Fear and Haw River, the North Carolina Railroad from Haw River to Durham and the Durham-Keysville Railroad to Keysville as the dividing line?

This vote is to be taken by March 15, 1922, and the Committee is then to take such action as the majority of the churches desire.

Sixty-two delegates were elected to the Southern Christian Convention which meets in April-May, 1922. Only men were elected.

Rev. R. L. Williamson, President; J. A. Dickey, Secretary, and Rev. J. W. Patton, Assistant Secretary, were elected to succeed themselves in office. Rev. G. O. Lankford was elected Vice-President, and W. J. Ballentine Treasurer.

Rev. J. W. Holt was elected to represent the Conference in the North Carolina Anti-Saloon League.

Dr. W. P. Lawrence was elected to succeed himself on the Home Mission Board.

The Lord's Supper was celebrated in a novel way by Rev. J. W. Holt, assisted by Dr. W. W. Staley, Dr. P. H. Fleming, and Rev. J. W. Patton.

The Conference expressed its regrets at the enforced absence of Dr. W. S. Long, Dr. J. W. Wellons, Rev. W. G. Clements, Rev. A. F. Iseley and Rev. C. B. Riddle.

The next session is to be held with Hines Chapel church, Guilford County, North Carolina.

The Conference closed with a beautiful praise and testimony meeting conducted by Dr. J. O. Atkinson, in which perhaps fifty persons took part.

We call special attention to the Thanksgiving appeal on page 9, from the Superintendent of our Orphanage. Let every individual and church be mindful of this opportunity to help the helpless.

The burial of the "Unknown Soldier" was a fitting expression of the nation's recognition and gratitude for the spirit of human sacrifice shown in the war. The popular reception of former President Wilson was evidence of the vitality of ideals of national unselfishness, while the Conference on Limitation of Armament followed with startling immediateness to put those ideals into the form of reality.



CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A Diary—Part V.

WEDNESDAY evening, September 21.—The city of San Juan, which is the capital of Porto Rico, and now has a population of more than 40,000, was once surrounded and shut in by a brick wall. This wall, like the old fort, is crumbling and only the decaying remains are visible. How perishable indeed are the most noble and enduring works of man! God alone creates and builds that which time cannot erase or destroy.

Within an hour after landing, Barrett had Martin, Minton and me in his Ford and our real work on the island had begun. We went first to Bayamon, a thriving city about seven miles out from San Juan. Here both the Lutheran and Disciples of Christ have churches. The Lutheran church seats about 125, has a Sunday school, and preaching services twice a week. The church does not pay anything on pastor's salary, but does pay current expenses. It has kindergarten rooms and a good class. There is a church membership of sixty and a native pastor has charge. Here there are forty children enrolled in the kindergarten, and on the same street several blocks away is another kindergarten class with forty-three members, one teacher having charge of both classes, but at different hours. (These missionaries have to economize time and effort as well as the rest of us.) On the church lawn is a beautiful cocoanut tree with two dozen or more cocoanuts on it. (On a church lawn in the States these cocoanuts would not be there very long.) The tree is about eight inches in diameter and twenty-five feet high to the first limb or fruit. The cocoanut tree had sense enough to know that if it had limbs or fruit close to the ground—well, the fruit would not be there long. The One who designed the cocoanut tree certainly understood what He was doing. Nothing valuable is easy of access. If one wishes the goods one must pay the price, in one way or another.

The Disciples' church at Bayamon seats about 200, and has a membership of ninety. The average attendance at church services is about forty, and at Sunday school about ninety. (These Porto Ricans are evidently on to our American way of going to Sunday school, but not remaining or coming back to preaching.) This church pays about \$15.00 a month on pastor's salary, the native pastor in charge getting \$70.00 a month salary. He has been preaching nine years. He has a wife and two children, holds five services a week, received twenty-five members last year, is a very neat looking, pleasant fellow with an unpronounceable Porto Rican name. The town of Bayamon has 5,000 people and the Lutherans and Disciples have two churches each here.

The ride to Bayamon and return was one of open-

eyed wonder, surprise and delight—it being our first peep at Porto Rican life. The houses attract us. They are built beside the road and are mostly thatched roofed, the body of palm bark and sticks. There is much grazing of cattle and small horses along the way. Leaving out the houses, the cattle and the folks, everything else is green. They have no frost here to bite or burn the growing vegetation, and so the flowers bloom, the trees blossom and the orchards bear fruit the year around. (Also mosquitoes and other pesky insects abound throughout the year.) I saw many yoke of oxen, usually two yoke of four oxen to the cart, each team driven by two drivers. The law requires one man or boy to walk in front of every team of oxen—that the teams may be quickly turned aside on meeting automobiles. They have no bows around the oxen's neck, only yokes across them, and these are tied to the horn of the beast with a tight cord. This seems cruel indeed, as a cow's head at the horn is very sensitive and tender.

I saw enough goats this evening to make a long, long line on judgment day when they are to be separated from the sheep. The goat is in much demand here, both for meat and milk—and is monarch of all he surveys. You see him everywhere, in town and in country, at home and abroad.

We had supper tonight in a Spanish restaurant. They served our butter in salt cells and spake in a jabberish we could not understand—but the coffee was good. After supper we went to the Blanche Kellogg Institute. This is a girls' school in San Juan supported by the Congregational Church. Dr. and Mrs. York are in charge, have a good building and a plant worth \$50,000. There are three teachers (Americans) who work for \$650.00 a year, board included, and the school runs eight months. There are twenty-five pupils. Dr. York's salary is \$1,650 a year and living, and the total annual budget for the school at present is \$5,000. The Congregational Church is spending \$20,000 a year in Porto Rico at present. It has only one missionary on the island, but has a hospital with a physician, three American and three native nurses. It has about thirty congregations and preaching places, but only ten organized churches. The increase in membership is slow. It is very difficult, said Dr. York, to get missionaries who will stay in Porto Rico. It is too near the States, and they tire or get in bad health. The Congregationalists have five ordained and five unordained native ministers, and their salaries range from \$65.00 to \$100.00 a month each. Native workers must be taught and then these must evangelize Porto Rico. Returning to the hotel at 10 p. m., Minton, Martin and I went for a walk. Everybody else went also. The plaza and drug stores and sidewalks and streets were all alive with people. The houses are low and open right out on the sidewalk or narrow street, and you can walk in and have a seat with the family—if you wish.

The tropics have made a civilization all their own. The people are lacking in "pep" (as the boys say). The people do not seem to have much to do—and don't care whether they do that today—provided they can put it off till tomorrow.

I saw the farmers coming into town tonight to be ready for the early market tomorrow morning, no doubt. They have two baskets, each of which will hold about two bushels, strapped across the back of the horse, and if not too heavily laden the farmer himself rides between the baskets on the horse's back. I saw a few shabby four-wheel wagons, but the horses pull them with ropes instead of chains for traces.

Thursday A. M., September 22.—I slept last night as if I had a clear conscience, was up at 6:50 this a. m., and after a shave and a shower bath felt fine and fit. Minton tried to make me believe I also looked good in a light summer suit. It is a fair and beautiful day, as wholesome and balmy as an April morning after an early rain. Ate my breakfast of tough bread and black coffee at the restaurant on the plaza, and had butter again served in a salt cell—so if it melts, which it does, it will not run out and away from you. (Some of it is strong enough to run.) They do not make butter in Porto Rico. The milk they get is not rich enough, I guess.

We called at the governor's palace at 10 a. m., but owing to a death in the official family he could not be seen. Near the palace is the Hugh O'Neal Memorial Presbyterian church. It is a splendid building which seats 250 and has a membership of ninety-one. It now pays all current expenses and \$300 on the salary of the local pastor. The building has been occupied fifteen years, but the church was organized several years prior to this. The native pastor in charge is a highly educated and well trained man of culture and dignity, speaks English, and receives a salary of \$110 a month. This church helps support a missionary in Santo Domingo. (That is fine—a mission church out here helping send a missionary to another mission field.) The church also has a kindergarten with two teachers, each of whom is paid \$20.00 a month. The young pastor was educated for a teacher, but seeing the need of his people for the gospel, he yielded to his better impression and gave himself to the ministry.

In the kindergarten school were three white children, all others black or mulatto. There are 185,000 children in school in Porto Rico, and 250,000 out of school. Forty-one percent of children of school age do not attend any school.

At 10:45 we visited Morro Castle. It would take up my whole note book to describe this fort—for it is not a castle. These walls are four feet thick and moss-covered. It is dilapidated and seems to have ghosts, spooks, "haunts" in it. One winding stairway leads you deep into an ancient Spanish prison dungeon. There are American soldiers stationed in the old castle now—and they must have a hard time to keep from being lonesome and getting scared.


Just across the harbor, 600 yards away, is Leper Island. There are forty lepers there now, patiently or impatiently awaiting their slow and certain death. It is a ragged, torn island, with a shabby shack for the poor fellows to die and decay in. And so here, with signs of sorrow and disease and death 600 feet away: in this fort where soldiers have watched and waited and reveled and gambled and died for 400 years, and with the ebbing, restless sea at my feet, and the overhanging mountains covered and clustered with tropical fruits, foliage and flowers, coming down almost to the ocean's edge, I have mingled emotions of hope and dread, joy and despair. But what else is the human heart for but an instrument of a thousand strings to be played upon by the scenes and incidents of the day?

J. O. ATKINSON.

(To Be Continued.)

LET US HAVE THE FACTS

(Concluded)

 THE following is the last of the articles on the question, *Is the world getting better or worse?* It was written early in November, but by mistake was laid away and not sent, although I thought it had been sent in due time. This will explain why it now appears somewhat out of its place, but I hope the reader may associate it with the articles which preceded it.—J. P. B.

13. *Modern enlightenment against God.* This is perhaps the day of the world's greatest enlightenment, but an effort is making to set up enlightenment as opposed to God. This is to deify enlightenment and minimize God. What folly! Enlightenment, to be of real value to the world, must be thoroughly dominated by the teaching of Christianity, otherwise it may become a greater menace to *truth* than ignorance itself. Would you believe it, that in the enlightenment of the twentieth century there is a widespread teaching that enlightened men and women do not need God, man's wisdom being all we need! Alas, for such teaching! How can the world be growing better, morally and spiritually, when the two greatest centers of Christian influence, England and America, are being honey-combed by such teaching? Dr. Ivan Lee Holt, of St. Louis, says that such a teaching is now broadcast in these two great countries. These teachers declare that "war put an end to the naive and childish idea of a personal God." These teachers (?) hold that "God is a convenient terminology for the higher individual and social aspirations; that God is an imaginative person, created by men's minds, to aid in the solution of the problems of social contact; that the enlightened individual does not need God, since God is necessary only when social contacts are established." Do THE SUN's readers believe that such vagaries in human thought can by any means contribute to the growth of this world, morally and spiritually? "These men," says Dr. Holt, "hold and teach that God is an imaginative person, created by men's minds, and

further, that enlightened persons do not need God. Can such teaching add to the growth of this world in truth and righteousness? If so, on what basis? I admit that if such teachings were confined to very limited communities, then it might mean very little, but since it is being sown broadcast, far and near, and at the same time being backed by the most awful forms of unbelief and open rebellion against God, I hold that it is an evidence of the gain in this day against wholesome moral and spiritual conditions.

14. *Rank heathenism is rapidly gaining in this Christian country*, planting its teachings and temples in many parts to the dismay of the best interests of our country. Do you think the fact that heathenism is making inroads upon our Christian territory, especially on the Pacific slope, is anything in the way of evidence that our world is getting better?

15. *The power of civil government seems practically paralyzed*—unable to cope with modern problems, now burdening human society. And this is true to such an extent as to be slowing down the wheels of human progress in many spheres of human activity. Think of it! Think of the situation as it now confronts our own government. We have 6,000,000 of our working people unemployed, and that at a time of great industrial progress, and by common consent our country is far better off than are most of the world's civilized governments. If the world were really improving, morally and spiritually, how could human life be burdened after this manner?

16. *There is now a widespread world movement to destroy the Christian Sabbath*, and this effort is not confined to infidels, agnostics and other traducers of the God whom we worship, but hundreds and thousands of professing Christians are lending their influence to the accomplishment of the same end. Can you truthfully deny the charge? Can such conditions in any way serve as evidence that the world is getting better in its morals and its Christianity? If so, it is theirs to show wherein.

17. *The very face of the earth has lately been swept by such an appalling disaster in the shape of a World War as is not elsewhere recorded in the pages of history.* Think of a disaster, a world disaster, which made the world poor indeed, as compared with the world's condition before its scourge from the bloody hand of war. Think of it! As the outcome of this world disaster, today ten millions of the world's choicest men and women are sleeping in the last sleep of death, while the loss in other lines to the world's properly values cannot be estimated. This world war has also been followed by the greatest rise in human history of human lawlessness, and this lawlessness has been crowned by a wave of crime which is even now world-wide, devouring the best institution of Church and State, and yet, in the face of all of these things, some are telling us that the world is getting better. How can they, in the face of present world conditions, believe their own claims?

In some large measure these and other modern conditions have practically wrecked modern civilization. Really, if the world is getting better, how are we to

account for the multiplied agencies of ruin, now so apparent throughout the world? How can such conditions develop the moral and spiritual in human life? If they do, maybe we shall make more progress in bringing the world to its best by encouraging these widespread evils. Who can believe such a suggestion for one moment?


In closing, permit me to have a word for Brother J. H. Blanchard. He makes some statements which I do not think he would make again, if he will take time to consider their significance. For instance, he says that this old world is all that God meant it should be, and then almost immediately he says: "God gave man all good things to enjoy, but that man chose death and sin, and that since then the human family has chosen to serve Satan and follow death." Does Brother Blanchard mean to assert that God intended this old world to serve Satan rather than Himself? Brother Blanchard says that every living thing has kept its place, except man, and he has gone into the service of Satan, sin and death. Brother Blanchard urges the doctors not to quibble. There is no call for a quibble, so long as he lays himself so wide open to the charge of trying to stand on both sides of the fence at the same time. If the world be now just what God meant it should be, then what was the need of any effort to try to make it better? No doubt that Brother Blanchard can set himself straight, even if he should quibble a good bit in trying to do so.

We truly believe that Christ will yet be gloriously victorious, but the battle is yet to be finished. This is the optimism for which I stand.

J. PRESSLEY BARRETT.

Reidsville, N. C.

ELON LETTER

EEK before last I wrote on the causes of Bolshevism. Brother Riddle has suggested that I name the remedy. Diagnosis is one thing and prescription another. I may not even have diagnosed the case properly, but I will try to suggest what remedies may be applied.

Three methods are usually resorted to when radicalism in any form appears in public life. The first method is the authority of the government. The day the recently threatened railroad strike was called off I was on the train and talking with a very intelligent man who would have gone out had the order not been annulled. I asked him why the strike was called off. "Because the government was against us," he said, and the bitterness in his voice was very evident. Government exists to prevent crime and to punish it. Whether it should be used for other ends in times of peace, I mean its force, is a doubtful expedient. The blood of the martyrs is the seed of the Church. It is also the seed of radicalism. The expelling of the Socialists from the New York Assembly helped socialism. When we undertake to quell radicalism by authority, we really weaken our authority and strengthen the radicals.

The second method of dealing with radicals is to organize a propaganda against them. They always re-


ply in kind and go us one better. Every "The Menace" aimed at Catholicism brings quickly "The Slime of the Serpent," aimed at Protestantism, or a "The New Menace." We learned the subtle value of propaganda during the World War. In a sense every newspaper and every public speech are propaganda. I am referring now to organized, controlled propaganda. Any one who reads more than one newspaper or magazine knows that there are several such cliques at work now, moulding public opinion unfairly against the radicals in this country. It will not cure the evil. The Inter-Church World Movement unearthed the iniquities of the United States Steel Corporation in its dealing with its men and its servile newspapers, and the Inter-Church paid the price of its honest exposures. Unfair propaganda against the Reds will but make them redder in the face.

The third method resorted to is that of a censorship. During war time, perhaps there should be a limitation of the freedom of speech and of assembly. But in peace times there can be no excuse for abridging either, and the attempt to do so but adds fuel to the flaming passions of the men coerced and their friends and sympathizers. Oftentimes a man feels better to get the bile out of his system. A radical speech has been known to cure many a Red. It is no crime to criticize your government or those who administer it. I have learned far more from my adverse critics than I have from my admiring friends. The government has too. We all covet the eras of good-will and fellow-feeling, but those eras can never come by placing a gag on the mouths of free people. Let us rather listen respectfully to the radical and patiently point out to him the better way. We may hand-cuff him and drag him along that way, but it will be far better to re-make his ideals so that he will uprightly like a true man walk in it gladly and stay in it because he wants to, not because he has to.

I have in this letter shown the things we are not to do in the attempt to cure Bolshevism. Next week, Brother Editor, I will try to be positive in suggesting remedies that promise hope. Say, this prescription business is all right, just so the other fellow takes the medicine.

W. A. HARPER.

SUFFOLK LETTER

HE most potent agent in modern civilization is the press. It is the telepathy of the world, the mouthpiece of human thought, the creator of public opinion, the tide of human feeling. It can make slaves or freemen. It can set up empires or wreck established institutions. It puts its ears to the keyhole of home, business, government, and secret conclaves, and then interprets all in the light of modern excitement. The click of the type, the flap of the press, the mark of the pen and the inkhorn flood the world with reports and suggestions that make honest men or crooks. The "Autocrat of the Breakfast Table" is the morning newspaper, and the shade of the evening is the last issue of the press. Markets rise or fall by its edict, passions flame and virtue shivers under its voice, and the day dawns with a map of the world revealing

the worst known to man. It builds roads or wastes public funds, enlightens the age or corrupts society. It dissolves marriage, overturns dynasties, creates panics, and runs the world mad: but at the same time, it gives vision to citizens, proportion to business, prosperity to cities, and color to honor and truth. It is the moving picture of human actions, the Aladdin's lamp of a new day. Its dailies, weeklies, monthlies and annuals, represent all spheres, all progress, and all plans. Science, art, politics, commerce, religion, all feel the force of this giant silence more powerful than cannon or bombs.

But the religious press occupies and cultivates a field by itself. This field was first entered by *The Herald of Gospel Liberty* in September, 1808, and was the first religious newspaper published in the world, and is issued weekly from Dayton, Ohio, now in its 114th year. That the Christian Church should issue the first religious paper in the world is the marvel to all men, but to the credit of Elias Smith, Portsmouth, New Hampshire. *The Herald* is the oldest and none better today. Religious literature is a larger term than the paper because it includes religious papers, books, Sunday school lesson papers, cards, pictures, music, stories, all built on Jesus Christ and His gospel. Most of what is published is experience tested by the highest standards derived from the Word of God. The distinction between the press and the religious press is that the *press* derives its material from the *world*, and the *religious press* derives material from *what the world should be*. It must be admitted that both are mixed utterances, but the higher standard is set by religion and is above the world. The religious press corrupts no youth, deceives no readers, stains no home, blights no character, desecrates no Sabbath, violates no virtue, sets up no false standards of conduct and life. It bows to no position, prestige, possession, or power. It measures its ground, weighs its words, and selects its thought. An unseen spirit of prayer runs through its pages like the silken strand in the currency of the nation, and it advertises no doubtful thing for gold. It advocates benevolent enterprises, supports Christian institutions, and is the safeguard of home. It is the expression of the religious life of the time, the channel of correspondence between the thinkers and workers in the churches and church institutions, making the best thought and purpose of the age current among men. It leads in reforms, creates clean public sentiment, quiets the passions of men, and keeps alive the fire on the altar of family prayer. It is the tonic of Christian life, the corrector of radical thought, the calmer of human passions, and the support of the holy Sabbath. It does not reach so many as the secular press, but it reaches the conscience of a greater number of men. It has aided or led in the abolition of slavery, lottery, the saloon, and many minor reforms. It is the silent moulder of moral sentiments, the mute advocate of righteous laws, and the sympathizer of unfortunate men. It has done more for freedom, virtue, justice, peace and education than any other force save the gospel of Jesus Christ.

W. W. STALEY.

IF I WERE A LAYMAN'S WIFE

By a Minister's Wife

Candor compels me to state that if I were a layman's wife, knowing as little as most laymen's wives know of Church conditions and Church problems, I would do just as they do—or, perhaps, not as well. The minister's wife has a peculiar opportunity to make herself familiar with these things. She breathes an atmosphere of missions; she eats and drinks and sits down and rises up with it. From sheer force of circumstances she knows about the poor and the sick and the sinning, because these find their way to the minister's house. On Sundays the whole life of her home centers itself in the Church, because that is where her husband must be.

All these causes tend to make of the minister's wife a Church worker whose labors are conscientious and intelligent. Her duty is so clear, her opportunity so obvious, that she is rarely a shirker. Moreover, it is work that binds her closely into her husband's life. None of these things are true of the layman's wife; it takes more time and more effort and more self-sacrifice for her to give herself to the work of her Church; and therefore, recognizing at the start the difference in conditions, if I were a layman's wife, it seems to me that, first of all, I would take my vows of Church membership more seriously.

This will require a definite effort, because this knowledge will not *drift* into her home as it does into mine. It will not be a subject of conversation at the table, nor make its appeal by telephone, doorbell, and post, a dozen times a day. It must be deliberately sought and reckoned with. And if I were a layman's wife, attending Church as a member, contributing to it, giving my vote occasionally in its affairs, I would endeavor to have an intelligent knowledge of its workings. This knowledge ought to embrace general denominational activities, as well as local conditions.

And where there is sympathetic comprehension, caviling will die. The most captious woman I ever knew was entirely cured by a patient application of the X-ray of information. She had to have the treatment often, and she was exceedingly restive under it, but in the end light conquered. Her pastor made her listen to a statement of all kinds of problems, and made her use her brains to help in their solution. She had brains and she enjoyed using them, and finally the whole force of her shrewd common sense was engaged in making that Church come up to better financial standards.

If I were a layman's wife, I would try to recognize another thing. Almost all laymen are business men, working hard in one way or another at their own affairs, and they have little time to give to Church problems or Church interests. The layman's wife must be his source of knowledge. From her he can get information, interest, enthusiasm, and she has an approach to him that his pastor can never have. One of the quietest men I ever knew, a man from whom nobody expected anything, became a perfect tower of strength to a church in its emergency, because his thoughtful wife had kept him interested concerning Church affairs.

After I had informed myself and my husband and my children, making *myself* definitely responsible for the family attitude toward Church matters, I would get that word "our" deeply implanted in the minds of one family, at least. We would treat the Church as we treat the home; its weaknesses should be dealt with gently, its strength and wisdom praised, its life loyally shielded from unkind criticism or ridicule. It should be "ours" in all that the word implies, because it is "our" Father's house, "our" Father's family. The most important change in attitude that a family can make in its relation to a Church is to drop the "y"; no longer "your," but "our." It is a little thing, but it is immensely significant and valuable. If I had learned this, as a layman's wife, it would do away with indifference or timidity in my attitude toward strangers—other children of my Father, drawn to His house by love for Him. The "our" frame of mind would make me feel the same cordiality and freedom that I would feel in my own home, and would lead me to manifest it, not in exuberant overzeal, but in gentle friendliness.

Having achieved all these things, I think I would go a step farther, and learn how to do something. Every church today is suffering from lack of *leaders*, those who are willing to bear responsibility. I would not be contented simply to absorb, to attend meetings and listen; I would endeavor to fit myself to *undertake* some one thing. Such knowledge does not come by sitting still, and the church worker is not born, but made.

These are the things I would do. Are there any that I would not do? Are there any that the wives of laymen do that might better be omitted? Just a few come to my mind and the first concerns social affairs. If my pastor had such problems as the mid-week service, or the Sunday evening service, I would not plan social gatherings at these times. It is not wrong to give a dinner party on Wednesday night, or to ask one's friends to one's home on Sunday evening, but it is a very great hindrance to the church. In one church which I know a very beautiful dinner was given on a prayer-meeting night, and, urged by their wives, two of the deacons attended. For years the young people used this story to excuse themselves for anything which they wished to do.

A layman's wife has a very great opportunity. No matter how zealous and devoted a minister's wife may be, she is "taken for granted." If she does *not* do these things she is an "unprofitable servant," and if she does them she is only a shade less unprofitable, because even then she "has simply done that which it was her duty to do." All her knowledge is supposed to be "professional." But interest, knowledge, sympathy, loyalty, zeal self-sacrifice on the part of the *layman's* wife, are recognized to be the outcome of sincere conviction, and the entire strength of her personality, her ability, her social advantage, count double, and far outweigh the same contribution made by the wife of the minister.—*The Lutheran.*

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

A Thanksgiving Appeal

This will be my last letter before Thanksgiving. I want to plead with you in all earnestness to make your Thanksgiving offerings as large as possible. We need your sympathy, your prayers, your love, and your help *now*. Eighty little children to feed and clothe and care for, with more than fifty pleading at the door for admittance. How can we turn them away in the cold when our Church could so easily supply the means to give them a home where they may have the kindly touch of love and sympathy? Let us not forget how good the kind Master has been to us and the many blessings He has given us for all these years—and while our home has been kept intact under His kindly blessings, do not forget that little children in other homes have been bereft of father and mother and no friends to take them and give them a home. I plead with you to open your heart in loving sympathy and make an offering that will be some sacrifice to you, and God will bless your effort and your gift.

When you get ready to make the offering in your church, set a goal that will require some sacrifice to reach, and then reach it and see how much joy and happiness it will bring to you.

I was invited to address the 20th Century Baraca Class of the Suffolk, Virginia, church a few Sundays ago, and in my talk told them how badly we needed a furnace in the new building, and how a man who was not a member of our Church had promised to give one thousand dollars, if I would raise the other. In less than ten minutes after I had taken my seat, that class had subscribed the thousand dollars, and all were happy. It always makes us happy to do something worth while. So in your Thanksgiving offering, do your best and be happy.

Our goal this year is \$6,000. I AM COUNTING ON YOU TO SEE THAT WE REACH IT. Let your church do its full duty. Keep in mind eighty little orphan children pleading to you for support. Will you turn a deaf ear to their cry?

CHAS. D. JOHNSTON, Supt.

FINANCIAL REPORT FOR NOVEMBER 23, 1921

Amount Brought Forward	\$17,833.68
Monthly Offerings	
(North Carolina Conference)	
Zion, \$1.35; Burlington, \$51.33; Pleasant Ridge (Guilford), \$2.10; Reidsville, \$1.00; New Providence, \$4.40; Piney Plains, \$9.40; Mt. Auburn, \$10.28; Pleasant Union (H), \$7.40.	
(Eastern Virginia Conference)	
Berea (Nansemond), \$10.00; Isle of Wight, \$2.50; Rosemont, \$12.91; Berea (Norfolk), \$6.20; Elm Avenue, Portsmouth, \$4.64.	
(Virginia Valley Conference)	
Richmond Christian church, Wellons Baraca Class, \$2.00; Leaksville, \$2.50; Timber Ridge, \$1.63; Linville, \$1.00.	
(Georgia and Alabama Conference)	
Riehlund, Ga., \$1.70.	
Total Sunday school monthly offerings, \$132.34.	
Special Offerings	
Margaret F. Clark (on support of little girl), \$14.00; "Woman's Club," Pope's Chapel Christian church, \$5.00; W. H. Thomas (on support of children), \$25.00; Philathea Class, New Providence Christian church, pledged at Sunday School and Christian Endeavor Convention, \$5.00. Total, \$49.00.	
Heating Plant	
Dr. J. E. Rawles, Suffolk, Va., \$50.00.	
Thanksgiving Offerings	
Mrs. A. M. Johnson, \$25.00; Mrs. E. J. Brickhouse, \$50.00; John A. Mills, \$25.00. Total, \$100.00.	
Total for the week	\$331.34
Grand Total	\$18,165.02

MISSIONARY MEETING AT CHRISTIAN ORPHANAGE

On Saturday afternoon, November 12, 1921, Misses Frederick, Johnson and Utley entertained the Junior Missionary Society at their home, the Christian Orphanage.

The parlor had been decorated with lovely potted plants and chrysanthemums for the occasion. The guests were met at the door by the hostesses.

The regular monthly meeting was held, the program being in charge of Miss Ruth Huffman. "China" was the subject for discussion. Mrs. Perkins gave an account of the Missionary Conference held November 10 at Greensboro.

There were fifteen members present, and at the close of the devotional service, Mrs. Weatherspoon invited us into the dining room, where a lovely table had been laid for about twenty. After a delightful luncheon, consisting of hot cocoa, sandwiches, pickles, delicious cake, and punch, was served, the guests went back to the parlor, where music and games were enjoyed.

At six o'clock we bid our hostesses and Mrs. Weatherspoon adieu, declaring it to be one of the best meetings our Society has had the pleasure of enjoying.

MRS. A. F. PERKINS, Supt.,
Junior Missionary Society.

Big turkey dinners and feasting should not be the chief things of Thanksgiving Day. It should be a day of *thanksgiving*.

"Most standing committees *stand* still because the members lie down."

THE CALL OF THE WORLD

(From a Lecture by Prof. A. R. Flowers to the Young Men and the Young Women of Harmony High School)

The world is calling in thunderous tones for young men and young women who are accomplished; for young man and young women who think clearly and constructively; for those who are earnest, ambitious and sincere, and want to lift themselves above the dead level of the common, every-day humdrum of life; for those who can translate the altruistic thought of the times into the affairs of life.

There are too many of our young people whose thoughts are running through grooves that are too narrow. They fail to see all sides and take the wisest course. They don't know how to dispel illusions and overcome uncertain impulses. They don't know how to analyze external evidence and make wise deductions. The common sense way is often too coarse-grained, and they will not pursue it. The desire for easy sailing is making too many duty shirkers and moral cowards; into whose care we must soon place the conditions of the future. Your fitness to achieve will be no greater than you believe, and your reward will be proportional to your skill and your effort. Don't be afraid of duty; it broadens and deepens your character. Pack your soul with courage and enter the arena of life to win. Don't lessen your hold because of a few Spartan years. They are blessings in disguise. If you are poor don't compromise with doubts; poverty is capital, if the love of righteousness keeps your soul alive to duty. Empty pockets never made a slacker of Carnegie, Wanamaker, Marshall Field, Edison or Lincoln. Pluck is ashamed of failure, and never compromises because of obstacles.

Below may be found a little coupon that will convenience you in remitting for your renewal. So many have used this that we repeat it occasionally for the purpose of convenience. Sign your name and give your address, pin your check or money order to it, mail it now, and credit will be given immediately upon its receipt. We need funds and trust that many will be thankful enough this week for THE SUN to send their renewal.

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FROM PORTO RICO

This line is contained in a personal letter from Rev. D. P. Barrett, Ponce, Porto Rico, October 25: "This month's labors here have had splendid results. I believe our Ponce Sunday school will have an average of 200 for the month. If so, this will be the largest in its history. I was in Salinas on the 18th to meet the workers, and they were all very much animated over the prospects. I preached in the evening at Santa Isabel and received into the church four persons after the sermon. We then had the Lord's Supper, and afterwards the business meeting of the church." It may be said that Santa Isabel is one of our most promising points, and we should have built there long since. The Board has decided to build at the earliest possible date—a wise and necessary step, it seems to the writer. Brother Barrett's Ponce Sunday school is exceedingly interesting and full of promise. The Sunday we were there in September there were present 170, and the following Sunday more than that, we learned before leaving the island. It is a fine school and contains material worthy of our best efforts in trying to develop.

J. O. ATKINSON

NOTICE TO PASTORLESS CHURCHES AND PROBABLE PASTORS

The recent session of the North Carolina Conference through its Home Mission Board asked me to try to bring together churches without pastors and pastors who are available. To this end, I am anxious to make a list of each, and when such a list is made every church without a pastor will be supplied with list of the names and addresses of ministers available and the Sundays they have vacant.

To this end, I crave the help of those who read this. If you know of any Christian church without a pastor, will you send me the address of the secretary? And will every pastor who sees this and who is open for engagement, kindly send me the information and state on what Sundays they are available?

A little help now may secure a pastor the coming year, and will be appreciated. Thank you.

J. O. ATKINSON, *Secretary.*

Elon College, N. C.

PELOUBET'S SELECT NOTES AND TARBELL'S TEACHERS' GUIDE

We now have on hand Peloubet's Select Notes and Tarbell's Teachers' Guide, and can mail immediately upon receipt of order, or deliver if called for at THE SUN office. The price of each volume is the same as last year—\$2.00 when delivered at the office, or \$2.10 when sent by mail. Place your order now. If you prefer not to make the investment until the first of the coming year, send your order any way, with instructions to bill January 1.

C. B. RIDDLE - - - *Publishing Agent,*
Burlington, N. C.

THE CHRISTIAN SUN

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C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE BULLETIN

THE DISARMAMENT CONFERENCE

The Disarmament Conference now in session at Washington is making satisfactory headway. The Conference assembled on November 12, and Secretary of State Charles E. Hughes was chosen chairman by general consent. The first thing Mr. Hughes did was to bring a great surprise by submitting a ten-year naval holiday. He suggested that the three great naval powers scrap 1,800,000 tons of capital ships and that a replacement period of twenty years be fixed.

Regarding this suggestion we have only one criticism: If we rightly understand the "scrap" idea it is to dismantle the great ships and put them out of commission. It occurs to us that it would be far better to convert these great ships into freight carriers and to use them in moving the commerce of the world.

On November 15 Great Britain, Japan, Italy and France were represented by their spokesmen and said that they were ready to accept the American proposal in spirit and principle, with reservation to suggest modifications. On November 16 China submitted her plans, ten in number, looking to the engagement of powers to respect and preserve territorial integrity. On November 17 a committee of nine agreed upon the general exchange of views in regard to China's proposal.

As a whole the public seems to have confidence in the Conference, and the prediction is that some lasting good will come out of the assembly.

Mrs. W. A. Harper, Elon College, N. C., lost, on Saturday morning, November 19, between Burlington and Elon College, a letter postmarked Yanceyville, N. C. The letter had not been opened, and Mrs. Harper desires that if any reader of THE SUN sent this letter, to please write her again.

The colored branch of the Christian Church has just completed a handsome edifice of worship in Burlington. The dedication took place last Sunday with all-day services. Drs. J. O. Atkinson and G. O. Lankford, together with THE SUN's scribe, appeared on the program in the afternoon.

We call attention to Secretary Atkinson's article on page 11 concerning pastorless churches. If your church is without a pastor we suggest that you read and heed that message.

Here is wishing every reader of THE SUN a pleasant, joyous and peaceful Thanksgiving.

AN OFFICE WELL FILLED

(Deferred from last week)

We note in the proceedings of the Woman's Conference that Mrs. W. A. Harper retires as secretary of that body. If we are not mistaken, Mrs. Harper has filled this position for nine years. During these nine years she has labored faithfully and efficiently. Her retiring should not go without this mention. She deserves the thanks of the Church for her faithful services.

EMPLOYERS CONSIDER RELATION OF CHURCH TO INDUSTRY

The growing interest of industrial leaders in the effort of the churches to promote better relations in industry was effectively illustrated in a conference of employers held in New York on November 7, at the invitation of the Federal Council's Commission on the Church and Social Service. The conference brought together about seventy employers from various parts of the country, who spent the whole day considering the function of the Church in connection with modern industrial life.

The morning session was devoted to a discussion of the theme: "What are the Christian Principles to be Applied to Industry and what is their Practical Meaning?" There was a general consensus of opinion that, although it is not easy to define just what the function of the Church should be, it must take a constant interest in the human side of every industrial and economic question. The afternoon meeting centered around a discussion of the question: "What can be done to Raise permanently the Wages of the Lowest Paid Workers Relatively to the Cost of Living?" In connection with this topic a widely quoted paper was presented by Professor William F. Ogburn, of Columbia University, formerly Chairman of the Cost of Living Department of the United States War Labor Board.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

A MOST GRACIOUS DONATION AND OUR MOUNTAIN SCHOOL

The Sunday school of First church, Norfolk, Rev. J. F. Morgan, pastor, sends \$500.00 with which to pay for the lot and land on which we are building our Christian Training School at Fancy Gap, Carroll County, Virginia. We have about 17½ acres bought, paid for, and deeded to the Mission Board, Inc., of the Southern Christian Convention. We feel that this will be ample for church and school purposes, and such manual and industrial work as we may in future see fit to put in, and also to furnish fire wood as needed. I express the gratitude of our whole Mission Board to First church, Norfolk, and assure every donor that the money was spent to good purpose and for real Kingdom service. Our new building is being pushed to completion and soon we are going to need funds with which to furnish and equip for use.

Under date of November 4 Miss Emily Midyett, member of Christian Temple, Norfolk, who has gone up to assist Miss Hedgepeth in teaching this winter, writes: "I arrived at Fancy Gap Tuesday, November 1. I find my work very interesting, and the pupils show that they have been well taught. We are looking forward with interest to the completion of our new school building. I shall be able to write you more about the work in future."

Under date of November 7 I have the following from Miss Laura A. Clemmer, Eaton, Ohio, who went as a volunteer to Fancy Gap last summer and gave two months' faithful service among the mountaineers, particularly in Sunday school work: "Dear Dr. Atkinson: Thank you for the check received recently to help pay on my traveling expenses to Fancy Gap, Virginia, last summer, and also for the privilege and opportunity of learning (with but little expense over what it would have cost me at home) that I could do so much work which is a great blessing to me. Am now helping Miss Hedgepeth with a Christmas tree for the field and school in which I worked last summer. I certainly do love the work and hope I may be able to do some such work again next summer. Am putting all the time I can spare on study to be better prepared, as I know now where the points are weakest and the needs greatest. Whether I go or not, please send some one to that field again next summer. You will excuse my enthusiasm, but my heart is in the work, for those mountain people are so worthy."

And under date of October 29, Miss Hedgepeth writes: "You will be interested in knowing that the

little Sunday school organized by Misses Clemmer and Langford down between the mountains at the "cabin" is still in progress. The people down there conduct it alone. Their literature gave out, so they just meet anyhow, and those who can join in and read a chapter in the Testament. They all help sing. One lady who reads best selects one chapter and reads aloud to them after the lesson is read. They started at the first of the Testament, taking a chapter each Sunday as the lesson. I am planning to help them give their members a Christmas tree or treat. I must get our folks here started to collecting things—and helping themselves. I have been down and helped them in their Sunday school once. I wish you could meet with them *once*. It is certainly interesting." This is the school Miss Clemmer writes about—and who knows what will come of it, and the souls that will be won through it, in the years to come? And they must have Sunday school literature.

THE HOUR OF WORSHIP

A DEVOTIONAL STUDY

The Temptation of Christ—Matthew 4:1-11.

I. THE PURPOSE OF—

Negatively:

1. Not a preparation for His work.
2. Not to see if He would stand fast. Failure was impossible. To postulate that failure was possible would: (a) Show that God's scheme of redemption was contingent—unsettled until after the temptation; (b) Render God guilty of setting up redemption on a basis of possible overthrow; (c) Make void the grace of God.

Positively:

1. To demonstrate the supreme fact that no sin was in Him, and that failure was impossible.
2. To exhibit Him as an object upon which we may rest our faith with unshaken confidence.

II. THE METHOD OF—

Since as Redeemer He sustains a threefold relation: (1) Son of Man; (2) Son of God; (3) Messiah. Each one was made a ground of attack:

1. As Son of Man, he must be tested as to whether His Humanity by the virgin birth was real.
2. As Son of God, He must be tested as to whether He was Divine—as to whether He through presumption would yield to temptation of the spectacular.
3. As Messiah, the devil offers to surrender the whole world on condition of adoption of his methods, thus obviating the necessity of the Cross.

III. THE ISSUE OF—

1. Satan vanquished.
2. Reality of the Incarnation demonstrated.

M. T. SORRELL.

Elon College, N. C.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON

Sunday, November 27, 1921—Paul's Voyage and Shipwreck,—
Acts 27:1-44.

Golden Text: I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—II Timothy 1:12.

CHRISTIAN ENDEAVOR TOPIC

November 27.—Christian Progress Among the Immigrants,—
Isa. 43:1-7—(Home Missionary Meeting)

"A CHRISTIAN'S CHRISTMAS"

There has just been issued a new book, "White Gifts for the King," by Phebe A. Curtiss, containing complete directions and plans for the Christmas service which is used the world around.

This service is described in brief in the words found in the opening paragraph of the "Foreword": "'White Gifts for the King' is a Christmas service. Yes, it is more than that—it is truly a Christian's Christmas. It has as its central thought three gifts—Self, Service, Substance—that stimulate an unselfish spirit of giving. The service conveys an atmosphere of prayer and close communion that stirs the hearts of all. It is entirely appropriate for Christmas because it is entirely Christ-like."

This new, complete book is a revised edition and contains all services issued for the celebration of the White Gifts Christmas. Eight complete programs are given in detail, with Christmas carols and recitations, with exercises and a Christmas play. Complete directions for planning and carrying out the central idea are given. Cuts are given showing how churches have been decorated for such services. There is a very helpful article on the conservation of results, telling how the gifts of self and substance may stimulate and help the growth of the church. This very helpful book, which gives suggestions which will help the Christmas Committee for many years, may be secured through C. B. Riddle, Burlington, N. C. (The book costs \$1.00.)

* * *

Many Sunday schools are coming to see the great opportunity which Christmas offers for making a real contribution to the work. We are glad that many are making their programs, programs of worship; a service, rather than just an entertainment. Let us plan for our Christmas this year. Let us make it a real "Christian's Christmas" in all of our churches.

ELM AVENUE (PORTSMOUTH) CRADLE ROLL

On November 6, the Elm Avenue Christian Sunday school, of Portsmouth, Va., held its first Cradle Roll rally, which was declared by all present to be a great success. The church was beautifully decorated with fall flowers and ferns. A very sweet and simple program, arranged by the superintendent, with the assistance of some of the ladies of the church, was rendered, as follows:

Song by the choir.

Cradle Roll Catechism, by superintendent and ten children, closed by prayer by a Junior boy.

Song by four little girls.

Recitation, "Little Cradle, Do You Think?"

Song, "Bring the Little Ones to Jesus," by Junior choir.

Solo and chorus, by superintendent and four girls.

Talk by the pastor.

Quartet, Mrs. Baker, Mrs. Haire, Mr. Baker, Mr. Turner.

Presentation of certificates and flowers to the Cradle Roll.

This is a new Cradle Roll in a new church, and already has a membership of fifty-three babies, five having been promoted to the Beginners' class during the past month. This Cradle Roll is doing much for the advancement of the Sunday school, and the superintendent, Mrs. Haire, is receiving much praise for her untiring efforts for the little people.

* * *

Miss Verna Pinckard, of Roanoke, Ala., writes that a Christian Endeavor Society has been organized at the Mt. Zion Christian church, near Roanoke, and that the young people of the community are manifesting much interest in the Society. Miss Pinckard is the secretary of the Rock Stand Christian Endeavor Society, organized only a few months ago, which is doing a splendid work, and already the influence of that Society has spread to Mt. Zion.

* * *

The Field Secretary spent Sunday, November 13, in Portsmouth, Va., visiting the First Christian Sunday school and church in the morning, and the Elm Avenue Christian Endeavor Society and church service in the evening. At both places were found workers active and interested, and progressive work was very evident. Both of these churches have new pastors this fall, and they are looking forward to a larger work and even greater usefulness.

MONDAY CLUB SERMONS

THE SUN office this year is in position to furnish the Monday Club Sermons for 1922. For forty-six years this annual volume has maintained its place as a commentary on the International Sunday school lessons. Its particular value lies in its unique analysis of the lessons afforded the higher or adult classes. The price is \$2.00 delivered.

CHURCH NEWS

WINCHESTER, VA.

The pastor is absent from the church at this writing, and is assisting as song leader in the revival services now being held in Burlington, N. C. Dr. G. O. Lankford, Pastor, is doing the preaching. Meanwhile, good reports have come from the Winchester Christian church of a fine prayer meeting conducted by Mrs. Boyd R. Richards last Wednesday night. Mr. Luttrell, of the local U. B. church, a young man of promise, preached to good acceptance to the congregation Sunday morning, November 6, supplying the pulpit during the absence of the pastor; Mr. Fred Wilson, Field Secretary of All-South C. E., delivered a great address on Young People's work at the evening hour to a fine audience, representing the Christian Endeavor Societies of the community. The Scout Orchestra, of the city, with inspiring music, enriched the service to the enjoyment of the congregation.

C. A. MCDANIEL, *Pastor*.
November 11.

GREENSBORO, PALM STREET

We began the second series of revival meetings at Palm street, Greensboro, the fourth Sunday in October. I preached at both services Sunday. Rev. J. Lee Johnson, Fuquay Springs, N. C., came on Monday and preached throughout the meeting. Brother Johnson's messages were strong, forcible, and spoken in the language of the Bible. He is one of the best Bible preachers I have ever heard. Among his sermons were two that struck me with such power that I have been unable to shake them off. They are: The Seven Sayings of Christ on the Cross, and the Return of our Lord. These two are the best I have ever heard on these subjects.

The result of the meeting was not what we had hoped for on account of the Baptist revival running in conflict with ours. There was visible only one profession of faith in Christ, and a number reclaimed. The church,

as a whole, was wonderfully revived. Brother Johnson was at his best both in preaching and in winning a warm friendship in the hearts of the people of Greensboro. Many expressed their appreciation of having him in their home. On account of my being in school, I was unable to be with him very much and take him into all the homes and show him the bountiful table our people set for a preacher.

We went to and fro at night, doing our school work during the day and attending the services at night. This indeed was very hard on us, but we held up under it.

This is the second revival the church has had this year, and both have done much good. The church is coming out from the background and showing signs of great work. This has been a great year for both pastor and people. We have enjoyed the work fine. May our heavenly Father bless and prosper our good brother who labored so faithfully with us.

G. C. CRUTCHFIELD, *Pastor*.

Elon College, N. C.

NEW HOPE AND FRANKLINTON

Fifth Sunday we were with the good people of New Hope. The occasion was the funeral of Brother Nathaniel Oldham, who passed away some months since. I visited him a short time before his death, and he told me he was ready.

The congregation was large and the attention marked. This church has had two fine meetings in the last few months.

At night we preached at Franklinton. Notwithstanding the rainfall, we had a large congregation. The membership here is small, but very courageous. The basement of this church is fine, and will seat several hundred. I think it would be a very worthy deed if some of our substantial brethren would help this dear little band with a nice check to finish the church building, and how it would make their hearts leap with joy! Please do not forget this little band of God's dear children. They have made a brave effort in going forward with their church building. God bless them.

P. T. KLAPP.

SOLEMN VOWS

PRITCHARD-NORWOOD

Mr. Thomas B. Pritchard and Miss Nettie Norwood were happily married at the Chapel Hill Christian parsonage on Saturday evening, October 29, 1921. They went immediately to their new home on West Cameron Avenue.

The groom holds a responsible position with the University here. A large circle of friends extend greetings and best wishes to this young couple.

B. J. HOWARD.

WASHBURN-COX

The home of Mrs. L. I. Cox, Elon College, N. C., was the scene of a quiet and beautiful marriage November 2, 1921, when her daughter, Alta, became the bride of James C. Washburn, of Danville, Va. The parlor was tastefully decorated with ferns, roses, and chrysanthemums. Miss Annie Graham Lawrence rendered the wedding march and other music. Only a few relatives and special friends were present. The ceremony was performed by the writer.

The bride is a daughter of the late Rev. L. I. Cox, and was educated at Elon College. The groom is the son of James W. Washburn, of Stella, Va., and holds a position with the Southern Railway. They left at once for a bridal tour to northern cities. May their wedded life be rich with blessing and honor.

N. G. NEWMAN.

LYNCH-HODGE

At 7:30 p. m. Saturday, November 5, 1921, Mr. Zeb Hamlet Lynch, of Mebane, N. C., R. F. D. 3, and Miss Alma Estelle Hodge, of Effland, N. C., R. F. D. 1, were united in marriage by the writer. Both are members of Mt. Zion Christian church. They will make their home on R. F. D. 3, Mebane, N. C.

We wish for them a most happy, prosperous, and successful life.

J. F. APPLE.

CALLED HOME

BURROUGHS.—James Madison Burroughs was born September 13, 1852, at "Hickory Grove," Warren County, North Carolina, and passed to his heavenly home from his earthly home at Warrenton, N. C., September 28, 1921. He was married to Sarah A. Wright, February 1, 1879, and to this union were given five children,—Pauline W., William H., Mary R., Sue P., and Stephen E.

In 1875 he joined Mt. Auburn Christian church, Warren County, and remained one of its most loyal and devoted members till he was translated to the church triumphant. He was made a deacon in 1890, and no one ever filled the office with more piety, faithfulness and becoming humility. December, 1911, he moved to Warrenton, and after that could not attend services at his home church as in former days, but his heart's love was ever with the church of his active manhood. He was very active in church, Sunday school and public school work. He was three times elected County Commissioner, and was a member of the Board at the time of his demise.

His first wife having died some years before, he was married, on November 10, 1915, to Elvira P. Wright, who survives him. This writer was never in a home where Christian fellowship more completely pervaded all the domestic and filial relationships. No kinder husband and father, no gentler spirit no more amiable and unselfish neighbor and friend, has the writer ever known. His death, from acute indigestion, was unexpected, and a shock to family and friends, but it found him not unprepared. He had been true and faithful to God and to every trust in life, and in death he was not without comfort, satisfaction and assurance.

The funeral was conducted by Dr. J. T. Gibbs, of the M. E. Church, assisted by Dr. T. J. Taylor, of the Baptist, and Rev. E. W. Baxter, of the Episcopal Church, and the interment was in Fair View Cemetery, Warrenton. "Know ye not that there is a prince and a great man fallen this day in Israel?" (II Sam. 3:38.)

J. O. ATKINSON.

BLAND.—Her neighbors and a host of friends throughout many parts of the state were shocked to learn of the almost sudden death of Mrs. T. M. Bland, Pittsboro, N. C., on the morning of November 3, 1921. She was 64 years of age, and leaves a devoted husband, three sons, and five daughters.

To know Mrs. Bland was to observe unusual attainments in Christian character building. It was an inspiration to visit the home in her lifetime. There was a distinct blessedness in the prosperity and peace and joy of the home that could be attributed to none other than the influence of that Christian wife and mother. Those who knew her best say that her chief desire was to make others happy, and it is needless to say that she was successful.

She had been a member of Gum Springs Baptist church for about fifty years. It was to that place the long procession mov-

ed last Friday, and with her sons and brothers acting as pallbearers, a little mound was made and completely covered with choicest floral offerings.

The writer was assisted in funeral services by Rev. W. B. Waff, Baptist, Pittsboro, and Rev. G. W. Perry, M. E. Church, Carthage, N. C.

B. J. HOWARD.

AVENT.—After several weeks of suffering, Mrs. W. M. Avent departed this life on October 25, 1921, at the age of 67 years, nine months and one day. She leaves an aged husband and two daughters, several other children having preceded her to the spirit world.

Moore Union Christian church, of which she had been a faithful member for several years, and the entire community in which she lived, keenly feel the loss of this good woman. The writer, whose life has been richly blessed by her warm, mother-like friendship from his childhood, conducted the funeral service from her church on the day following her death. The Lord comfort us.

B. J. HOWARD.

ALESHIRE.—Mr. S. P. Aleshire, whose home was near Stanley, Va., died November 8, 1921. He was 62 years, seven months and 16 days old. Although the deceased had been in poor health for some time, he had not been seriously ill but about two weeks. He is survived by his wife (who has been a helpless paralytic for several years), two sons, three daughters, and 12 grandchildren.

Brother Aleshire was a member of New Port Christian church, and had lived a consistent Christian life for 42 years. He was faithful to his invalid wife, to his children, to his neighbors, to his church, and to his Lord Christ.

The funeral services were conducted by the writer, November 11, 1921, at Leak's Chapel Church of the Brethren, and his body was laid to rest in the cemetery nearby.

May our Heavenly Father be very merciful to the sorely afflicted widow and to the other members of the family.

R. P. CRUMPLER.

PALMER.—Mr. Cooper Palmer, son of Mr. and Mrs. Lemuel Palmer, died at the home of his brother, J. J. Palmer, near Carbonton, N. C., November 9, 1921, at the age of 69 years, three months and 10 days. He will be missed by his many friends he leaves to mourn their loss, one brother, and a host of relatives and friends. His remains were laid to rest in the church cemetery at Carbonton. Peace be unto his ashes.

A FRIEND.

RESOLUTIONS OF RESPECT—HUBER Union Christian Church Missionary Society, Surry County, Va.

Whereas, God in His infinite wisdom and mercy has seen fit to remove from our missionary band our beloved leader and friend, Mrs. John L. Huber, on October 18, 1921, and while we bow in humble submission to his divine will, we feel our great need of help from on high to carry on the work she was so faithful in. Be it resolved—

First: That our Society has sustained the loss of a faithful, consecrated Christian worker who was always glad to be of service to the Kingdom.

Second: That the removal of such a useful life from our midst will leave a vacancy hard to fill.

Third: That we as a band of Christian workers try to emulate her example and be more faithful in the future than we have been in the past.

Fourth: That a copy of these resolutions be entered on our record, a copy be sent to the family, to whom we extend our heartfelt sympathy, a copy to The Christian Sun for publication.

Lovingly submitted,

MRS. GARLAND C. SPATLEY,
SHELVE WRENN,
T. S. WRENN.

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THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)
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ELON STUDENTS HONOR HEROES ON ARMISTICE DAY

Memorial services in honor of Elou's heroes in the world war were fittingly observed by the Elon students on Armistice Day. At 9 o'clock in the morning the entire student body assembled in the college chapel to engage in a service of thanksgiving for those who were permitted by divine Providence to live through the war, and to pay homage to the brave lads who gave their all for America and for a righteous cause.

Dr. N. G. Newman offered up a prayer of thanksgiving and plead for the success of the Limitation of Arms Conference at Washington. Short talks were made by President W. A. Harper and Coach Corboy, who was athletic officer for the 109th infantry of the 28th division in France. Assistant Chaplain A. C. Thompson, of the A. E. F., related some of his experiences in France, and told of the great influence that mothers' love had in preserving the morals of the American boys "over there." Following the speeches Miss Florence Fisher sang beautifully the French and the American national anthems.

Many of the ex-soldiers and sailors in the student body appeared in uniform for the occasion, and these were given seats of honor on the rostrum. giveu seats of honor on the rostrum.—Maroon and Gold.

SHOW THIS TO YOUR MOTHER

A negro mammy had a family of boys so well behaved that one day her mistress asked:

"Sally, how did you raise your boys so well?"

"Ah'll tell you, missus," answered Sally. "Ah raise dem boys with barrel stave, and Ah raise 'em frequent."

—Selected.

The average life of woman has lengthened by four years during the last quarter of a century, according to late statistics.

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110 to 209 sets	12 cts. a set
210 to 309 sets	11 cts. a set
310 or more sets	10 cts. a set

Single Envelopes, Manila (Open Side)	
25 to 49 sets	13 cts. a set
50 to 99 sets	12 cts. a set
100 to 149 sets	11 cts. a set
150 to 249 sets	10 cts. a set
250 or more sets	9 cts. a set

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2. If you desire monthly, double or single envelopes, without cartons, 1-3 the price of the same number of weekly sets. Cartons one cent each.
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5. Indicate the wording that you want placed on the envelopes or leave the same with us.
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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII BURLINGTON, N. C. NOVEMBER 30, 1921 NUMBER 47

The Church

THE EDITOR



HE Church has pioneered her way despite the things that have attempted to check her progress. She has found her way to the hilltops of every State; she has winged her way across the seas and become a lamp to the feet of millions who once wandered in darkness; she has preceded commerce and opened up new trade routes for increasing world industry; she has piloted millions across the "unknown border" and lifted from the muck and mire the unguided feet of countless multitudes. She is the unassuming and unselfish organization that sets a world-example for right dealing, right living and common honesty. The gates of hell cannot prevail against her; the devil and his legions of angels cannot stop her forward march or mar her mantle. She is here to spread the gospel to the uttermost parts of the earth and to preach the glad tidings to all nations.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIAL OBSERVATIONS

THE Conferences are now over and both pastors and people are thinking in terms of what the coming year will mean. The Conference year just closed was not satisfying to a great many of us. A year of discouragement; a year of back-sets and "blue days" as we sometimes hear. Every cloud has its silver lining, and there is a joy to match every discouragement, if we set our faces to find that joy. The last Conference this year has passed. It behooves every church and every pastor to forget any discouragements of that year and turn energies, aspirations, and deliberations toward brightening the future. No day or year is typical of God's providence. It takes more than a day or a year for Divine Providence to work out its great program. We cannot compare our work, or the work of a Church, by the result of one year. *Onward* should be our slogan—*forward* should be our marching command.



All of us rejoice because of so many young men in preparation for the ministry this year. It was our privilege some weeks ago to address the ministerial students at Elon, and our opinion is that it is the finest and most forward-looking body of young men that has been at the College in recent years. They are healthy, have a degree of intelligence above the average first year men; and to us, give promise of great usefulness for the Kingdom.



The world believes in prayer. We believe that every individual believes in prayer. You will find those who will not so confess; but we believe there is an hour in the life of every individual when the prayer life is recognized and believed in. Not in six years of reading of many *exchanges* have we seen so many calls and appeals for prayer in behalf of the Disarmament Conference now in session at the nation's capitol. There is going up from millions of pulpits and many, many millions of individual hearts a prayer that the Conference may be the beginning of the world's greatest era—an era of good will, fellowship, and brotherly love.



Speaking of the Conference on Disarmament reminds us that there is not much progress in any line of work where there is no co-operation and confidence. Men with money invested in the same business must co-operate and have confidence in each other if their business is to succeed. A nation must have officials and different departments of government that co-operate and confide if that nation is to do its best work and exercise its best judgment in behalf of its citizens. Nations must co-operate and confide in each other if they are to bring about a condition for the benefit of humanity the world

over. France cannot, and will not, beat her war implements into tools of industry if she distrusts England. We cannot limit our own extravagant expenditures for the things that destroy men, blight homes, and multiply graves, if we do not see China in the light of a brother. Japan, if she sees only her interests and confines a real freedom to the limitations of her own map, will never bring emancipation for her people from the cruelties of war. We had a *world war* and now we must have a *world agreement*, and *world confidence*, and a spirit for humanity that is *world-wide*.



The other day we were in conference with two editors of religious journals. They are our seniors by several years—seniors in age and years of service. They said that they had carefully studied with others the problem of the Church paper. These two editors declared that they had reached the conclusion that every denomination would have to provide a fund to place the Church paper into every home. One of these editors stated cases where pastors had, of their own means, sent the Church paper into the homes of their membership, and in every case the pastor's salary had been increased about ten times the amount spent for subscriptions. We are firmly of the opinion that the denomination that would undertake to put its papers into every home would receive enough in finances alone to many times pay the cost of these subscriptions. Not every home will be appreciative of the Church paper; and it may go into many homes for months without being recognized. But some occasion, or some article, will be the beginning of interest in the Church paper. It is a process of education that cannot be carried out in a day.



Speaking of putting the Church paper into every home brings up a big question that some near future session of the Southern Christian Convention will have to consider. We get alarmed at times because of the lack of knowledge of our people of the workings of our Church. This very thing exists in every denomination and it cannot be overcome until the people read. It is easy to suppose and easy to think that every church member should read the Church paper. It is easy to suppose that it is for these members to read their Church paper. We must remember that there was a time when those of us who now take great delight in the Church paper had no interest in it. It is not good business to censure those who do not read, but it is good business to bring about some method whereby they may become interested in reading. The Convention will have to realize and see that THE CHRISTIAN SUN goes into every home. The interest of a Church people depends upon their knowledge of their Church, and their knowledge depends upon their reading.

Last week President Harper wrote on Bolshevism, and this week he continues that discussion. We commend his viewpoint. He is right. We cannot win men by suppressing them; we cannot enlist their cooperation by avoiding them. Likewise the Church cannot enlist its every member for work until an interest has been manifested in the individual member. There is a job for every member, and if every member does not get that job, the fault lies in somebody's organization. Where our interest is, there will our heart be; and where we invest our money and time, there will our treasure be.



Officials of the Men and Millions Forward Movement are now endeavoring to co-operate with pastors and churches looking toward better collections of the subscriptions made to the Movement. It is known and understood that financial conditions during the past several months have prevented many from meeting their pledge. But such a condition should be no excuse if God gives us time to live, health to enjoy, and strength with which to work. We should remember these pledges as being solemn and sacred, and meet every dollar that we have pledged. The pledges were, and are, for the Kingdom's advancement; and we need to consider these obligations in a very solemn and serious manner. Let us not forget, for God has not forsaken us.



A good pastor looked across the desk at us the other day and asked this question: "Why should a pastor have to report the amount of his salary to his Conference?" It is a question worth considering. The amount of his salary is a personal affair so long as it is fixed and agreed upon by him and the church, or churches, which he serves. In considering this question, we ought to find out what good is accomplished by reporting the salary. Each church reports what it pays for pastoral labors, and so why should a pastor have to make the same report. The columns of THE SUN are open for discussion.



Speaking of questions—the members of the North Carolina Conference are deeply interested in the three questions now being considered in regard to the Conference's territory. In last week's issue of THE SUN the three questions were stated. This is to announce that THE SUN's columns are open for discussion concerning the three items to be voted upon. It is taken for granted that those who may discuss these questions will do so constructively, and on the merits of the questions. It is needless to drag into these discussions what has been done, or any personal opinions or feelings. Such is not the spirit of our beloved Church. Let the past be past. The future is our problem and the Kingdom is our interest. Let us keep these two things in mind as we write—and here is an unlimited invitation in behalf

of THE SUN for whoever will to discuss whether or not we should have one, two, or three, Conferences embracing the churches in North Carolina.



Some one has raised the question whether THE CHRISTIAN SUN is maintaining its number of subscribers at the rate of \$2.50 the year against the old rate of \$2.00. We are glad to answer this: THE SUN is sending out 150 more copies per week than it was when the price went from \$1.50 to \$2.00 the week. The circulation has not decreased under the \$2.50 rate. There are more subscribers in arrears now than in former years, but being behind with THE SUN is not the only thing they are behind with. They are behind with the local church offerings, personal accounts, and many other things. But they will pay if given a chance, and that is sure. And this is not all about THE SUN: THE SUN is not meeting expenses at \$2.50 the year. We know of no paper that is doing it.



We note this in President Harper's article this week: "What we must have is the facts—all the facts just as they are." Read his further comment about having everything open and above board. We add this: We have reached the conclusion that the Church should publish the facts about its every department. Our College, the Mission Boards, the Orphanage, THE SUN, and all of the various enterprises of the Church should give their financial exhibits in THE SUN. THE SUN expects to do so at an early date, unless opposed by the Board of Publication. The Orphanage publishes every week its income and renders an annual report of its expenses. The College has agreed to publish its financial standing in a near issue of THE SUN. We ought to know what is invested in the various places where we are placing our mission funds. Such statements will help and do good—much good. A few critics of the "moss back" type will use them as a lever to lift something, but the Church has never gone forward by such fellows.



Christmas is near at hand. It is significant that each Christmas the spirit of the occasion grows greater. There is no lessening of interest in the great event. No human being has ever immortalized a season like Christ has the Christmas season. Christ was a man and more than a man. His birth was the beginning of the world's greatest era. The era has been marked and marred, but not by the Christ spirit and the Christ program. Weak humanity has not always kept the banner lifted high enough. But each year we come to celebrate His birth and get a new hold on Him. The wheels of industry are now beginning to hum and to avoid the holiday rush, every office and every store is being touched with the Christmas spirit, the mails are being burdened, and children are counting the days till December 25. As we write Christmas let us write it *Christmas* and not *Xmas*. Put not the X in the place of Christ.




CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A Diary—Part VI.

HURSDAY, September 22.—I lunched today at a Spanish-speaking restaurant, meaning by that that the restaurant as well as the waiters speak Spanish, and do it in garlic. Some time when I have nothing else to do I want to read a reliable history of Spain and see if it anywhere explains why her colonies flavor everything they serve, except coffee, with garlic. I will put it down as a guess that every native restaurant in Porto Rico savors of garlic. But a Roman philosopher said centuries ago, *Non disputandum de gustibus* (which in English means, "There is no dispute or discussion about one's taste.") So I will not dispute with the Spaniard about his love for garlic, and will let him keep on eating it, if he will give me time to get out before he begins. For lunch I ate some fish fried in butter, and then had some good bread and butter and a delightful demitasse.

I have seen today, in mixing around, very few white people. They have married and intermarried in Porto Rico, until the race is mixed and the type is mongrel. I am told that between fifty and sixty per cent are whites, mostly "high class Spaniards," and all the rest are mixed. They go to school and church together, and seem to have no color or class distinction; *i. e.*, the latter forty to fifty per cent.

Houses attract me. Some of them are beautiful, built as they are of brick covered with plaster or cement. And they are so open and airy. Have not seen a chimney to a house anywhere, and Barrett says I will not see any on the island. They cook on open stoves with charcoal and let the smoke, what there is, take care of itself; or they use oil or gas stoves. Most people, in the country especially, cook out of doors, under a friendly shade tree, or a thatched shed. Fact is, fruits are so abundant and wood so scarce they do not have to cook as much as we do in the "States." And it never gets cool enough to need a fire to warm by.

I have seen today many naked children, two to three years old. They do not need any clothing and are possibly better off without any. They call to my mind Job 1:21, and in turn I wish for them the same patience good Job had.

Most things you want to buy here are higher than in the States, for the plain reason that they are brought here from the States. They do not grow apples or grapes here, neither peaches nor pears. But bananas are abundant and sell from eight to ten cents the dozen; coconuts from two to four cents each. Oranges can be had two for a penny, and other tropical fruits accordingly. I had thought to find a very superior sweet potato here, as one of our best species is called "Porto

Rican Yams." Well, we have improved the breed since we got it from the island, and no sort of Porto Rican potato is equal to our Yams or Nancy Halls.

I saw a man going through the streets and into the shops and houses on the sidewalk, with one chicken in his hand, and yelling out something about "Henna" at the top of his voice. And it did not look like a hen at all. Barrett informed me that "Henna" meant chicken, and that the man had come to town to market his chicken. This was his entire offering of the day. Maybe in a week or a month he would come back to market and sell another "Henna." That is to say, the time element does not count here as with us. What is the use of bringing two chickens or two pigs to market the same day, or on the same load, when you have at your disposal a plenty of other days to bring the other one? One sees very many people here on the street, or along the roads, or in the restaurants, "helping John." (I remember years ago running up with an old acquaintance and asking him what he was doing now. He replied that he was helping John. Then I asked what John was doing, and he said, "Oh, nothing.")

I have been resting at my hotel for an hour and a half, while I slept gloriously and wrote in my "Diary" the scenes and impressions since leaving Morro Castle with its spooks and "hants" just before noon.

At 2:30 we went to the Evangelical Lutheran church, but could not get in. This church, a good edifice, is built near the ocean's edge, and is certainly in a section of San Juan that needs a church. My! what miserable huts and shacks the people do live in along the beach here!

We then went to call on Rev. Manuel Andujar, of the M. E. church. He is an intelligent Spaniard and is in charge of the M. E. Mission. He came here in 1900 and has been here ever since—has worked away at winning Porto Ricans to Christ through the Methodist Episcopal Church all these years and is now in charge. He says that the Methodists, the Baptists and the Lutherans cannot unite, and he does not favor overmuch co-operation. He believes in the Union Theological Seminary, but not in the union religious paper that all the denominations in Porto Rico are trying to edit and circulate jointly. He believes in dividing up the territory in which each denomination is to work, but he thinks a Methodist should be a Methodist, and a Christian should be a Christian, and each be on his own job of building up his own denomination. He says the Methodists have five missionaries on the island, but only one of them in the pastorate. Two are superintendents of districts; one is a teacher in the Union Seminary; and one (himself) is superintendent of the whole Methodist work in the island. They have fifteen native ordained pastors and have six unordained attending the Theological Seminary now at a cost of \$200 a year each. They have

thirty-one native workers in all, deacons, exhorters and so forth. The Methodists used to have thirteen missionaries, but now only five, and do not need any more, since the natives must do the work of preaching and winning their fellows to Christ. Missionaries should only superintend and direct the native work and workers. "The principal work of preaching must be done by the natives," declared this brother of ideas and a Spanish, as well as an American, tongue. He declared further, "There are not too many evangelical denominations here. We need all we have, and all that each can do."

Thank you, Brother Andujar. I may never tell you so to your face, but will now put you down in my diary as a man of ideas and convictions which you enjoy expressing. I have met a great many of your kind in life—and you are refreshing.

From the parsonage we went to call on Dr. McAlister, of the Seminary faculty. Dr. McAlister was not at home, and this gave Mrs. McAlister time, and us the opportunity, to talk about the different kinds of trees in her yard—or on any other well kept Porto Rican lawn. I found the following trees in the small area of, say, forty by eighty feet, growing happily together: Hibiscus, with a large red blossom on a green bush. (The blossom was five inches across.) Pau—a tree fifteen feet high, evergreen and vigorous, with a very fragrant blossom; Limes, a tree with deep green foliage; Alligator pear tree; Banana, Orange, Tamarind, Guava, Almond, Bread Tree (has a nutritious nut and tastes like good sure enough bread); Gooseberry tree; Coconut tree; Jobo (pronounced in English "hobo") and has an orange size fruit that they make jelly of, and sauce; Flamboyant tree (the most beautiful of all, with blazing red blossoms which burst forth as the leaves are shed—hence the name, "flamboyant"—which is the Spanish for "blaze of fire") and then I became intoxicated in a revelry of colors, borrowed a box of Mrs. McAlister, gathered leaves from a few of the trees and mailed them home to Mrs. Atkinson, meanwhile thinking of Revelation 22:2, "and the leaves of the tree were for the healing of the nations." I could not believe till I saw it in this yard today, that the leaves on the trees could have, and did have, as many colors, and as varied, as the roses have in our flower gardens at home. I will put it down here in my diary before I forget it, that the leaves on tropical trees and shrubbery are far more beautiful and varied in color than any and all the blossoms we have in our gardens and hot houses in the States. The Master Artist was certainly lavish with color when He created and painted Porto Rico.

At supper tonight I ate Arron-Con-Pollo (pronounced Polyo) a part of which, Barrett says, means chicken, another part means rice, and the other part, a mixture of the two with pimento. I negotiate the proposition in fine shape, adding to it some bread, butter, and a demitasse (another name for coffee in a small way) and after a visit to the plaza and a pleasant evening, reach my room at 10 p. m. My! how I welcome my pillow and couch! For in this, my first whole day

on the island, I have seen, heard, smelled, tasted and felt enough to set my head in a veritable whirl. Come on, sweet sleep, and make me forget, or I will weep aloud at my own woeful ignorance. I am ignorant, untaught, unlearned, untutored, in a world of mystery, majesty, knowledge and wonder. And I am reminded again of good old Job, "I would seek unto God, and unto God would I commit my cause, Who doeth great things and unsearchable; marvelous things without number" (Job 5:8, 9).

J. O. ATKINSON

(To Be Continued.)

IN THE SUNNY SOUTH

WE are enroute home after a week's delightful visit in the South, where it was our privilege to speak on our Foreign Mission work at Greensboro, Elon College, Graham, Shallow Ford, and Burlington, all in North Carolina, and at Danville, Virginia.

Personally the trip has been of more than ordinary helpfulness in that it has served to widen the circle of acquaintances in the South and has given me a far keener appreciation of the scope and effectiveness of the work being done there. One simply cannot be a stranger in such homes as those of Rev. and Mrs. H. R. Clem, of Greensboro; Dr. and Mrs. Harper, Dr. and Mrs. Atkinson, and Mrs. Kirkland, of Elon. Their fine hospitality and the fellowship of a host of old and new acquaintances in whose homes time forbade a visit made the trip one of unceasing pleasure.

We gave the lantern lecture on Japan five different times, on four of which we used the Elon College lantern—the best we have ever used—and which we learned later was put together by Prof. A. L. Hook, who gave so freely of his time in operating it for us. At Danville, through the kindness of a Mr. Pierce, we secured the Y. M. C. A. lantern and the splendid help of Brother Earp, the pastor, made the work here a joy.

The visit to Greensboro was occasioned by the Annual Conference of the North Carolina Woman's Missionary organization, and the earnestness and dispatch with which they did their work under the capable leadership of Mrs. W. H. Carroll, of Burlington, was evidenced by the reports of the year just passed and the forward-looking plans of the year ahead. A still closer co-ordination of the work of our women both north and south will make even more effective their already fine work for the Kingdom.

On Armistice Day we rooted for Elon at the Elon-Guilford College football game, but in spite of our efforts it resulted in a score of 0 to 0 (in favor of Elon, however).

Friday evening we spoke to a good audience at Shallow Ford, near Elon. We shall not soon forget the stirring, whole-hearted singing we heard there.

On Saturday afternoon we visited the Graham church, where another splendid audience greeted us, to see the slides on Japan. Brother Riddle, the editor of THE CHRISTIAN SUN, whom we had the long-looked-for pleasure of meeting for the first time at Burlington, is

supply pastor of the two churches in Graham till January 1, if we mistake not, in addition to his other heavy duties.

Besides the lantern lecture at Elon on Sunday night it was our privilege to preach there in the morning and conduct chapel Saturday and Monday. We also met the life recruits and student volunteers in groups and in personal conferences. We were surprised to learn that the former enrolls something over thirty, as we recall, and that eleven of Elon's present student body are definitely pledged to foreign service. As I met these fine, consecrated young people, most of whom belong to us, I could not help wondering if our Church would sense the great opportunity before her now and if she would respond in such a way as to make it possible, in due time, for every one of these young people, as well as those in training elsewhere, to go out and give their lives to the service to which they have dedicated themselves. Elon is producing leaders in a convincing manner. Surely our Church faces a great day in its mission work, if we are quick enough to grasp it.

One evening was spent with Dr. G. O. Lankford and his people at Burlington, where the next session of the American Christian Convention is to be held. They certainly meant business when they invited the Convention, and they are not waiting until the last minute to get ready for it. They are thinking and planning right now for a big Convention. They want it to be the biggest and the best and you can depend upon it they will leave nothing undone to that end. Make your plans now to go to Burlington in October, 1922. You will find as fine a church building and as faithful a pastor and church people as you could wish to see.


We attended only the first day's session of the North Carolina Conference, held at Danville, Va., where we spoke twice to splendid audiences representative of the various churches.

Wherever we went we were more and more impressed with the steady growth of the missionary spirit of our people in the South. Dr. Atkinson's splendid leadership of an increasing number of missionary workers in all departments is resulting in accomplishments undreamed of a few years ago. And the work seems only begun, with a future as "bright as the promises of God."

It was indeed a great trip and opened our eyes to the scope of our work as a Church and to the great possibilities for larger things in the future. With the whole work of our Church, North, South, East and West, more thoroughly co-ordinated, along the lines that the leaders in these various sections are now working, we have every reason to believe that the years just ahead will continue to show marked progress.

W. P. MINTON.

ELON LETTER

HE positive remedies for Bolshevism, which we have previously defined as a rabid application of class spirit, are fourfold, it seems to me, looking, however, to a unity of source.

First, we need a frank admission that the cure must be slow. No revolutionary remedy can heal the soul-

sickness of the social order to which we give this shuddering name. Bolshevism did not arrive over-night. It grew and grew and grew, as men, oppressed and imposed upon, nursed their injuries until they flared forth in howling resentment. Guns and bullets and prison houses will not cure the evil. Education in the principles of Brotherhood as Jesus taught and lived them is the fundamental cure for radicalism of every character. The Church, through its pulpit, its Sunday school, its other organizations and literature, must fearlessly, constructively, persistently, teach the doctrine of Brotherhood. Voluntary groups of public spirited citizens must bring together for open forum discussions and other forms of community consideration persons of every viewpoint and infuse all with the spirit of fraternity, fellowship, brotherliness, love. This cannot be done over-night. It cannot be done in a year, but it can be done, and a Christ-led community must do it.

Second, all the facts must be known. The press must be made free. Newspapers, through the coloring of news, through omission of facts as well as through deliberate misrepresentation, do injustice to the radicals. We know in North Carolina what happened when Kingsbury sold *The Morning Star* of Wilmington to a capitalistic group, and when "Marse" Henry Watterson sold the famous Louisville paper to a multi-millionaire. We know, too, what the Inter-Church discovered relative to the servile press of Pittsburgh. What we must have are the facts—all the facts, just as they are. I am persuaded that nothing would aid more right now in giving us a speedy relief from the suspicions we have with reference to organized labor and capital than for all newspapers for thirty days to print the things that actually happen without color or comment. So long as the facts are concealed in any direction, we shall have radicalism and ought to have.

Third, a frank statement of willingness to pay the price of growth. The boy in his teens lays aside his short trousers and dons long ones, at what might be to his meagre resources a great sacrifice. He pays the price, as the legitimate expense of growing. The social order, too, must bear the expense of progress. Secretary Hughes proposes to junk warships costing billions. But what Christian objects? Restlessness is a sign of progress, the evidence of growing pains. Travail accompanies every new birth. What we need is optimistic approach, sympathetic understanding, wise direction of the moving, trekking masses of mankind at this time. Whether the discontent of these days shall lead to Palestine or to the wilderness depends on whether we shall heed the voice and counsel of Caleb and Joshua or of the grasshopper pessimists who signed the majority report. God grant us leaders of vision, of sympathy, of courage, of love and faith and hope, who shall lead us in the pathway of righteousness, because they see the promise of the hour and recognize the necessity of paying the price of progress!

And, finally, we need to be brave to say that brotherhood requires certain restraints and controls. Liberty is not license. I cannot do as I would like. I cannot, even as a Christian, do as I would wish others to do

to me. That is the law and the prophets. As Christians we are to love one another as Jesus loved His disciples and loves us, even to the point of giving our lives for our brethren. We must say this to radicalism and must say it in the spirit of Christ.

What, then is the cure for Bolshevism but the gospel of Jesus earnestly preached, completely taught, and faithfully lived? The Christian gospel is the unity of source for its cure—the gospel only.

W. A. HARPER.

SUFFOLK LETTER

THREE prominent Christian citizens have recently passed away from labor to reward, and I must pay pen-tribute to their memory. The first was Robert Augustus Hyslop, of Norfolk, Va. He was born in Norfolk County, September 5, 1850, and died, after nearly five years of creeping paralysis, on October 22, 1921. He married Miss Alice E. Halstead September 23, 1869, and they had already passed their golden wedding. They had four daughters. Mattie married Mordaunt Etheredge and they have two children, Robert Hyslop and Mary Mordaunt. Alice married J. J. Dunbar. Bobbie married Ralph Eberley and they have two children, Alice Earl and Ralph. Mamie resides with her mother.

His father, John W. Hyslop, was a deacon in old Providence Christian church, where Robert joined the church early in life; and he was ordained a deacon in his father's place by Rev. H. H. Butler. After changed conditions closed Providence church he united with Memorial Temple.

For a man of his great energy and prosperity, he was remarkably patient under affliction, and left a good home, a good name, and a host of good friends. Funeral services were conducted from the residence October 24 by Rev. Dr. L. E. Smith, assisted by Revs. H. H. Butler and W. W. Staley. Mrs. Jarvis and Mrs. Dixon sang two beautiful songs, and thus closed the earthly career of a successful life.

In Windsor, Va., on November 3, 1921, the life of Mills Leroy Watkins closed upon earth to begin in heaven. He was born July 27, 1842, and was in his 80th year. He married Louisiana Pierce, January 18, 1866, nearly 56 years ago. Their family consisted of eight children and nine grandchildren. The children are: Jesse L., Herbert, deceased, leaves a widow and two children; infant, deceased; Floyd; Mrs. Dr. Roby (Mai); Ocie, deceased; Mrs. Rhodes (Garry), and Clyde. He is survived by Mrs. Watkins, five children and nine grandchildren. His father and a Mr. Ashburn were among the first, if not the first settlers of the town, even before the N. and W. Railroad was built.

Brother Watkins has been identified with the Christian Church for more than half a century, taking an active part in the work of the local church, attending annual Conferences, and always interested in general enterprises. He was educated at Graham Institute before the Civil War and had a large acquaintance with the leaders of the Church in the South. His manner

was quiet, his feelings were modest, his faith was strong, and his patience had its perfect work. His last year was one of gradual decline in strength until the end came like the close of a quiet day.

The funeral services were conducted from the Windsor church by this writer, assisted by Rev. Mr. Foushee, pastor of the Methodist church, and Rev. W. M. Jay, pastor of Holy Neck Christian church. The church was crowded, and Windsor buried a good citizen, a good Christian, and a good husband and father. He was a good Mason and was buried with Masonic honors.

Deacon John Zachary Yates was born August 4, 1848, and fell on sleep November 12, 1921, in his 74th year. He married Miss Alice Harden, of Graham, N. C., July 14, 1874. They had nine children, seven of whom are living: Lney, Mrs. Anderson; W. H.; Z. Taylor.; Minnie, Mrs. J. C. Philhower; Richard Staley; Ora, Mrs. D. F. Barnett; Gattis R. Mrs. Anderson lives in Norfolk, Z. Haylor in Albany, Ga., Gattis R. in Dothan, Ala., and the others in Suffolk. There are fourteen living grandchildren. Mr. Yates was reared on a farm in Southampton County, Virginia, bought a farm near Bethlehem Christian church, and became a deacon in that church. I was pastor of that church for four years during my first years in Suffolk. About twenty-four years ago he bought the house in Suffolk once owned by Rev. E. W. Beale, and transferred his membership to Suffolk, and has been a faithful deacon in this congregation for nearly a quarter of a century. His children are all members of the Suffolk Christian church, and his wife has always been true to the church as well as to her family. Though scattered in four states at the close of his life, they all reached his bedside in time to see the end. The pastor was assisted in the funeral services by Rev. H. H. Butler, who had also been his pastor at Bethlehem. His sons, sons-in-law, and grandson were the active pallbearers, and the thirteen deacons of the Suffolk church were the honorary pallbearers. A good man, a good citizen, a good husband, a good father, a good neighbor, a good friend, a good Christian, and he leaves a "good name rather to be chosen than great riches."

These three worthies are indexes to the many good men I know in the Church.

W. W. STALEY.

GRAHAM AND PROVIDENCE CHURCHES SECURE PASTOR

The Graham and Providence churches, Graham, N. C., have secured the services of Rev. S. L. Beougher, 2305 Highland Avenue, Tampa, Florida. Brother Beougher is a member of the Eastern Indiana Christian Conference and has held pastorates at Lynn, Mass., Vaughanville, Ohio, and other places. He went to Florida a year or two ago in search of health for his wife. She is now recovered and they desire to locate in the South. He is expected to arrive about December 10.

A number of articles had to be crowded out this week. Be patient and continue to send us the good news.

THE STEWARDSHIP OF POSSESSIONS

By John King, Suffolk, Va.



THIS is a day of efficiency and service, and since we have been so abundantly blessed with this world's goods, He naturally expects us to find our neighbor that we might show him mercy.

There is undeniably a movement in history towards the material enrichment of mankind. There seems to me to be a triplicate movement towards a larger and better food supply, better and more convenient means of communication, and a constant development of innumerable comforts and luxuries that make physical life happy and pleasant.

Let us note the increase in the food supply. Fifty years ago, in the decade of 1866-74, the production of the six leading cereals per capita was thirty-two bushels. While in 1905-14 it was fifty-two bushels. Milk increased from 84 gallons per capita to 96 gallons. In meat there has also been an increase of twenty-five per cent; corn, ten; oats, twenty-four; potatoes, thirty-three; hay, twenty; or for all crops together about sixteen per cent.

This development has been steady and sure, until today stand the proud possessors of a crop of three billion, one hundred thirty-one million, three hundred forty-nine bushels of corn, or a billion bushels more than we can consume; seven hundred and seventy millions, fifteen thousand bushels of wheat, or one million bushels more than we can consume. And this proportion of production and consumption holds true with every crop in America this past year.

Indeed we have been borne forward a far distance from those days when men and women appointed days for fasting and prayer because starvation threatened with death and destruction.

When it comes to the development of communication, only an example or two will show what a tremendous stride history has taken in the last hundred years. Think of the fact that in the time of Jefferson two stage coaches and eight horses sufficed for all the commerce that was carried on between New York and Boston, and that in the winter the journey required a week's time. Or compare the announcement of the results of the presidential election in 1812 and in 1920. When Madison was elected President for the second time, in November, 1812, the good people of Kentucky did not hear of it before February of the following year. In 1920 they had the returns two hours after the polls closed.

When the historian portrays George Washington or John Quincy Adams as sitting down to a breakfast of boiled corn-beef and potatoes in a room without electric light, gas, lamp, stove, carpet, without coal in the winter or ice in the summer, we can see what advance our day has made in the comforts of life. Or when the chronicler shows us young Daniel Webster plucking his pens from the wings of his mother's pet goose, and making his ink from the soot he scraped from his mother's kettles, we have another illustration of the development of the things that make present-day life more pleasant.

What an immeasurable advance there has been in the general amelioration of the physical conditions of life since the days of Christopher Columbus! Each century has made its own contribution: the fourteenth gave us the mariner's compass, the fifteenth the printing-press, the eighteenth the cotton-gin. The nineteenth century has given us so many things that we can hardly realize it all. Among these gifts we number the railway, uniting distant cities; the steamship, uniting distant nations; the telegraph, uniting distant commercial centers; the cable uniting far-flung continents; the telephone, uniting friends that are separated; the wireless, uniting the imperiled ship with a hundred rescuers; the phonograph by immortalizing the human voice adds one more bond in unity between the passing generations.

But these material gifts are not the most important that the past ages have given us. They are not the ground-swell in our ocean. They are but the smallest triplicate of waves, which are pushed on and on by another series of developments. And this second triplicate, this second three-fold movement in history is the development in education, in individualism and in morals.

We have more bread today than ever before in the history of the world, only because science has made possible the invention of better farm machinery, and better farming methods. We have finer and better and more clothes today because science has made possible the invention and edu-

cation has made possible the use of the loom and the sewing-machine. We are better off on every side today than the world ever was before, because science has found a way of lessening labor and increasing production everywhere. It has been said that an ordinary day laborer today enjoys as many comforts as sixty slaves could provide with incessant labor.

Education has touched life everywhere with its refining touch. It touched the crab-apple and it became the wine-sap and the pippin. It touched the sour grape and it became the Concord and the Catawba. It is giving us faster and better horses, adapted for more and better and differentiated work. It is giving us better cows that we may have more and better milk and beef; it is touching the hog with its magic wand and we have more and better ham and bacon. And now it is promising us better babies, too.

And what wonders have not been wrought with regard to health. When Washington was inaugurated it is said that every fifth person was disfigured by the marks of smallpox. Today you will hardly find one in a thousand. Dr. Rush of Philadelphia tells of a physician at that time who, finding his patient overcome with fainting, drew ten ounces of blood. As the obstinate faintness continued he drew off twenty ounces more, and as there was still no recovery he drew off thirty ounces more. Two days later, when the clergyman held the funeral services, he said "Mysterious Providence has grievously afflicted our community."

As for the worth of the individual I need only refer you to conditions a hundred years ago, to convince you that we have been borne forward an almost immeasurable distance. In Philadelphia, in the year 1801, white slaves went through the streets with iron chains around their necks, and with the initial of their masters branded upon their brows. In Delaware twenty crimes were punishable by hanging, and there were ten misdemeanors for which women were whipped upon the naked back. In Connecticut insolvent debtors were thrown into a prison made out of an old worked out copper mine. The only entrance was by means of a ladder down a shaft which led to the underground cavern. There in little pens of wood from thirty to one hundred culprits were immired, their feet made fast in iron bars and their necks chained to the beams in the roof. In these intensely dark, filthreeking caves vermin abounded; in the darkness and dampness the clothes on the prisoners grew mouldy and rotted away. Some of the prisoners had their ears cropped; others were scarred by the branding iron. In Virginia women were ducked for gossiping.

A hundred years ago was also the era of the chimney sweep of pitiable memory. It was the era when orphans were farmed out and half-naked boys began their labors in the mines at seven years of age, becoming deformed and stunted by long stooping in the dark caverns.

As for the elevation of moral life, consider the fact that most of the books that have come down from the earlier centuries have to be expurgated by reason of their coarseness and vulgarity. Profanity was universal. As to drunkenness consider this, that many pastors were part owners in the distilleries to make up for small salaries. As late as 1850 some pastors received part of their salary in whiskey and tobacco. This seems incredible in these days of general prohibition, but it is an eloquent witness to the advance of morality in the last decades.

We all know that the first blow for individual liberty, both civic and religious, was struck by Christian men, who had tasted of the liberty that is in Jesus Christ. The Pilgrim fathers themselves were but the spiritual children of a host of men and women who had sown the seed of liberty and fertilized the ground with their lifeblood. And we know also, that the first effective blow against slavery was struck by a Moravian missionary to the West Indies who, when he found that he could not gain the ear of the horribly mistreated negroes, sold himself into slavery to work in the field under the overseer's lash, in order that he might preach Christ to the poor negroes. Long years after he had fallen on the fields of the sugar plantation, his story fired Wilberforce, another Christian, with invincible courage and determination to rest neither night nor day till the slave was free in the English domains.

And is it not true that the historian must confess that Anglo-Saxon society would have collapsed from the dry-rot of immorality but for the preaching of John Wesley and George Whitfield?

Who can successfully deny that the moral sensibilities have been both refined and kept alive by the example and teaching of the twice-born men and women of the day?

Why is Italy cleaned of the plagues that devastated her cities a hundred years ago? Because John Howard sailed on an infected vessel from Constantinople to Venice, that he might be put into the lazarette and find out the clue to that awful mystery of the plague and stay its power. How is it that the merchants of our western ports send ships laden with implements for the fields, and conveniences for the house, into the South Sea Islands? Because such men as Patteson, the pure-hearted, Gallant boy of Eton College, gave up every prospect in England to labor amid the Pacific savages, and twice plunged into the waters of the coral reefs, amid sharks and devil-fish, and stinging-jellies, to escape the flight of poisoned arrows of which the slightest graze meant horrible death, and in that high service died by the clubs of the very savages whom he had often risked his life to save—the memory of whose life did so smite the conscience of his murderers that they laid the young martyr in an open boat, to float away over the bright blue waves, with his hands crossed as if in prayer, and a palm branch on his breast. And there, in the white light, he lies now, immortal forever.

And why is it that in ten years after Livingston's death, Africa made greater advancement than in the previous ten centuries? Everybody knows it is because of the regenerated life and vicarious suffering of one of Scotland's noble heroes.

Think of the Gideons, Baraks, Sampsons, Jephthas, Davids, Samuels, Florence Nightingales, Elizabeth Frys, Goughs, Frances Willards and other prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions of iniquity, quenched the power of fire by dying in it for high convictions, escaped the edge of the sword by being beheaded by it for noble principles; who from weakness were made strong, waxed mighty in battle, turned to fight armies of aliens.

When Keats, walking in the rose garden, saw the ground under the bushes all covered with pink petals, he exclaimed: "Next year the roses should be very red!" When Aeneas tore the bough from the myrtle tree, Virgil says that the tree exuded blood. But this is only the poet's way of saying that civilization is a tree that is nourished, not by rain and snow, but by the tears and the blood of the patriots and martyrs and prophets of yesterday.

What is it that has inspired men and women to sacrifice for education, for the elevation of the worth of the individuals, and for the elevation of the moral life? What is it that has made the weak strong as giants in the service of mankind? What is it that has again and again surcharged the humanities with a sublime emotion that has made them burn and scintillate as the stars in the sky of the night? Is it not the knowledge of the overwhelming love of God?

Is it not the men who have been gripped by an irresistible sense of God's love, who have felt the divine urge to enlighten and lift other men to the wonderful knowledge of God?

Is it not true that the desire for liberty gets life and power of action from the men who realize that the objects of God's love are too precious to be trampled under the heel of tyrants?

Is it not true that the desire for a better moral life lives strongest in men who, having realized that God loves them, who desire to please Him—feeling that the sons of heaven are too good for the mire of impurity?

And where do men learn of the love of God? Is it not in and through the person of Jesus Christ, and in and through Him only? How is it that the world failed until Christ came, and still fails to achieve even physical blessings where Christ is unknown? The secret is that only in Him does the glory of the knowledge of God shine, and only in this radiance does the tree of civilization and happiness thrive.

So to the person of Christ must all our blessings be traced. Our business, our homes, our liberties, our luxuries, even the well-cooked victuals upon our tables, are the fruit of His glorious life and death.

The great question we should consider is: Has the Church kept up with the progress made by science? If not, why not? Is it because we have given more time to science than we have to religion.

Should not the call of the Church have a priority over the call of man?

Omnipotence is God and God covenants with a nation that He will preserve it and strengthen it and fill it with abundance and peace. It shall not be dethroned by enemies within nor overwhelmed by foes without.

But a certain condition is an integral part of that covenant. In His omniscience God imposed the condition. In His omnipotence God required its fulfillment.

What is that condition? That Jesus Christ shall be the Ruler of the civil government, and that civil government shall submit to Him and serve Him.

There is no other contract than this which a government can have with God. There is no other way in which any contract can be made.

A governmental contract with Omnipotence!

That is all this nation needs. It is everything. It means repentance of national sins. It means national confession of Jesus Christ as Savior and King. It means a national living of His law.

An individual can make only one kind of contract with Omnipotence. It is the contract of obedient submission by the individual and protection and blessing by the Ruler.

Can one hundred millions of individuals aggregate into a nation make any other kind of a contract? No. A governmental contract with Omnipotence is a contract of obedient submission by government and protection and blessing by the Ruler.

Will the Divine Ruler recognize a contract with any government which does not acknowledge Him? Such a thing is inconceivable.

Then the first step which this government must take, if it would have the contract, is the acknowledgment of God by the government. You cannot have much of a contract with any power whose existence you do not admit.

Hence, a confession of the Rulership of our Lord Jesus Christ over this nation must go into the fundamental law.

"God in the constitution!" Certainly. Why not? If we want a contract with Him, why not acknowledge Him? He does not permit a contract upon any other terms.

The restless millions wait
The dawn whose coming maketh—
all things new—
Christ also waits, but men
are slow and late.
Have we done what we could
Have I? Have you?

NOTICE TO PASTORLESS CHURCHES AND PROBABLE PASTORS

The recent session of the North Carolina Conference through its Home Mission Board asked me to try to bring together churches without pastors and pastors who are available. To this end, I am anxious to make a list of each, and when such a list is made every church without a pastor will be supplied with list of the names and addresses of ministers available and the Sundays they have vacant.

To this end, I crave the help of those who read this. If you know of any Christian church without a pastor, will you send me the address of the secretary? And will every pastor who sees this and who is open for engagement, kindly send me the information and state on what Sundays they are available?

A little help now may secure a pastor the coming year, and will be appreciated. Thank you.

J. O. ATKINSON, *Secretary.*

Elon College, N. C.

HAVE YOU?

Have you ever used Peloubet's Select Notes or Tarbell's Teachers' Guide, Brother Sunday school teacher? A copy of either will make your teaching worth while.

WOMEN AND THE KINGDOM

ANNUAL REPORT OF W. H. AND F. M. SOCIETIES OF EASTERN VIRGINIA CHRISTIAN CONFERENCE FOR YEAR ENDING SEPTEMBER 30, 1921

Woman's Societies.

	Received
Antioch	\$ 93.65
Berea, Norfolk	11.00
Berea, Nausemond	161.46
Bethlehem	117.78
Cypress Chapel	69.78
Damascus	92.90
Dendron	99.72
Dover	87.57
Eure	3.20
First Norfolk	85.24
Franklin	159.60
Holland	179.76
Holy Neck	230.55
Ivor	25.98
Johnson's Grove	29.50
Liberty Spring	133.20
Memorial Temple	106.95
Mt. Carmel	68.35
Newport News	81.85
Oakland	148.85
Portsmouth	84.55
Rosemont	176.98
Suffolk	985.70
Third, Norfolk	146.40
Waverly	172.80
Wakefield	87.90
Union, Southampton	4.75
Windsor	59.42

Total - - - - - \$3,705.39

Included in the above amounts are: Cradle Roll Societies.

Bethlehem	\$ 2.33
First Norfolk	2.74
Holland	8.00
Franklin	9.25
Holy Neck	12.00
Rosemont	11.87
Suffolk	20.00
Waverly	12.00

Total - - - - - \$78.19

Young People's Societies.

Berea, Nansemond	\$100.00
Burton's Grove	36.31
Bethlehem	75.00
Dendron	53.57
First, Norfolk	153.42
Franklin	50.00
Holland	125.00
Liberty Spring	95.73
Memorial Temple	10.37
New Lebanon	39.48
Portsmouth	25.00
Richmond	10.00
Suffolk, Girls	400.00
Suffolk, Boys	50.00
Spring Hill	20.00
Third, Norfolk	25.00
Windsor	68.20
Waverly	113.00

Total - - - - - \$1,450.08

Willing Workers' Societies.

Antioch	\$ 21.99
Berea, Nansemond	63.43
Franklin	52.00
Holland	50.00
Holy Neck	50.00
Memorial Temple	1.85

Mt. Carmel	2.13
Newport News	18.01
Rosemont	12.87
Spring Hill	4.00
Suffolk	60.75
Waverly	6.00
Windsor	34.50

Total - - - - - \$377.53

Grand Totals

Woman's Societies	\$3,705.39
Young People's Societies	1,450.08
Willing Workers'	377.53
Rally Collections	145.18
Collection at Damascus	17.64

Summary Total - - - - - \$5,695.82

Amounts Disbursed—Woman's Societies.

Dues	\$1,049.71
Special Fund	2,068.94
Contingent	18.75
Life Membership	10.00
Mission Pledges	60.00
Mrs. Watanaba	129.00
Eastern Relief	21.50
Cradle Roll	78.19
Thank Offering	153.24
Ellen Gustin Fund	12.00
Literature	19.06
Eulice Bradshaw (support)	30.00
Sunday School in Japan	50.00
Orphanage Building	5.00

Total - - - - - \$3,705.39

Willing Workers' Society.

Support of Coy Franklin	\$ 150.00
Support of Orphans	150.00
Christmas Box for Mountain	18.10
Eugenia Hilliard support	38.32
Writing Books, (orphanage)	2.00
Near East Relief	15.00
Kindergarten in Japan	5.00

Total - - - - - \$1,450.08

Willing Workers' Society

Support of Coy Franklin	\$ 150.00
Home and Foreign Special	223.53
Support of Mary Thompson	4.00

\$ 377.53

Total Disbursements

Woman's Societies	\$3,705.39
Young People's Societies	1,450.08
Willing Workers'	377.53
Expenses of Rallies	145.18
Other Expenses	17.64

Total - - - - - \$5,695.82

Mrs. M. L. Bryant, Treas.
41 Poplar Ave., Norfolk, Va.

REPORT OF EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE

The Eastern Virginia Woman's Missionary Conference met with the Society of Damascus church, Gates County, North Carolina, on October 27, 1921, in its ninth annual session. This marked the close of a most successful year in our work. While this was the ninth annual Conference, work among the women has been in progress for ten years. It is significant that the first report from the Woman's Board was made to the Conference in session at this place nine years ago. At that time less than \$500.00 was reported and about fifteen Societies. The Treasurer as this session reported \$5,695.00, with a total of seventy-five societies in the

Conference. The goal for the coming year is \$6,000.00.

Local conditions were not so favorable for a good attendance, the church being on the outskirts of the Conference, and two county fairs being in progress nearby, yet the attendance was good and the interest was splendid. Dr. Harper delighted the Conference with a splendid address on Thursday evening. On Friday, Miss Pattie Ellis, from India, gave an inspiring address, and Mrs. Stagg read an exceptionally fine paper on Mission Study.

The reports of the District mid-year Missionary Meeting showed that they had been well worth while. They will be held again with the uniting of some of the districts. The young people will continue the support of the mountain school and a foreign worker, pledging \$1,000.00 to each. The women will contribute \$1,500.00 to the Richmond work, and \$1,200.00 for a foreign worker.

We missed the presence of our ministers, only two being present—Dr. I. W. Johnson and Rev. James Lightbourne. Drs. Staley and Rowland were prevented by sickness, and Dr. Atkinson by the press of business; this being the first session the latter has not attended. It was voted to meet with the Society at Berea, Nansmond, a year hence. Let us all bend our energies to make this our greatest gathering.

Officers were elected as follows: President, Mrs. C. H. Rowland; Vice-President, Mrs. I. W. Johnson; Secretary, Mrs. Leon Stagg; Treasurer, Mrs. M. L. Bryant; Superintendent of Young People's Work, Mrs. W. V. Leathers; Superintendent of Literature, Mrs. J. E. Cartwright; Superintendent of Cradle Roll, Miss Mary Andrews.

SMELLS OF POVERTY

Walter H. Page

The man who says we are too poor to increase our taxes for education is the perpetuator of poverty. It is a doctrine that has kept us poor. It smells of the alms-house and the hovel. It has driven more men and more wealth from the state and kept away more men and more wealth than any other political doctrine ever cost us—more even than the doctrine of Secession. Such a man is a victim of an ancient and harmful falsehood.

Even if you could respect the religion of the man who objects to the elevation of the forgotten masses by public education, it is hard to respect his common sense, for does his church not profit by the great enlightenment and prosperity that every educated community enjoys? This doctrine smells of poverty—poverty in living, poverty in thinking, and poverty in the spiritual life.

The Men and Millions Committee of the Eastern Virginia Conference held a meeting in Franklin Monday of this week to take steps to further the work of the Movement. A similar meeting of the North Carolina Conference will be held this week in Burlington.

By the way—have you sent your Thansgiving offering to the Orphanage?

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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In Advance	

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE BULLETIN

Rev. J. R. Cortner, of Farmland, Indiana, passed through Burlington this week *en route* to Tampa, Florida, to spend the winter. He stopped to see the Burlington church and its pastor.

President Harper spoke at Newport News, Virginia, last Sunday, and attended the meeting of the Men and Millions Committee of the Eastern Virginia Conference held at Franklin Monday.

Financial experts feel that trade conditions are bettering all the while. Liberty bonds and other securities seem to hold their own and in many cases advances have been made.

A SELF-EXPLANATORY LETTER

Dear Brother Riddle:—Will you kindly state in THE CHRISTIAN SUN that we will need a college carpenter and superintendent of building beginning January 1? We should prefer that this person be from among the membership of the Christian Church. I will be very glad to receive applications from any one who is interested in this position.

W. A. HARPER, *President.*

Elon College, N. C., November 26, 1921.

Make a resolution now to renew your subscription to THE SUN during this month.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON

Sunday, December 4, 1921—Paul in Melita and in Rome.—
Acts 28:1-31.

Golden Text: I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of salvation to every one that believeth.—Romans 1:15, 16.

CHRISTIAN ENDEAVOR PRAYER MEETING TOPIC

Sunday, December 4, 1921—Thy Will Be Done (VI) With My Plans.—Matt. 6:7-15.

CHRISTIAN ENDEAVOR PROGRESS

On Friday night, November 18, a Christian Endeavor Society of twelve members was organized at the Ether Christian church, of which Rev. L. L. Wyrick is the pastor. Mr. R. W. Prevost was chosen as President, Miss Eula Freeman Vice-President, and Mr. Paul Phillips Secretary-Treasurer. Another new Society is that of the Palm Street church, Greensboro, with Miss Leona Rich as President. Mrs. W. A. Hand, of Tifton, Georgia, reports the organization of a Christian Endeavor Society at Vanceville church, with Mrs. W. S. Laney as President. May all of these new organizations grow and render service to Christ and the Church.

NOTICE

In order that we may have a complete list of Christian Endeavor Societies, will all pastors or Society leaders report to the Field Secretary the name of your Society, the name and address of the President, and the number of members? This co-operation will be appreciated.

L. M. E.

GOD'S CHALLENGE TO THE SUNDAY SCHOOL TEACHER

Sunday school teaching is defined in the "Westminster Teacher" for November by Dean H. T. J. Coleman as "A Man's Job." He says in part:

"Sunday school teaching is a man's job in two senses of this familiar expression. It is a man's job in the wider sense that it is important enough and difficult enough to challenge the ambition and exercise the resources of the most intelligent adult, whether man or woman; and it is a man's job in the narrower sense that it is an undertaking from which the manhood of the Church, as distinguished from the womanhood, has no right to ask to be excused.

"Of the importance of the Sunday school teacher's work little need be said, since it is universally admitted—at least in theory. We are all more or less convinced of the fact that there are certain things to be learned

and certain habits and attitudes to be acquired for the effective mastery of which childhood is not only the golden period, but the only period. The "brand plucked from the burning" is, indeed, a testimony to the power of the grace of God, and no one can measure the value of even a few years spent in an effort to redeem the errors of a sinful past; but no thoughtful person would for a moment regard the tary acknowledgment of the divine claims upon the human soul as having the same value, either to the individual or to society, as obedience to the injunction of the preacher, 'Remember also thy Creator in the days of thy youth.'

"Life is pitifully short at its longest; human nature is so handicapped by its brute inheritance, our possibilities so greatly transcend our actualities, that no one who feels the call to Christian service can afford to neglect this fundamental need of the childhood of the world the need to be taught."

God has entrusted much to the Sunday school teachers of His Church. He is expecting much from them. Bishop Vincent once declared: "Remember, teacher, you may be the best teacher some child will ever have." Our Sunday school teachers are facing this responsibility and this tremendous opportunity.

PELOUBET'S SELECT NOTES AND TARBELL'S

TEACHERS' GUIDE

We now have on hand Peloubet's Select Notes and Tarbell's Teachers' Guide, and can mail immediately upon receipt of order, or deliver if called for at THE SUN office. The price of each volume is the same as last year—\$2.00 when delivered at the office, or \$2.10 when sent by mail. Place your order now. If you prefer not to make the investment until the first of the coming year, send your order any way, with instructions to bill January 1.

MONDAY CLUB SERMONS

THE SUN office this year is in position to furnish the Monday Club Sermons for 1922. For forty-six years this annual volume has maintained its place as a commentary on the International Sunday school lessons. Its particular value lies in its unique analysis of the lessons afforded the higher or adult classes. The price is \$2.00 delivered.

ARNOLD'S PRACTICAL COMMENTARY

Arnold's Practical Commentary on the Sunday school lesson for 1922 is up to the usual standard. The book is not so large as some other helps on the Sunday school lesson and is compact and practicable. THE SUN office can fill orders immediately upon receipt. The price is \$1.00 delivered. Mail your order early.

NOW READY

Peloubet's Select Notes are now on hand at THE SUN office. Orders filled promptly. Shop early and avoid the Christmas rush of the mails. Price, \$2.10 delivered.

C. B. RIDDLE - - - Publishing Agent,
Burlington, N. C.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

SCHOOL HONOR ROLL

The Orphanage school, under the management of Miss Elizabeth Brothers, Berkley, Norfolk, Va., is doing splendid work. This is the third year Miss Brothers has had charge of our school work, and she has given satisfaction from the beginning.

Here is the honor roll for October, and will publish November report next week:

First Grade.—Bessie May Penny, 95; Willie Lou Brown, 94; Elizabeth Rowland, 91; Margie Thompson, 90.

Second Grade.—Callie May Cauthren, 94; Inez Holt, 94; Hermon Cozart, 91.

Third Grade.—Lawrence Fields, 94; Clarence Fields, 92; Annie Betts, 92.

Fourth Grade.—Wilson Collier, 93; Swannanoah Weather-
spoon, 92; Bennie Rowland, 90; Joe Howell Jones, 90; Walter Betts, 90.

Fifth Grade.—Eugenia Hilliard, 96 2/3; Frank Utley, 95; Clarence McKinney, 92; Marvin Franklin, 92; Burl Morelen, 92; Hilda Wallace, 90; Z. T. Jones, 90.

I have offered as a prize \$1.00 to each one who makes a general average of 95. This month I will have to give three dollars. The teacher tells me that next month they will hurt my little bank account much more.

Contributions

The following contributions have been sent in since our last report:

Members of the Union church (Alamance), 14 chickens. Members Holy Neck church, Va., three dozen glasses, three dozen handkerchiefs. Ladies' Missionary Society, Ingram church, Va., four sheets, 16 pillow cases. The Women's Club and ladies of community of Pope's Chapel church, one quilt, towels, soap, canned goods, etc. Mrs. I. W. Pritchard, Chapel Hill, three quilts. The Baraca Class, Durham church, 12 double blankets. The Philathea Class, Durham church, 12 sheets, 30 yards gingham, underwear and hose, 16 yards seamless sheeting. Mrs. A. I. Rieves, Orient, Iowa, one quilt, one little dress. Mr. J. I. Branch, Auburn, N. C., 1 barrel potatoes. Pomona Cotton Mills, 150 yards gingham. Ossipee Cotton Mills, 250 yards outing. Altamahaw Cotton Mills, 60 yards blue denim. Minneola Cotton Mills, 100 yards outing. Virginia Cotton Mills, 36 yards dress goods. Revolution Cotton Mills, 500 yards outing. Proximity Mfg. Co., 460 yards blue denim. A Friend, Sanford, N. C., 50 yards sheeting. Mrs. Chas. Burket, Goshen, Ind., two quilts. Mrs. E. H. Davis, Harrisonburg, Va., one quilt. Women's Missionary Society and ladies of the Union Christian church, Alamance County, N. C., 11 quilts. Mrs. H. C. Mason, Nashville, N. C., one quilt. May Hosiery Mills, 10 dozen stockings.

For all these contributions we are profoundly grateful. We have 81 children in the two buildings. We want to raise \$6,000 for the Thanksgiving offering. We want to ask each man, woman and child to give as much as the value of one day's work to this offering.

Let every church set its goal and work up to the goal. I visited a church last Sunday and they have set their goal at \$500.00. I feel sure they will reach it. Set your goal high and reach it. It will do your church good.

FINANCIAL REPORT FOR NOVEMBER 30, 1921

Amount Brought Forward\$18,165.02

Monthly Offerings

(North Carolina Conference)

Graham, \$2.40; Bethlehem, \$1.22; Oak Level, \$2.00; High Point, \$2.00; Ramseur, \$5.20; Christian Chapel, \$1.22; Bethel, \$3.25.

(Eastern Virginia Conference)

Mt. Zion, \$1.69.

(Virginia Valley Conference)

Washington, D. C., Christian church, \$25.00.

(Georgia and Alabama Conference)

Wadley, Ala., \$1.35; North Highlands, Ga., \$4.37.

Total Monthly Sunday School Offerings, \$49.70.

Baby Home

W. A. Newman (balance on pledge), \$75.00.

Special Offerings

Mrs. J. W. Pinnix, \$4.00; "Friend," Durham, N. C., \$25.00; J. H. Jones (on support of children), \$40.00; Orange Port Christian church, Gasport, N. Y., \$5.63; B. M. Rogers (on support of Garrison children), \$45.00; Hartley M. E. church, Dover, Del., \$5.00; Men and Millions Fund, \$10.00; total, \$134.63.

Thanksgiving Offerings

A. J. Daughtrey, \$5.00; C. A. Garrett, \$5.00; Mr. and Mrs. B. F. Gwaltney, \$10.00; Rev. J. P. Apple and wife, \$10.00; Mrs. J. L. Barksdale, \$1.00; Mt. Auburn church (by Mrs. E. J. Hicks), \$2.00; Miss Mamie Love Kintall, \$5.00; a member of Antioch Christian church, Va., \$5.00; Mrs. J. B. Gay, \$2.50; Vera E. Gillman, \$2.00; Nellie Whitehurst, \$6.00; W. H. Etheredge, \$5.00; Stella Johnson, \$5.00; Pauline Washburn, 25c; J. H. McBurle, \$1.00; D. F. Welson, \$1.00; Miss Ida Williamson, \$5.00; C. G. Maynard, \$10.00; total, \$80.75.

Total for the week\$340.08

Grand Total\$18,505.10

MY LITTLE HOUSE

By Grace G. Bostwick

I want to build my little house
So straight and stanch, so fair and fine,
That it will show rare workmanship
In every telling line.

I want to build my little house
On such foundation—solid, true—
That it will stand the hardest storm
That ever dwelling knew.

I want to build my little house
With windows shining far and wide,
So that each passerby may know
It is aight inside.

I want to build my little house
So children come to it for play;
So it may know much happiness
And ring with mirth each day.

I want to build my little house
With such warm friendliness of air
That those who sad and lonely are
May find sweet comfort there.

I want to build a friendly house,
A refuge free from strain and strife;
A glowing home of love I'd make—
My little house of life!

CALLED HOME

MERICA—Miss Nancy Ellen Merica, of Shenandoah, Va., (R. F. D.) died on Friday, November 11, 1921. Her age was sixty-nine years, three months, and fourteen days. She had been a patient sufferer for a year or more. Miss Merica was converted and united with Mt. Lebanon Christian church February 8, 1885, and had lived close to Christ ever since. Her beautiful consistent Christian life, and her kindness and helpfulness to others made her life a benediction to all who came in contact with her. Before her spirit took its departure, she spoke of being ready to go; and not being afraid to die. The funeral services were held in the home of Mrs. Geo. Comer with whom she lived, on Sunday afternoon, November 13, 1921, and the body was buried in the family burying ground near by. The funeral was conducted by the writer.

R. P. CRUMPLER.

BAULDWIN. — Bertha Agenette Baldwin, daughter of Stiner and Minnie Baldwin, was born July 18, 1920 and died November 17, 1921, aged one year, three months and twenty-nine days.

Bertha was only sick about one day and night with croup. All that could be done that parents felt possible, but God saw fit to call her to Him while she was being rushed to the hospital.

Funeral conducted by the writer and the body laid to rest beside her little brother at Apple's Chapel. May God richly bless these sad hearts.

C. E. GERRINGER.

HUBER.—Mrs. Mary B. Huber, wife of J. L. Huber, a prominent farmer of Surry County, Va., departed this life October 18, 1921, aged fifty-four years, seven months and fourteen days. The family moved from Lititz, Pa., in 1900. Mrs. Huber was formerly a member of the Moravian church, but at the time of her death she was a member of Union (Surry) Christian church, and teacher of the boys class in Sunday school.

She is survived by husband, seven children, nine grand children, three sisters and one brother.

The funeral service was conducted in the church where she was a member by her pastor, after which the remains were laid away in the church cemetery to await the resurrection.

W. D. HARWARD.

HILLIARD—John Hilliard departed this life at the home of his son, W. A. Hilliard, Norlina, N. C., November 8, 1921, in his eighty-ninth year.

When a young man he confessed Christ and united with old Keeder Christian church, now Mt. Auburn, in Warren County, N. C., and remained a member through sunshine and shower till death came. He served four years in the war between the states. He was faithful and lived to the stars and bars when they fell at Appomattox.

In young manhood he was united in marriage to Miss Martha Coie and to this union were born seven children. His devoted wife, two girls and one son preceded him to the grave.

A devoted husband, a fond father and a good citizen has passed from his labors to his reward. Sweet be thy sleep dear father, brother, friend, and neighbor, till we meet on the resurrection morn.

A FRIEND.

RUDD—Mrs. Emma J. Rudd departed this life at her home in Norfolk, Va., November 6, 1921. She was married twice; the first time to Ardena Wood, who died leaving her with four children. Her second marriage was to Mr. Edward Rudd of Berkley, Norfolk, Va., who also preceded her to the grave.

Mrs. Rudd was a charter member of the First Christian church, Norfolk, Va., and also one of the charter members of the Washington Street Christian church, Portsmouth, Va. She was a good Christian mother and will be greatly missed. Our loss has been her gain.

Sister Rudd leaves four children—R. B. Wood, Chuckatuck, Va., Mrs. A. Hudson, Norfolk, Va., Mrs. G. Serricks, Baltimore, Md., and Mrs. P. Price, Dendron, Va.

The funeral was conducted at her home by the writer and her remains were laid to rest in Magnolia cemetery, Norfolk, Va. The Lord bless and comfort the bereaved ones.

H. H. BUTLER.

RESOLUTIONS OF RESPECT-HUBER

God in His infinite love and mercy saw fit to take from our midst a greatly beloved and useful member of Union Sunday school, Mrs. J. L. Huber October 18, 1921. Therefore, be it resolved.

That in the death of this earnest, faithful servant of God, the Sunday school which she was a member has sustained a great loss, she was a lady of noble Christian character, ever ready to lend a helping hand for the upbuilding of worthy objects, she was a bright and shining light to the church and the community, our loss was her eternal gain.

That we tender our heart-felt sympathy to the bereaved husband, children and relatives, and pray that God will sustain and help them through the dark hours and they may be able to look up through their tears and say, "Thy will be done."

That a copy of these resolutions be sent to the family and to The Christian Sun, and Lititz Record for publication and a copy be spread on the Sunday school record.

MRS. T. S. WRENN,
MRS. R. T. BRITTLE,
MRS. A. R. SEWARD.

Committee.

DR. J. H. BROOKS

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“SUNSHINE”

“Yes, I’ve just been reading a splendid book!” “Indeed, what was it?” “Well, I forget the name.” “Who was the author?”—hopefully. “Oh, I don’t know.” “Well, what was it about?”—desperately. “Indeed, I’ve forgotten.” Long pause—then, eagerly, “It had a red cover!” —*Tit-Bits.*

An English story tells of a merchant finding his clerk on the floor looking dazed and battered.

“What’s happened?” he inquired.

“An Irishman came in for an overcoat, and I asked him if he wanted an ulster,” replied the vanquished one.—*Boston Transcript.*

Landlady (to prospective lodger): “The only thing is trains make a little noise, though you’ll get used to them after the first night or two.”

Irish Gentleman: “That’ll be all right. Shure, I can go and schlape with me brother for the first two or three nights!”—*The Tattler.*

“Who is the young man over yonder, so well dressed, whom all the girls seem to be admiring?”

“Why, he’s the pink of perfection.”

“And who is the ordinary looking man near him with a baby in his arms?”

“Oh, he’s just a plain poppy.”—*Baltimore American.*

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A story is told of a man in a back pew of a London church seen from the pulpit with his hat on. The minister beckoned to a deacon, who went to the man and asked him if he was aware that his hat was on. “Thank God!” said the man. “I thought that would do it. I have attended this church for six months, and you are the first who has spoken to me.”—*Australian Christian World.*

A hungry traveler put his head out of a car window as his train pulled up at a small station, and said to a boy:

“Here, boy, take this dime and get me a sandwich, will you? And, by the way, here’s another dime. Get a sandwich for yourself, too.”

The boy darted away and returned, munching a sandwich, just as the train was starting off. He ran to the traveler, handed him a dime, and said:

“Here’s yer dime back, boss. They only had one sandwich left.”

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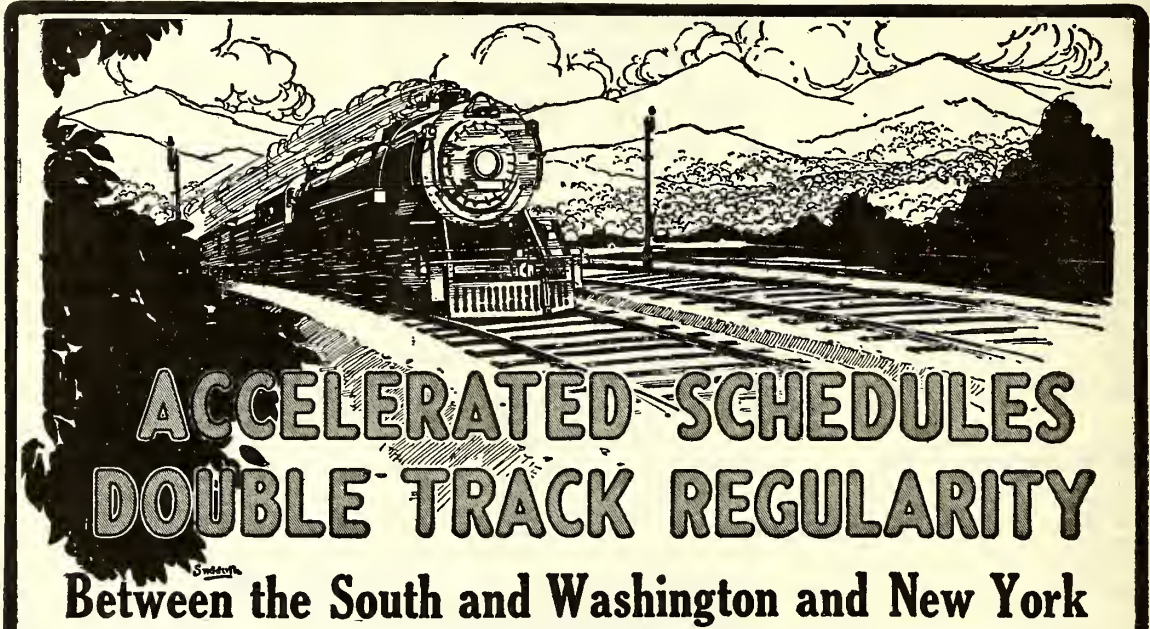


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7.35AM	5.55PM	6.55PM	10.40PM	ar	SPARTANBURG, S. C.	lv	5.50AM	1.00PM	11.52AM	11.45PM	
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1.30PM	10.50PM	11.41PM	3.44AM	ar	GREENSBORO, N. C.	lv	12.15AM	7.35AM	6.35AM	5.58PM	
2.40PM	9.00AM	9.00AM	9.00AM	ar	Winston-Salem, N. C.	lv	8.50PM	5.30AM	5.30AM	3.05PM	
5.35PM	4.00AM	4.00AM	10.45AM	ar	Raleigh, N. C.	lv	7.00PM	12.40AM	12.40AM	8.52AM	
2.58PM	12.06AM	1.00AM	5.04AM	ar	DANVILLE, VA.	lv	10.52PM	6.10AM	5.05AM	4.15PM	
.....	9.00AM	4.30PM	ar	Norfolk, Va.	lv	7.35AM	6.30PM	6.30PM	
9.35PM	7.10AM	7.10AM	1.40PM	ar	Richmond, Va.	lv	3.45PM	11.00PM	11.00PM	7.45AM	
5.17PM	2.16AM	3.10AM	7.05AM	ar	LYNCHBURG, VA.	lv	9.00PM	4.15AM	3.05AM	2.25PM	
11.00PM	7.40AM	8.40AM	12.35PM	ar	WASHINGTON, D. C.	lv	3.30PM	10.55PM	9.50PM	9.00AM	
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OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII

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IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIAL OBSERVATIONS

In last week's issue of THE SUN we made mention that the various departments of the Church should make statements as to their financial standing. It would be a very stale question indeed that had no opposition. We expect some opposition to our idea about this matter. It would be disappointing not to have it. We are firmly of the opinion that it is the thing to do. There are those who will not rightly understand such statements; but it must always be taken for granted (for it is true) that those who do understand such statements and appreciate them are in the majority. Elon College opens up the way this week with its statement. Why not? It is the people's property—not the property of the Board of Trustees, the faculty, or the administrative officers. THE SUN will go into more definite detail as to its working basis in some early issue. In the meantime THE SUN calls upon our Mission Board to give the public a financial statement of how much is invested in the various mission points. This is not, *in any way*, to be considered as an insinuation that a dollar has been unwisely invested. It is a principle that seems sound to us. Let us have the statements—not all in one issue, but at intervals, until we have had a review of the amounts invested in each place, the value of property, and the outlook for future investments. We also call upon the Executive Secretary of the Men and Millions Forward Movement to let us know how much has been collected on pledges to that fund, and to keep us constantly advised as to the amount received.



The year 1921, ten years from now, will be looked upon as the pivotal year of the Christian Church. The close observer sees that now. There are many far-reaching things that have taken place, to exert themselves later. Asking no distinction as a prophet, we mention one thing at this time, and will mention others later. We mention the price that we must pay for pastoral leadership. Ten years from now it will be remembered that it was the year 1921 that brought us to thinking so seriously on the subject. The Church's history ten years from now will point to the year 1921, when we enrolled the largest number of ministerial students and sent the largest number from the South to the universities for higher educational development. The public has demanded a trained leadership. The price that we are to pay for it will challenge the sincerity of our demands. We have said to the young men that we want the best that they have. They have taken it seriously, very seriously, and they have gone forward. Some have spent four years in college, and others are following suit. Some of those who have spent four years in college have agreed to devote three years to further study—seven in all. They have done, and are doing, far more than most of us are willing to do. They have understood by our demands that we are willing to pay the price. They are not expecting to come

back to us to farm, to garden, to keep store, or to engage in secular pursuits in order to make a living. They are going to put the challenge squarely up to us—yes, they are—and they are going to find out if we meant what we said when we followed them to the station and said, "God bless you, boys, we are with you." They have the *passion*, the *program*, will soon have the *preparation*—three essential things. When they come back, will we have the *pay*? God forbid that we should fail to do our one-fourth—one thing out of the four.



Two interesting and helpful meetings have recently been held by Conference leaders of the Men and Millions Forward Movement. The first was held in Franklin, Virginia, and the other in Burlington, North Carolina. The time has come when *activities* of the great Movement must *act*. The Movement was never intended to be other than one in a series of advances for the full realization of the Kingdom of God on the earth. It was not a war measure, a spell of enthusiasm, or a one-year undertaking. It was, and is, a great program for a great people to carry out. It was, and is, a clarion call to the Church. It was, and is, the signal for action upon the part of the Church. It was, and is, the supreme test of the Church's willingness to do the even greater thing for the Master. It was, and is, our part and program in the world's crisis that the Church shall prove true, be helpful to a greater degree, and fully exert her influence in the world. The money side of the Movement is its minor side. The life-recruits, new members, tithees, and the other parts of the Movement, are, after all, the things that will count in the final analysis. We cannot afford to slacken our interest in this, the Church's greatest undertaking. Shall we? The answer comes back, "No! a thousand times no!"



We raise the question as to what a mission field is. We read that a mission point has been opened up in some community where churches are already too numerous. Again we read of some mission point in a foreign field. We wonder if a small town with one or two thousand people having five or six churches is a mission field. Some denomination may not have its house of worship there, but is it really a mission field? It may be a field for propaganda of that particular denomination, but we have begun to question the matter as to its being a real mission field. Is a small and struggling church that is costing the denomination many thousands of dollars, at the sacrifice of some well established church, a mission point? It may be a point of propaganda for that denomination, but we seriously doubt in our minds whether such a place is a real point for mission work to be done. We have in mind as we write a small town already over-churches by Protestant churches. Each

organization has its faithful few and there is not enough work in that place for one-half of its churches to do, and yet we list it as a mission point and gladly spend our money in helping to still further over-church the quiet little village. We repeat that it seems to us to be a point of propaganda for us, but really, is it a mission point?



If Christ were to come to any little village, look around and see a church on every hand, and then visit the latest church under construction, would He condemn the expenditure or commend it? This is a question, too, that we have been turning over in our minds, and we pass it along for the consideration of those who may desire to entertain the thought. If a manufacturer had two factories and not enough help to make both go successfully, yet enough help to make one a real success, we are quite sure that we know what he would do. If a church is struggling for existence, and cannot live decently, we wonder if it is good business to continue to build others? If gaining membership is the motive of mission work it might be just as well to build some points stronger and increase the membership that we have, as it would be to continue to establish mission points with the hope of gathering in members. We pass these question along for whatever they are worth.



The next session of the Southern Christian Convention promises to be one that shall claim the best thought and earnest prayers of the Brotherhood. There are many problems that will present themselves to be worked out. The members of the Convention can do no better thing than to begin to study earnestly and sincerely the problems of the Church. In a few weeks we hope to have a complete list of all members of the Convention elected by the various Conferences. We believe that it would be a good idea for the various Boards to prepare their reports in advance, or at least as much of them as possible, and to mail copies, without comment, to the members of the Convention. Such reports could be marked "tentative," and that would make it plain that they were not *final*. In this way the members of the Convention would have a chance to study over and pray about the things they are to help decide. It must be remembered that a delegate to the Convention is a *representative* of his people. It delegates know more of what the Convention had to consider, the people at home could be consulted before hand, and in this way a delegate could vote more intelligently. THE SUN also opens its columns to any and all Boards and Committees of the Convention for the presentment of such matters as may be of information to delegates of the Convention.



"The Church and World Brotherhood" is the theme which, from various angles, will be discussed at the annual meeting of the Federal Council of the Churches

of Christ in America at Chicago, December 14 to 16. The sessions are to be held in the new First Congregational church, the Chicago Church Federation serving as the host of the meeting. Of outstanding interest are the three evening sessions, which are to consider successively "The Church and Inter-Racial Brotherhood," "The Church and Brotherhood in Industry," and "The Church and International Brotherhood." The subject of inter-racial brotherhood is to be presented by Bishop Robert E. Jones, of New Orleans, one of the distinguished colored leaders in the South, and Rev. W. W. Alexander, of Atlanta, Director of the Commission on Inter-Racial Co-operation. This is to be followed by a discussion on the theme, "What Can the Churches Do to Promote Better Race Relations?" opened by Bishop George C. Clement of the African Methodist Episcopal Church, and Miss Nannie H. Burroughs, Secretary of the Woman's Auxiliary of the National Baptist Convention.



Shop Talk

POPULAR FICTION

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Give a year's subscription to THE SUN as a present. We will send the issues of December 14 and 21 so as to reach your friend on Christmas day, and with them a letter saying that a year's subscription has been entered with your compliments. Decide now. It will be a gift that will make fifty-two visits.

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A vest pocket reference on the Sunday school lesson is Torrey's. Forty cents.



CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A Diary—Part VII.

By REV. J. O. ATKINSON, D. D.

Field Secretary for Missions



RIDAY A. M., September 23.—I was awake by six this a. m., and before seven had had a fine shower bath and rub-down. After a thirty-minutes walk I was feeling unusually fit and fine, ready for a wholesome breakfast at the Colonial Cafe. Having on our schedule a very heavy day, we packed off hurriedly from San Juan, stopping first at the Union Theological Seminary. This school is well housed, has at present twenty-seven theological students, as follows: Four Baptists, three Congregationalists, three Disciples of Christ, six Methodists, nine Presbyterians, one specialist (to be a medical missionary), and one Cuban. The Seminary is supported jointly by the various evangelical denominations doing mission work in Porto Rico. We Christians join in the support of the Seminary, pay annually our proportionate part for its support, and our Foreign Mission Secretary is a trustee; but we have not had a student in the school now for eight years. When we had men who wanted to go and should have gone, we did not have the money to send them. Recently we have not had the men to spare from the work. As soon as we get a man on the field ready for the Seminary, we have to put him in the pulpit and to work. The Seminary receives men on recommendation of the "Mission," but they should at least finish the eighth grade before coming to the Seminary. The course covers nine months, September to June, each year, and the cost to each student is about \$200.00, just enough to cover board and books. The Methodists allow their men this amount. The salaries of the professors are paid by their respective Boards. The Seminary had been in operation on the union basis for three years now, and the idea seems to work. The president and faculty have so far had no criticism from the outside relative to the union, and the ideas and doctrines taught. That is to say, the fact that a Presbyterian professor teaches a Baptist ministerial student theology, or that a Congregational professor teaches a Methodist ministerial student, theology, seems to work all right in Porto Rico. Evidently the denominations in Porto Rico have beat us of the "States" to the practical working out of the union idea. And they say it works. Before the student leaves the Seminary, some teacher of his own denomination (if possible) gives him a course of study in the history and doctrine of his own denomination.

Besides the work done with the pupils in the Seminary, there is a correspondence course carried on by the faculty with those not yet in the school, and with some

who may not be able to come. There are now 150 registered in this course. We of the Christian Church have five enrolled in this course.

President McAlister, of the Seminary faculty, is a very interesting man. He says that the number of American missionaries on the island is decreasing rather than increasing. He says the Presbyterians used to have ten missionaries here, but have only three now besides himself. One is chairman of the executive committee of the Presbyterian Mission; one is treasurer, one is general superintendent, and McAlister is teacher in the Seminary. The Presbyterians have allotted them about one-fifth of the island, about 250,000 souls they are responsible for. They have thirty-four organized churches, about one hundred preaching points, and about twenty-five native ordained pastors. The Methodist Episcopalians have about the same, and serve about the same sized population. The Presbyterians and Methodists have poured several hundred thousand dollars into Porto Rico to the saving of souls here and the building up of the Lord's cause among this needy and appreciative people—and they have a great and growing work here. McAlister says it matters not how good a work the American missionary does, it is not permanent and in the highest sense progressive until the native pastor is developed, who can and will get hold of his fellows in a way the foreigner cannot. The real work of evangelism must be done by the native pastor and preacher. Two ideas now prevail and must be emphasized in Porto Rico: first, a native church as soon as possible, ministered to by native pastors; second, native support of the work. All missionaries have this as their ideal. The Presbyterians now have one church of 150 members that pays \$75.00 a month on pastor's salary, and several paying as much as \$60.00 per month. One church promises to be self-supporting within ten years. The Presbyterian budget last year was \$57,000, and they have asked for \$55,000 for 1922 to keep things going as they are. Their missionaries get \$2,000 a year and house to live in; their Board paying actual traveling expenses of missionaries to the "States" once in three years.

I talked with Professor Hubbard (M. E.) of the Union Theological Seminary faculty. He says the union religious paper published twice per month is great. It has the largest paid-up circulation of any paper in Porto Rico. The subscription list at present is about 8,000, and the paper sells for \$1.00 a year. He and McAlister agree that this union paper is the thing, is working along the right line, and is accomplishing wonders. This, I say, is "going some." Suppose we in North Carolina were to consolidate *The Presbyterian Standard*, *The Biblical Recorder*, *The Christian Advocate* and THE CHRISTIAN SUN. Would we not have a rattling of dry bones for a season? Yet such a thing

as that has taken place and is now going on with great pleasure and profit in Porto Rico—among the Christians of all denominations, and with their hearty approval and sympathetic co-operation.

Our journey—Martin, Minton, Barrett and myself—on Barrett's Ford, is from San Juan to Caguas, about eighteen miles. Near Caguas we stop for Minton to take a picture of women washing clothes in a creek. They rub the clothes either in the creek, or in a tub made of bark from a palm tree, then beat the clothes with a paddle and lay them out on the grass to dry. Barrett says we will find this process throughout all Porto Rico. The women carry the clothes to the water instead of bringing the water to the clothes. They seem to have a merry time, dozens and scores of them on the creek shore, or in the water ankle-deep, doing the family wash and "jabbering" away while they work.

In Caguas we stopped for lunch in a poorly kept restaurant on the plaza. While we fought off the flies and odor of garlic with one hand, we ate an egg fried on one side, raw on the other, and pushed it down with bread dipped in coffee. But the plaza was beautiful. Out of the town of Caguas we go along a fine road of asphalt, shaded for miles and miles with palms,—royal, cocanaut and date—and beautiful tropical trees whose names my diary will not hold (because I do not know how to spell them).

We stopped at a thatched house up in the mountains and saw corn in a small way, and some rice in the shell. Yes, they grow some rice in Porto Rico.

The mountains are very much like those you see in the Valley of Virginia, though not as large. But the shrubbery and trees and foliage over the mountains from San Juan south to Ponce are varied and beautiful beyond words. I saw here today for the first time the fern tree. These fern trees are fifteen to twenty feet high, and their leaves are from three to six feet long! Geologists tell us, I believe, that the fern is the oldest plant life now extant. Well, they must have got started in Porto Rico about a million years earlier than they did in the "States"!

At the peak of the mountain today I saw the most glorious and wonderful scenery of my life. Far below, spreading in one direction, was a very fertile valley. In it were patches of varied green, yellow, blue, purple, orange, and gold. There seemed in it every tree, herb, plant, and fruit to make glad the heart of man. Now back to the north down the jagged mountain, the blue Atlantic Ocean is clearly seen in the distance. Forward to the south, the green waters of the Caribbean sea are in view. Think of it, a far-stretching, unending valley of richness and splendor and plenty in one direction; in another a mountain dipping off into the ocean; in still another, the undulating hills sloping slowly into the sea—two mountains, two seas, and a wonderful valley, all visible from one spot! If that will not make the soul of a man cry out, "How wonderful are the works of thy hands, O Lord, my God," then nothing will.

Up in the mountains, about 3:30 p. m. we stopped at a rest home for the missionaries. This was built mostly by the Baptists, but all denominations use it. It has

a cook room, dining room, two long bed rooms, and bath. It cost \$2,900, and is 1,700 feet above sea level. The minister in charge, Mr. Ford (not Henry) is a pleasant and clever Baptist brother. He had on his overalls and was painting, not himself altogether, but the house. He is a mechanic as well as a missionary. He says the Baptists (Northern—there are no Southern Baptists working on the island) have five missionary families in Porto Rico. They have eight lady missionaries, and these are very useful, both in industrial work, and in Sunday school and young people's religious education work. They have nine native ordained and sixteen unordained native workers, with forty-eight organized churches and about twice that number of preaching places. The Baptists came to the island in 1898, and their first church was organized in the city of Ponce. They now have one self-supporting church which pays its pastor \$110.00 a month and current expenses of \$40.00 a month more. This church raised last year between \$2,400 and \$2,500—not a poor showing for a church on a mission field. Ford is a fine man, of brotherly spirit. He says the union paper and union seminary are working along the right lines, and are doing much to help both the natives and the missionaries in their common task of soul-winning.

As we descended from the mountains toward the sea, a phenomenon was apparent that I had never noticed before—and had never read about. It seemed so unreal. Just this: When you see the ocean from the hills or the mountains, the waters of the ocean look as if they are piled up out yonder just as high as the hills or mountains are from which you see them—and of very much the same color! I will give it up! There are no limits to the wonders and mysteries of God's great world. I am now on the high peaks of Porto Rican mountains—glory and grandeur and gorgeous beauties spread out in every direction, but hedged in by two surrounding seas whose waters are as high as these hills—and yet there are low lands and intervening valleys between. Evidently the high seas and the high mountains as well are in "the hollow of His hands."

(To be continued)

GOLDEN WEDDING

On November 5, I was at Youngsville, N. C., where I went to attend the golden wedding anniversary of Brother J. C. Winston and wife. This was celebrated at the country home of Brother and Sister Winston, and was a delightful occasion. There are eight children living—all of whom were present on this occasion. They are: Mrs. L. H. Ragan, Mrs. S. C. Holden, Miss Gertrude Winston, S. E., M. E., L. E., G. E., and H. E. Winston.

Upon the arrival of the guests they were ushered into the reception room, which was beautifully decorated with yellow chrysanthemums and ferns. A table was arranged in the yard, in the center of which was a large cake with fifty golden candles thereon. The writer, who baptized Brother and Sister Winston some sixty years ago and married them fifty years ago, presented the gifts. One of the gifts presented was by the children, and consisted of a plata containing \$50.00 in gold.

Brother Winston has been a deacon in the Christian church at Youngsville for many years. He has suffered several months with paralysis, which affects his speech and troubles his nervous system. Sister Winston is in perfect health.

It was a great pleasure to me to meet with these dear people again and to see many old friends of former years, and to participate in the most excellent dinner prepared by them.

J. W. WELLONS.

PLAIN TALK TO PLAIN PEOPLE

WE hear much said about the support of the ministry. Some seem to think that man, and especially the minister, has made this law as a means of self-support. If I believed this salary business was of this world in its origin, I would no more receive a salary. As it is, I have no doubt that it was handed to us from heaven—the support of the ministry as the teachers of the oracles of God could, as it seems to me, have come from no other source than God Himself. It is not a mere law of the Old Testament, or of the New Testament—it is a law set forth in both. In Numbers 18: 20, 21, it is written:

“And the Lord spake unto Aaron, thou shalt have no inheritance in their [Israel’s] land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel.

“And behold, I have given the children of Levi all the tenth in Israel for an inheritance for their service which they serve, even the service of the tabernacle of the congregation.”

That is pretty clear that the Lord did not allow the Levites (the preachers of that day) to have the privilege of making a living among the Israelites, but that the Israelites must support these Levites from the fruits of their (the Israelites’) labors. The Levites were to give themselves to the work of the sanctuary, and then the labors of the Israelites must provide a living for the Levites.

In the New Testament times the same law was given in the interest of the preachers of that day—it was given in a different form, but it meant the same thing in fact “they that preach the gospel shall live of the gospel.” It therefore seems clear that God never meant that His ministers should minister in divine things and at the same time make their own living by secular work. In other words, if they are to preach the Word for the spiritual enlightenment of the people, then from the income of the people’s labors these preachers of divine truth must be supported. There has been no law changed in order to have this matter of supporting the ministry thrown upon the preachers themselves, and for this there is a reason; *viz.*: No man can preach the gospel, as the Lord wishes him to do it, and support himself by engaging in secular work. If this is the true view, as we believe it is, then the ministry which gives itself truly to the Lord’s work should not have to resort to

secular work as a means of support for himself and his family. We believe that many of the people, if they knew this to be according to the Scriptures, then not many outside of the covetous would think of such a thing as to have their pastors to engage in secular work in order to have their families live comfortably. When people know the truth, the truth makes them free—free to do right and eschew wrong.

J. PRESSLEY BARRETT.

Reidsville, N. C.

SUFFOLK LETTER

MORAL philosophy must be distinguished from spiritual life. The Decalogue is the moral law; but the new birth gives spiritual life. Moral life and spiritual life are as distinct as day and night; but spiritual life is the greater. Moral reform has its motive in spiritual life; so, that Christianity must be recognized as the origin of reforms. The rich young ruler was a moral man and had kept the “commandments” from his youth up; but he “went away” from the spiritual teacher “sorrowful.” The Pharisee commended himself to God by indisputable evidence of moral excellence; yet the publican went down to his house justified rather than the Pharisee.

Moral reform is the reconstruction of moral sentiments and practices. The potter changes the clay and makes of it another vessel, because it had marred in his hands. We are living at this time in the midst of reconstruction, of reform, in commercial, social, political, and educational life. To *re-form* is to *reconstruct*, as a house. The architect plans to *remodel* the old house. Old material is removed and new material takes its place in *re-forming* the building. Machinery is all the time undergoing improvement. New inventions take the place of old ones, and the machines are thereby made better. Air-brakes on trains, binders in the harvest fields, ect ton gins in place of human fingers, electric currents in place of steam, motor trucks in place of horses and wagons, automobiles in place of horses and carriages. Reforms and new forms are coming into use everywhere.

We must guard against believing that reforms can do all that society needs. Better clothes, better houses, better schools, better correspondence, may not spell better character. All these may come to us from without; but spiritual character is wrought out in the life by the help of the Spirit of God. The abolition of slavery does not set men free; the abolition of the saloon does not make men sober; the prohibition of obscene literature from the mails does not make men pure. Good laws do not make people good. Reformation is the effect of Christianity, and not the cause of the good in the world. Many substitute reformation for salvation and imagine themselves better than the saved. Good manners is a product of civilization, and the Chesterfield might have been as nude as a savage if he had been a papoose. Reformers often leave Christ out of the equation in their welfare work. Schools and pools and parks and games can never take the place of the new birth.

All agencies of modern social welfare service for men, women, and children will fail unless regeneration is a big factor in the equation of social reform. Good folks, like poets, are "born," not "made." The real work of reform is in the home, in the cradle, in the mother. The greatest school on earth is the Christian home. There is a modern danger in turning over too much of parental responsibility to institutions and public care. Society can never rise above the purity, faith, and ideals of the home. Christianity in its simple place in the home is the power that sustains nations and leads the way in the progress of mankind. Fireside religion is the pure spring from which flows the stream virtue and love. The silence of mother-influence shapes more lives than all the educational forces outside the home. Human beings love to transfer responsibility to others, and modern methods tempt parents to do like Eve. The tendency is toward paternalism instead of parentism. Reformers who leave home and Christ out of their plans are deceived and deceivers. The age needs a simple faith in Christ, a simple allegiance to home, and then all that can be done to reconstruct a social order that is Christian through and through.

W. W. STALEY.

VOCATIONAL GUIDANCE

The tendency of a large number of people in their work of guiding the young in the matter of life-service is to wait too long. True, there are various opinions as to the proper time and the proper age to begin the work of vocational guidance, but the general conviction of those best competent to judge is that, in the main, workers do not begin early enough with the child. One of the principal reasons for delaying this matter is to wait and see what capabilities the child might develop, what natural ability he may seem to have. Right here is where we make a serious mistake. To wait until the life finds some course, and begins the creation of a liking for that particular thing, and then seek to change it into some other channel, means unnecessary work, and often failure. Of one thing the Christian worker may feel sure—that no effort in seeking to get a child to train and fit himself for the highest service will be lost, if even in the end the life seeks and follows the lower channel.

On one of the beautiful green mountain peaks in Vermont a clear spring of crystal water flows out near the top. How cool and refreshing is this sparkling water as it gushes out from the cleft in the rocky ledge! There are many similar springs bubbling out from the sides of these mountains, but this one teaches a great lesson. The water flowing out from this spring runs in two channels, one flows down the west side of the mountain and eventually empties into the St. Lawrence River and on through the Gulf of St. Lawrence to the ocean; the other channel flows down the east side of the mountain and eventually into the Connecticut River, and on through the Long Island Sound into the ocean. Along what different courses the drops of water entering these different channels travel! Now, a little sod there at the

spring can throw the water all into one channel or the other, but after it has traveled a few hundred feet it would necessitate the removing of mighty mountains to change its course.

We need to realize that there is a time in the life of a child when a little influence will throw that life into this course or that, but pass that period and the task after that becomes nearly an impossibility. Solomon never uttered a wiser saying than "Train up a child in the way he should go, and when he is older he will not depart from it."

WILLOE J. HALL.

Dayton, Ohio.

"THE MINISTER'S EMBASSY**"

Text—II Corinthians 5:20: "We are ambassadors therefore on behalf of Christ, as though God were entreating by us: we beseech on behalf of Christ."



HE ministry is one of the oldest and most fundamental elements of Christianity. The plan of Christ for the propagation of the Kingdom not only comprehends it, but are made dependent upon the ministry. The records of the early Church show the existence of an accepted and authorized ministry. In the beginning the Church was admonished to *know* them that labored among them, and were over them.

And the ministry has justified itself. No man need to make an apology for the ministry, for it has been justified of its own work. The cheap and irresponsible gabble that we hear about the decadent ministry, or the useless ministry, represents a condition which is only in the mind of persons not well informed, or those wilfully trying to misrepresent and defeat the work of an important calling. However, as the adaptations of government has made necessary different forms of government, even though the fundamental principles have never changed, so it may be necessary for each generation of preachers to make particular adaptation of its ministry to the tasks of that age, but there will never be a change in the fundamental message and work of the ministry. There will always be need for the gospel of Christ to meet the world's needs, and the philosophy of Christ's teaching to meet the world's tasks.

FIRST: I should like to have you notice with me the emphasis Paul places in this text on the high calling of the ministry. The word "ambassador" suggests dignity. It is most suggestive of the delegated power back of a minister. Luke gives us a picture of one king trying to make peace with another, who send an embassy. Paul comprehends the high power indicated by the term: the great commission the minister has from God. He is sent as an ambassador in behalf of Christ, and he speaks as though God were entreating. He speaks for a higher order and a greater kingdom.

*Summary of an address delivered before the recent session of the North Carolina Christian Conference, by Rev. H. Russell Clem, Pastor First Christian church, Greensboro, N. C. Published by vote of Conference.

The only power that can create an ambassador is a sovereign power. When one goes as our ambassador to the Court of St. James, or the French government, he represents not the Senate or the House, but the people, who are sovereign. I believe in conferences and organizations, and I think a man who is accepted by a conference for its ministry should have a keen appreciation of the confidence reposed in him, and his life should be so ordered as to show that appreciation. But there comes to him a greater authority than any conference or Church can give, and that is from his King. He must faithfully represent the Church, but he must never forget that he represents a Kingdom which is not of this world. He speaks the will of his King. He declares and interprets the laws of his Sovereign.

The men who are now meeting in Washington in that great Conference on the Limitation of Armaments come from their countries with special and important powers and commissions. What a wonderful responsibility to thus represent and speak the will of a great nation or a great king! But I say to you that a greater King than any earthly king has spoken to the ambassador for Christ, and given him a law and a will to declare and to do. Christ said, "I came not to do my own will, but the will of him that sent me." The minister is not Christ, neither does he stand in Christ's place, but he does speak for Christ and represent Christ.

SECOND: The minister represents a country, and must endeavor to be a true copy of Christ. And I think now of His life of self-reunciation. The great temptation in which He was tried, and which typically represents the general temptations of our life—that call to selfishness, to ambition, and to power. But in all Christ said, "Man shall not live by bread alone," and "Thou shalt worship the Lord thy God." And He could say after the temptation, "Thou shalt not tempt the Lord thy God."

Can a minister say these things? How we yield to the selfishness as Christ did not yield. What ambitions we have! The grind for our daily bread, to meet our obligations, to provide for those dependent upon us in old age—all these count mightily in the calculations of men. Christ knew how to relate values. He knew the relative values of things. We are tempted to take the road to selfishness, and to turn every ounce of our energy, and every asset we have, into that which will care for our physical life. The minister who can teach people, both by word and act, to so relate things in life that life may come to the highest possible fruition, and can carry the message of reconciliation to the world in a ministry as comprehensive as God intends His ministry to be, will be an ambassador on behalf of Christ, who will be a living power, and a vessel for the Master's use.

The ambassador for Christ carries a message of reconciliation. And the world is his field. He must preach a gospel that is comprehensive enough to touch all conditions of mankind and save all forms of human life, high or low. It is a great message, and a great example we have. The story of the Prodigal Son, called by many

the greatest piece of literature extant, is such a consummate gist of the gospel that a minister must present it in a way so as not to appear commonplace.

THIRD: The minister is a diplomat. Up to the present time some of the other countries of the world have excelled in diplomacy, because their diplomats could use high-sounding and ambiguous phrases. However the demands of the times have stripped us of that which is superfluous, and now our own Secretary of State makes his proposition, and our proposition, with its face up. So we can see it, and so we need not have feelers to find out what it means. He reflects credit upon his country by showing his own sincerity. The minister must recommend his message by his act. Earnestness, self-forgetfulness, truth, simplicity, singleness of purpose, must all characterize the minister. Fraud, deceit and maneuver are not part of true diplomacy, neither do they belong to the plan of God to save the world.

Moreover, the minister must use the most persuasive modes and manner of speech. In his preparation, every attainment and art that helps to reach and persuade men is not only worth while, but highly to be valued. Jaques Surin, the famous French Protestant preacher of the seventeenth century, won many of his preaching victories by his oratorical manner, coupled with his directness and frankness of speech. Paul, the author of our text, appeared before Felix with hands and feet that were bound, but his art in preaching was not bound. And when he reasoned of righteousness, temperance and judgment, lifting his arms in chains he painted God, the Judge of the world, in letters of fire. And Felix' house trembled, his head began to swim, and instead of a secure throne on which he could sit in comfort, there was before him a great black river carrying him on to judgment and to death.

Too much of our preaching relates only to this life. An ambassador brings two countries together in all things that are to their mutual interests. The ambassador on behalf of Christ leads men to know the country which he represents. And he relates the life of men to that country so that when he preaches, men like Felix are shown that now is the accepted time, today really is the convenient season.

As it is the function of political science to relate certain fundamental laws, that economic and financial prosperity may come, so it is the minister's work to so relate this life to that which is to come, that we may have moral and spiritual prosperity.

Now I have only tried to suggest principles. Time would make it impossible for me to go into detail. And the minister cannot be circumscribed. He speaks for God, He may not speak as men would speak, but be that as it may, he must have a conscience void of offense toward God. Paul professed to have both toward God and men. The minister is commissioned of God, but his ministry is to and among men. He must deal with men. He lives in this world, and he preaches in this world. I believe in good common sense, as uncommon as it sometimes is, in the ministry. There is no calling in which it is as hard to make a success. To be all things

to all men that some may believe, is certainly to be sensible in attitude. The minister can not ride a hobby, he can not go off on a tangent. If he does people do not take him seriously.

The suggestions I have made cover the high calling of the minister, and the fact that he represents God. He speaks instead of Christ. When he speaks it must be as if Christ were speaking. How different it is sometimes! Compare the clap-trap the piffle, the ranting, the self-advertising we some times hear, with the sermon on the mount or that profoundly solemn task of Christ at Jacob's well.

I am not unmindful, as I speak, of the fact that it is sometimes true that the ignorance of man saves him. How He can take our weak efforts, if they are true and sincere, and with His Holy Spirit bring conviction and help!

WOMEN AND THE KINGDOM

CHRISTMAS MISSIONARY PROGRAMS, PLAYS, PAGEANTS

Is your Woman's Society, your Young People's Society, Willing Workers' Society, or Sunday school to give a Christmas entertainment? Why not make it missionary? We celebrate Christmas because of Him who said, "Go ye into all the world and preach my gospel to every creature." It is certainly the season then for a missionary program and a missionary offering with which to help carry out the great commission. The following will help you, and I will be glad to supply them at the prices named. Send orders quickly, as the time is short.

* * *

Suggestions for a Christmas Missionary Program

Opening Song: "Joy to the World."

Prayer, led by Pastor, Superintendent or Leader.

Read responsively: Matthew 2:1-11, and Matthew 28:18-20 (or let one young person recite this Scripture).

Song: "It Came Upon the Midnight Clear."

"Two Christmas Pictures from Japan"—a reading, (2 cents a copy).

Sing as a duet or chorus: "In the Secret of His Presence."

"Christmas at Ebenezer," recitation (3 cents a copy).

Poem: "A Christmas Message" (3 cents a copy).

"Why Santa Claus Comes in December" (Fifteen children—10 girls, 5 boys), 10 cents per copy.

Offering.

Song: "I Love to Tell the Story."

Close with Benediction or prayer.

Missionary Supplies

Mite boxes, three kinds—Woman's Societies, Young People's, and Missionary Cradle Roll—10 cents a dozen.

A Call to Prayer—The New Prayer Cycle (5 cents a dozen).

Missionary Exercises

A Mite Box Convention, 5 cents; A Doll Festival, 10 cents; How Some Dollies—As Missionaries, 5 cents; A Maid Who Went into All the World, 5 cents; Tired of Missions, 5 cents; How Not to Do It, 5 cents; From Self to Service, 5 cents.

MRS. J. J. HENDERSON,

Superintendent Literature and Mite Boxes.

Graham, N. C.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

SUPERINTENDENT'S LETTER

Our Thanksgiving offerings are coming in, and the churches so far have done well. To reach the \$6,000 for this Thanksgiving will take some work and some sacrifice. I earnestly plead that you see that your church does its best in making this offering this year. Keep in mind that eighty little children we now have are looking to the church for support. Let me insist that you do not forget the fifty who are appealing to us for a home, that are turned away because we do not have the funds to support them. Six thousand dollars for a Thanksgiving offering for our church is a small offering; it would be better to make it ten thousand. Will we continue to turn a deaf ear to those appealing to us for help?

Gifts

Elmira Cotton Mills, 200 yards gingham. Oneida Mills, 204 yards chambray. Sidney Cotton Mills, 200 yards checks. Glencoe Cotton Mills, 200 yards outing. Travora Cotton Mill, 60 yards canton flannel. Ladies' Aid Society, Graham Christian church, 45 yards canton flannel. Mrs. N. F. Hatch, one quilt. Mr. Willie Lee Anderson, one pair woolen blankets. Mrs. B. H. Lane, seven little dresses. Bellwill Cotton Mills, 200 yards gingham. Riverside Hosiery Mills, 5 dozen hose. Mrs. W. M. and Mrs. J. M. Crutchfield and Mrs. H. P. Smith, one quilt. Ivor Christian church, two quilts. Young Ladies' Sunday school class, Shiloh church, one quilt. Ladies' Aid Society, Mayland church, Va., two quilts, one pair blankets, pillow cases, sheets, gingham, towels, etc. Ladies' Aid Society New Hill church two quilts, two pair sheets, three pair shoes. Dan Valley Mills, one barrel flour. North Carolina Ice Cream Association, one gallon ice cream for Thanksgiving dinner. Seven Fertilizer Manufacturers, five bags fertilizer each. Sunbeam Workers, Graham Christian church, candy for the little children. Mrs. Walter Harden, one cake. Missionary Circle No. 4, Burlington church, one comfort, one pair blankets, 16 pair hose, sheets, pillow cases, gingham, etc. Missionary Circle No. 3, Burlington church, one quilt. The Women's Missionary Society, First Christian church, Winchester, Va., six comforts.

CHAS. D. JOHNSTON, *Supt.*

FINANCIAL REPORT FOR DECEMBER 7, 1921

Amount Brought Forward.....\$18,505.10

Sunday School Monthly Offerings
(North Carolina Conference)

Wake Chapel, \$5.10; Henderson, \$7.59; Shallow Well, \$1.98; Pleasant Union (H), \$7.66; Shallow Ford, \$3.13.

(Eastern Virginia Conference)

Union (Surry), \$1.00; Suffolk, \$25.00.

(Virginia Valley Conference)

Wood's Chapel, \$3.53.

(Georgia and Alabama Conference)

Pleasant Grove, Ala., \$0.84; total \$55.83.

Special Offerings

Berkey C. E. Society, Berkey, Ohio, \$10.00. A. M. Allred, (on support of children), \$15.00; Mrs. A. J. Reeves, Orient, Iowa, \$1.00; A. F. Perkins, (November rent), \$12.50; Mrs. L. A. Booker, (for little girl), \$1.00; Amy A. Davis, Lakemont, N. Y., \$1.00; G. A. Brown, Ill., \$15.00; Dr. C. M. Waltons, (Bed in Baby Home) \$25.00; total 80.00.

Thanksgiving Offerings

Ramseur, North Carolina, Ch. S. S. \$26.46; Sanford, North Carolina, Ch. S. S., \$80.22; Busy Bee Sunday school class, Olive Hill, Ch. Ch., Nebr. \$1.06; Rev. A. H. Bennett, Meron Ind., \$5.00. Mrs. Hannah Downer, \$1.00; E. H. Rainey, \$10.00 Leaksville, Ch. S. S., \$2.75; Harrisville, Ch. Ch., Ind., \$11.00; Rev. P. T. Klapp, \$5.00; Mrs. Kate Ives, \$5.00; Mrs. Walsen, \$1.00; Mrs. L. M. Rountree, \$2.50; A. E. Club, Sanford, N. C., H. O. Scoggins, Secretary and Treasurer, \$17.00; J. W. Pinix and family, \$6.00; J. A. Dunlap, \$2.00; Miss Nettie Simpson, \$5.00; L. C. Huffines, \$10.00. J. O. Atkinson, \$5.00; Miss Jennie W. Atkinson, \$5.00; Mrs. W. A. Whitman, \$5.00; Little Ruth Phillips, Ohio, \$0.25; Mrs. Lessie K. Maynard, \$5.00; Graham School children, \$2.00; Mr. and Mrs. L. A. Sharpe, \$10.00; Mrs. M. D. Lyke, \$5.00; Bennett Ch. S. S. N. C., \$16.02; Mrs. Warrell Thomas, \$10.00; Ambrose Ch. S. S., \$2.77; Medway Ch. S. S., N. Y., \$25.00; V. H. Lane, \$5.00. Mrs. T. W. Butt, \$5.00; Miss Emmie A. Portlock, \$5.00; Alice Bevelle, \$2.00; Mary F. Robinson, Ill., \$5.00; Mrs. J. C. Goodwin, \$2.00; A. D. Pate, \$5.00; Mrs. Thyra Swint, \$5.00; Lanett Ch. S. S., \$9.00; Randleman Ch. S. S., \$2.00; Wakefield Ch. S. S., \$16.25; Henderson Ch. S. S., \$76.45. James F. Frist, Fla., \$2.00; Miss Helen Naite \$1.00; Mrs. C. Y. Jones, \$2.00; Mrs. J. M. Byrum, \$1.00; Mrs. J. H. Pierce, \$2.00; Palmyra Ch. S. S., Va., \$5.09; Haw River Ch. S. S., \$25.00; Eva Aldridge, \$5.00; Mebane Ch. S. S., \$25.00; total \$483.88.

Total for the week.....\$619.71
Grand total.....\$19,124.81

"AN APPROPRIATE HYMN"

By James L. Elderdice

Some ministers are in the habit of calling on the people to "sing something," and because they are not specific the result is sometimes more amusing than edifying. It would be well if all persons whose duty it is to choose and announce hymns would be cautious. With hundreds of good hymns to choose from it should always be easy to select something appropriate. In many cases, unintentionally or unconsciously, the random selection is a little too appropriate.

Sometimes the coincidence is furnished by the minister, because of some circumstance connected with himself. This was the case of the clergyman who married a young wife, with whom he received \$10,000 and a fair prospect of more. While occupying a pulpit the first time after the honeymoon he gave out a hymn. After reading the first four verses, he was proceeding to read the fifth, beginning, "forever let thy grateful heart," when he hesitated and exclaimed, "Ahem! the choir will omit the fifth verse," and sat down.

Attracted by their pastor's evident confusion, the congregation read the verse for themselves and smiled broadly as they read:

"Forever let thy grateful heart
His boundless grace adore,
Which gives ten thousand blessings now,
And bids me hope for more."

Somewhat similar was the amusement furnished by the vicar of St. John's, Keswick. Before the services started, he was handed a lady's watch which had been found in the church yard. After making the customary announcements, he referred to the finding of the watch, which, he stated, was in the vestry awaiting an owner, and then solemnly said: "Hymn No. 110, 'Lord, her watch thy Church is keeping.'"

An unexpected coincidence in names is likely to make an awkward break in the most solemn services.

Rev. C. R. Moss, of Virginia, a Baptist preacher of considerable renown, spent a Sunday in Richmond soon after he had visited the beautiful regions around Mountain Lake, in Giles County, Va. Being invited by one of the city pastors to preach, toward the close of the sermon he gave as an illustration a vivid description of the wonderful landscape scenes which he had just beheld, and as he closed he called on the choir to sing something of their own selection. They struck up the old hymn beginning, "There is a land of pure delight," but when they reached the fourth stanza these words confronted them:

"Could we but climb where Moses stood
And view the landscape o'er."

They tried to sing, but broke down. The congregation followed their example, and the service closed in general merriment.

Two country clergymen had agreed to exchange pulpits on a certain date. One of them made the solemn announcement to his congregation on the Sabbath previous to the event: "My dear brethren and sisters, I have the pleasure of stating that on next Sunday morning the Rev. Zachariah B. Day will preach for you. Let us now sing two verses of Hymn No. 489, 'That awful day will surely come.' And it took him some time to discover why the congregation smiled.

It is well known that the English preacher, Spurgeon, had a great sense of humor. He was once conducting a prayer meeting when a family friend tiptoed to the pulpit and whispered in his ear that he had just become the father of twin boys. Mr. Spurgeon immediately announced this news to the congregation and said gratefully: "In honor of the event I will ask you to join in singing the hymn,

"Not more than others I deserve,
But God has given me more."

But it is not always the minister's connection with an event that furnishes the entertainment. There was a story told some years ago of a Scotch Presbyterian Church, some of the members of which strenuously objected to the introduction of a violin into the choir. Those in favor of the fiddle carried their point, and the hymn chosen the first Sunday after the innovation began with the lines:

"O may our hearts with joy abound
Like David's harp of solemn sound."

This caused one of the opponents to the violin to suggest with fine sarcasm that the couplet be changed to read:

"O may our hearts rejoice within
Like David's sacred Violin."

A still more sarcastic Scotchman proposed the following emendation:

"O may our hearts go diddle, diddle,
Like Uncle Davy's foolish fiddle."

Amusement is sometimes afforded because of the incongruity occasioned by odd combinations between the hymn and conditions. A Methodist minister tells us that his presiding elder came to his work and preached a stirring sermon on the subject of "Hell," and after the closing prayer he called on the brethren to "sing something." A good old brother obeyed by singing:

"I want to go, I want to go,
I want to go there too."

This was very absurd, of course, but it was "something." A Boston preacher once went to preach at a country appointment. It was a rainy day, and there were but nine people in the congregation. The hymn chosen to begin the service was, "What means this eager, anxious throng?"

At the opening of a morning service the pastor called on a visiting brother to "sing something," and an old brother began to sing the old evening song:

"The day is past and gone and farther on
We lay our garments by."

The pastor closed the services, and after a drive of eight miles he met another congregation at three o'clock waiting to hear the word. As he walked into the church he asked his co-laborer to give some music, and he began:

'On the hill the sun is setting,
And another day is gone.'

Going to bed in the church at 11 A. M., and the day gone in the middle of the afternoon—all this for not being specific.

For incongruity and unreality of sentiment in hymns we must go back to the eighteenth century. Here is an instance:

"Ah, lovely appearance of death!
What sight upon earth is so fair?
Not all the gay pageants that breathe
Can with a dead body compare."

It seems strange that death should have been the occasion for a touch of unconscious humor in a hymn. In the collection entitled, "Hymns, Ancient and Modern," there was, and possibly still is, the following verse:

"They do not hear when the great bell
Is ringing overhead;
They cannot rise and come to church
With us, for they are dead."

The list of things which "they" are unable to do might be indefinitely extended.

—Oxford, Md., (Christian Advocate.)

A LETTER FROM UNCLE WELLONS

Dear Brother Riddle: I have been confined to the house about three weeks with heavy cold and asthma. I do not have any signs of improvement and am almost prostrated for the want of sleep. I have not had as bad an attack in two or three years, but my appetite keeps good. I hope soon to be on the road to improvement.

J. W. WELLONS.

THANKFUL

I am thankful that today I can look over eighty-one years spent on earth with relatives and friends. Fifty-three years ago the twenty-sixth of last March Annie E. Moring and I were united in marriage at the home of James M. and Cynthia Moring, in Orange County, N. C. God gave us seven children—three boys and four girls. All of the children are living and are members of the church. So now Mrs. Clements and I take courage and press forward along the "straight and narrow way."

W. G. CLEMENTS.

FOR THE SUNDAY SCHOOL TEACHER

Peloubet's Select Notes	\$2.00
Tarbell's Teachers' Guide	2.00
The Monday Club Sermons	2.00
Arnold's Practical Commentary	1.00
Torrey's Gist of the Lesson .....	.40

(Add 10 cents for postage for the \$2.00 sellers and 5 cents each for either of the others.)

Local customers will find a counter of books at five cents the copy. We do not wrap and send these out. Call to see them.

Your credit is good. We prefer cash, but have never lost a dollar on a reader of THE SUN. Mail your order and we will send the bill.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

THE BULLETIN

THE SUN deeply sympathizes with Rev. B. J. Earp in the going of his mother on last Friday, November 2.

Pastor Clem of the First church, Greensboro, N. C., writes that he received eight new members into church fellowship last Sunday.

We have received a copy of *The Brigadier*, published weekly by the Enlisted Men's Club of Porte Au Prince, Haiti, sent us by Chaplain H. E. Rountree.

We have been overloaded with material for THE SUN for several weeks and will ask contributors to be patient. In the meantime, be brief, so that we may get caught up by Christmas.

We call attention to the announcement by Mrs. J. J. Henderson in this issue of THE SUN. Those interested in Cradle Roll work will do well to read it—also cut it out for future reference.

A postal card to THE SUN office will bring you a letter by return mail telling what suitable books we have for the children.

* * *

Local customers will call 'Phone 431 if they desire to inquire about books. Ask for Miss Thomas.

* * *

The best gift to be had—a good book. It is a companion.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

OUR KINDERGARTEN AND NIGHT SCHOOL IN JAPAN

It was the privilege of the writer November 25 to forward to Rev. W. P. Minton, Foreign Mission Secretary, Dayton, Ohio, a check for \$5,000.00, to be applied on building our kindergarten and night school in Japan.

Miss Stacey, whom our Burlington Sunday school is supporting as their missionary in Japan, is an expert in kindergarten work, and this building is a sore need. It will be used in the day for kindergarten work, and at night to teach those who are too poor, or unable in one way or another, to attend any day school. In Japan, where a State public school system reaches practically all of school age, and refuses religious teaching in all public schools, you have to try to reach the children before they come to be of school age, or the poor who can only go to school at night. We of the Southern Convention are undertaking to build this house—also to be used for church purposes—at a cost of \$12,000. The other \$7,000 should go to Secretary Minton at once. All who contribute to our mission fund now are having a hand in this most worthy and needy cause.

We have sent Brother Minton \$9,000 during the year to build a home for our missionaries to live in—a house for which the late lamented Dr. M. T. Morrill and Dr. E. K. McCord both labored and prayed and plead.

LETTERS FROM THE WORKERS

I have just received an encouraging and hopeful letter from one of our good missionaries in Porto Rico, Rev. D. P. Barrett, in which these lines appear: "Your (and Brother Minton's) recent visit encouraged and cheered us very much. I think it would be a fine thing for the Church at home, and much better even for us in Porto Rico, to have a representative come down once a year, say, to our Annual Conference. It would certainly be an inspiration for our people, and helpful to those at home. It is worth considering." Which last line contains a worth-while idea. Our people certainly need to know more of the actual needs and wonderful opportunities in Porto Rico. And there is no better way to get these facts than by a personal visit now and then by some one interested from the home-land.

From the Mountains

Miss Emily Midyett, assisting Miss Hedgepeth in our Carroll County Christian Training School, under date of Fancy Gap, Va., November 13, writes: "Before I close I want to tell you about our Sunday school today. The day has been cold and cloudy here, and you know how far some of the people have to come. Yet there were twenty-one present, besides myself. We are studying the life of Jesus, using the Bible as our text-book. One of our girls played the organ and also taught the

small children, while I taught the larger ones. I feel that if the weather permits, our Sunday school will be a success." Is not that a tribute for you to the work of Miss Hedgepeth? Only been in the mountains a little over a year, and yet has a pupil who can play the organ at Sunday school and teach a class! It is doubtful if this girl was ever in a Sunday school, or any other school, prior to a year ago.

We now have two Sunday schools in the mountains in a whole district five by five miles, where there was no school a year ago. Eternity alone can reveal what this will mean and result in, in the years to come.

NAME SUGGESTED

Mrs. W. T. Walters, Richmond, Virginia, in reply to the request in THE SUN for a name for our Mountain School, suggests "Iola Institute," or "Iola Christian Institute." In advocacy of this name Mrs. Walters writes: "I believe in honoring folks while they live, and in giving them the flowers while they can smell and enjoy them." And this addendum: "I am sending Miss Hedgepeth a box of pictures and magazines, but am to exhibit the display to our Sunday school tomorrow before sending them." What do other SUN readers think of the name? So far we are calling it our "Christian Training School" and "Our Mountain School," and "Miss Hedgepeth's School in Carroll County, Virginia," but we must soon give it a specific name. Suggestions are in order.

A CROWDED SCHOOL

We have had all sorts of delays and vexations in completing our school building at Fancy Gap, Virginia. The last trial is that of getting the roofing. This was shipped by a St. Louis, Mo., roofing company early in October—and at this writing (November 23) is still at large.

Miss Hedgepeth writes November 19: "Our school is over-run. About fifty pupils in that little (one-room) house I used last year. Miss Midyett and I are trying to teach in the same class room. Almost impossible for me to hold out under it. She is willing to keep on trying, but it is very strenuous. Am doing my best under conditions which are trying. Will go to our 'Shack' Sunday school tomorrow down the mountain. Miss Midyett will hold Sunday school here."

We have rushed all we knew how to get into that comfortable building before cold weather—but who can overcome delays in assembling material and building?

PELOUBET'S SELECT NOTES AND TARBELL'S TEACHERS' GUIDE

We now have on hand Peloubet's Select Notes and Tarbell's Teachers' Guide, and can mail immediately upon receipt of order, or deliver if called for at THE SUN office. The price of each volume is the same as last year—\$2.00 when delivered at the office, or \$2.10 when sent by mail. Place your order now. If you prefer not to make the investment until the first of the coming year, send your order any way, with instructions to bill January 1.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON
Sunday, December 11, 1921: Paul Writes a Letter to a Friend—
Philemon.

Golden Text: Whosoever will be chief among you, let him be your servant.—Matt. 20:27.

Leading Thought: Love for Christ makes men brothers.

CHRISTIAN ENDEAVOR TOPIC

December 11, 1921: Points in the Pledge We Are Likely to Neglect—Luke 9:57-62.

ACTIVE MEMBER'S PLEDGE

Trusting in the Lord Jesus Christ for strength, I promise Him that I will make it the rule of my life to pray and to read the Bible every day, and to support my own church in every way, especially by attending all her regular Sunday and mid-week services, unless prevented by some reason which I can conscientiously give to my Savior, and that just so far as I know how, throughout my whole life, I will endeavor to lead a Christian life.

As an active member, I promise to be true to all my duties, to be present at and to take some part, aside from singing, in every Christian Endeavor Prayer Meeting unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call.

LIBERTY (VANCE)

The Liberty (Vance) Sunday school has just completed a contest, which took the form of an automobile race for ten thousand miles, between a Packard and a Ford. The contest was directed by a steering committee consisting of the pastor, the superintendent, and the secretary, while the Packard side was led by Mr. G. W. Eaves, and the Ford by W. J. Bowen. And, as usual, the Ford won the race, completing the course fifteen hundred miles ahead, and the Ford winners are now waiting for the barbecue to be given by those of the losing Packard, they say. The superintendent, Mr. E. M. Newman, declares that the contest was successful in stirring up enthusiasm, in bringing scholars and teachers to Sunday school on time, in greatly increasing the offerings, and in securing several new members. The average attendance was increased from one hundred and thirty to one hundred and sixty, and on the Sunday following the contest, the attendance was one hundred and sixty-four. The offerings were increased five hundred per cent, according to the secretary.

The Liberty Sunday school on Sunday, November 27, voted to add Sunday school rooms to the church building, in order to care for its growing membership, and also in order to be better able to entertain the North Carolina Sunday School and Christian Endeavor Convention, which meets with this church the second week

of July, 1922. The people of Liberty are looking forward to this Convention and planning to do all they can to make it a success in every way. They join with President Stephenson in saying: "Meet me and mine at Liberty (Vance) in July, 1922."

A SUNDAY SCHOOL CLASS THAT DOES THINGS

We are wondering if any of our Sunday schools anywhere have a class that, during a year, does more sorts of good and helpful things than Class No. 5 of our Burlington Christian church.

It is a class of young ladies, with a total membership of thirty-one. Miss Nellie Fleming, president; Miss Maud Gunter, secretary; Mrs. L. A. Fitch, treasurer, and Brother James P. Montgomery, teacher.

Neither this writer, nor any one else outside the class, has any idea of how many good things the class did the past year, but by accident the following facts fell into my hands. They are too good to keep.

The average attendance last year was fifteen. The class holds quarterly business meetings, either in the church parlor or at the home of some member—at some other hour than the Sunday school period. There is a visiting committee whose members visit the sick and look up the absent members each Sunday. The class colors are green and white, signifying "growth and purity," and the ambition of the class is to live up to that symbol. During the past year the class sent to Miss Hedgepeth, Fancy Gap, Virginia, a box of good things to eat, and three boxes of clothing and school materials for the mountain children. The class has adopted one of these children to clothe, help and educate. It has a Christmas Savings Club of \$50.00 cash. But to enumerate the sundry missionary deeds would take too much space. Look at this—and get your eyes open as to what a real class can do when it tries:

Money Raised Past Year

Sunday school expense, \$91.87; Christian Orphanage, \$222.36; Missions, \$200.91; Chinese Relief, \$31.70; European Relief, \$60.00; Miss Williams (in Porto Rico), \$30.00; Mountain Work, \$69.25; Class expenses, \$11.25; Class chairs, \$14.00; Paid to Christian Endeavor, \$6.85; Paid on Christmas Savings, \$43.00; Balance in treasury, \$2.86. Total, \$784.05

We know just numbers and numbers of Sunday schools with several classes in them whose total gifts for the year do not approximate the benevolence of this one class. But where is the class in any of our churches that equals it? We are inquiring for information and writing for inspiration. Meanwhile, we are praying and hoping for more such presidents, officers and teachers as Class No. 5 of our Burlington church has.

MONDAY CLUB SERMONS

THE SUN office this year is in position to furnish the Monday Club Sermons for 1922. For forty-six years this annual volume has maintained its place as a commentary on the International Sunday school lessons. Its particular value lies in its unique analysis of the lessons afforded the higher or adult classes. The price is \$2.00 delivered.

C. B. RIDDLE - - - Publishing Agent,
Burlington, N. C.

**STATEMENT OF THE RESOURCES AND LIABILITIES
OF ELON COLLEGE—MAY 20, 1921.**

Explanation:—The following estimated valuations placed upon the properties belonging to Elon College were made by a committee consisting of President W. A. Harper, Dean W. P. Lawrence, Treasurer Thomas C. Amick, Mr. D. R. Fonville, and the heads of the different laboratories of the College.

ASSETS:

Real Estate—

Campus, 25 acres	\$ 40,000.00
West End, 4 acres	5,000.00
Old ball ground, 4 acres	4,500.00
Publishing House, 1 acre	1,500.00
Boys' Club, old barn lot, 2 acres	4,000.00
New Athletic Field, 32 acres	8,000.00
James Land, 10 acres	2,000.00
College Farm, 106 acres	21,000.00

Total Real Estate\$ 86,000.00

Buildings—

Administration Building	\$100,000.00
West Dormitory	100,000.00
East Dormitory	25,000.00
Power House	8,500.00
Alumni Building	60,000.00
Ladies' Hall	20,000.00
Boys' Club House	3,000.00
West End Hall	8,000.00
Laboratory and Bursar's Office	8,500.00
Farm House, and Barns	4,000.00

Total Valuation of Buildings\$377,000.00

Equipment—

Power House machinery	\$ 17,000.00
Deep Well, Water Lines, Meters, etc.	6,500.00
Sewer System	5,500.00
Electric System, Meters, Trans- formers	5,000.00
Farm Machinery	2,000.00
Trucks and Automobiles	2,000.00
Pipe Organ	5,000.00
20 Pianos, 4 Organs	6,500.00
Safes, Files, Office Equipment, &c....	2,500.00
Sixteen Typewriters	1,000.00
Gymnasium and Athletic Equipment	4,000.00

Total Valuation of Equipment\$ 57,000.00

Library\$ 12,500.00

Laboratories—

Chemical Laboratory	\$ 3,000.00
Physical Laboratory	3,000.00
Biological Laboratory	2,000.00
Geological Laboratory	2,100.00
Mathematical Laboratory	900.00
Museum	3,000.00
Domestic Science Laboratory	1,000.00
Mechanical Drawing Laboratory	250.00

Total Valuation of Laboratories\$ 15,250.00

Furniture—

Administration Building	\$ 5,000.00
East Dormitory, (27 rooms)	3,000.00
West Dormitory, (52 rooms)	6,000.00
Alumni Building, (48 rooms)	4,500.00

Ladies' Hall, (16 rooms)	1,500.00
West End Hall, (13 rooms)	1,300.00
Boys' Club House, (2 rooms)	200.00
Kitchen and Dining Halls—	
(a) West Dormitory	5,000.00
(b) Ladies' Hall	750.00
(c) Boys' Club House	750.00
Total	\$ 28,000.00

Total value of above\$535,750.00

General Endowment Funds—

Total Amount of Endowment, notes, &c.....	\$134,509.35
Standardization Fund—	
Total Moneys Paid in	137,538.84

Total Active Investments and Endowments...\$807,798.19

Bursar's Books—	Resources	Liabilities
Accounts Receivable	\$ 20,340.84	
Accounts Payable		\$ 15,661.67
Notes Receivable	2,804.16	
Notes Payable		2,425.00
Art Material, (Inventory)	228.97	
Book Store, (Inventory)	1,105.94	
Power House, (Inventory)	1,750.00	
Room and Key Account		78.50
Sheet Music, (Inventory)	48.00	
West Dormitory, (Inventory)	1,878.79	

Totals from Bursar's Books ... 28,216.70 18,165.17

Treasurer's Books—

Bonds Payable	\$ 54,000.00
Notes Payable	54,000.00
Total Resources and Liabilities from Bursar's and	

Treasurer's Books\$ 23,216.70 \$126,165.17

Tabulation of the Resources—

Buildings, Grounds, Equipment, &c.....	\$535,750.00
General Endowment Fund	134,509.35
Standardization Fund	137,538.84
From Bursar's Books	28,216.70

Total Resources\$836,014.89

Tabulation of the Liabilities—

From Bursar's Books	\$ 18,165.17
From Treasurer's Books	108,000.00

Total Liabilities\$126,165.17

Net Active Resources 709,849.72

Inactive Resources—

Special Fund, Not Paid in	\$ 7,492.00
Alumni Fund, Not Paid in	14,795.00
Standardization Fund, Not Paid in ...	245,333.66

Total Inactive Resources\$267,620.66

Total Net Value\$977,470.38

(Signed) THOMAS C. AMICK, Treasurer.

Inasmuch as Elon is the property of the Southern Christian Convention, it would seem entirely proper to publish this information in our Church paper, THE CHRISTIAN SUN.
W. A. HARPER.

CHURCH NEWS

VALLEY LETTER

Sunday, October 30, 1921 was a great day with the Dry Run Christian church. For about a year the members and friends there had labored unceasingly to build a house of worship. They had made many sacrifices worthy of comment. When at last the beautiful new church was completed they were happy. Duty well done makes any of us happy.

The day was somewhat gloomy, but the people were happy, and a large crowd gathered for the services—many more than could possibly get in the church. Dr. J. O. Atkinson was present and preached morning and afternoon, to the great delight and edification of all who heard him. This was the genial doctor's first visit to this church, but the people will long remember the good sermons he delivered and the pleasant association they had with him while there. All regretted very much that he could not have remained longer.

On the night of the dedication day I began a revival meeting which lasted nearly two weeks. Congregations and interest were excellent throughout the meeting. Four young people professed during the meeting and united with the church, and were baptized by immersion at the close of the meeting.

I am in a meeting at Whistler's Chapel now. A splendid congregation was present last night at the opening service.

A. W. ANDES.

Harrisonburg, Va., Nov. 16, 1921.

REV. GEORGE D. EASTES MEETINGS

Rev. George D. Eastes, who was blessed with an unusually fine meeting with our Elm Avenue church, Portsmouth, Va., writes under date of November 11, from Piedmont, W. Va., where he is aiding the pastor of the First Methodist church:

"We are having a great time here. We are in the middle of the second week only, and to date there have been 110 professions and many more than a hundred definite reconsecrations. Crowds equal to the seating

capacity of the church have been turned from the doors since the third night of the meeting, and we have the largest auditorium available in a town of over 12,000 inhabitants. Pray for us. We go from here to First M. E. church, Frankton, Ind., thence to Mack Avenue Evangelical church, in Detroit."

Our Christian church here should be taking advantage of the great and good work Brother Eastes is doing as evangelist. He is safe and his methods are praiseworthy.

J. O. ATKINSON.

GREENSBORO, NORTH CAROLINA

Yesterday at the First church here we took up the offering for the Christian Orphanage. We had set the mark at \$500.00, but went considerably beyond that amount. It will probably reach \$600.00 as a special offering, and together with \$100 yearly contributed by the men's class and the collection of the Sunday school one Sunday of each month, the total will probably reach \$800.00 for the year. And this is one of the offerings outside of the regular church budget, which this year has been placed at \$6,000.00.

We were surprised last Tuesday evening when the people of the church first invaded the pastor's home in a body and took possession of it for a while. It was a Southern pounding for sure. They brought flour,—sacks of it; sugar—sacks of it, canned goods, hams, and many other things, such as coffee, apples, etc.; and left word that a turkey would be sent out for Thanksgiving dinner. My, it was almost too good for a preacher, but of course mighty fine for his family.

H. R. CLEM, *Pastor.*

November 28.

A NEW TYPE OF LUNATIC

Whenever we discover a brand new type of lunatic, the kind that makes us believe in the total depravity of man, for lack of something better to say, we use the worn out expression "all the fools ain't dead yet," and trust the inflection of our voice to carry the contempt which we feel. No vocal inflection, or expression, either new or archaic, can express the contempt which we feel for a certain kind of fool that becomes prominent

at Elon each fall. We are very much grieved that our disgust is so thorough at this time that we can't give our readers something extraordinary in the way of a genteel denouncement of the particular kind of Tom-foolery we have in mind. The fact is, dear reader, we have arrived at one of those stages of righteous indignation where words fail. Here is what we started out to say:

Some insects sojourning here under the name of college students, having the appearance of normal human beings, but whose actions cause us to reflect on the habits of a long-cared quadruped of the species equus, get enjoyment out of making the campus look like a burnt hoe-cake. Just at Thanksgiving time when we were about to forgive all trespassers and become thankful for all things, some loon who hereafter shouldn't be trusted to carry matches, set fire to the fallen leaves on the front part of the girls campus and made it nice and black for the holiday occasion! Go out and look at it, whoever you are, and do your infinitesimal brain the justice of feeling ashamed of it. The girls can't walk across that charred area with white shoes, neither can they sit on the ground for relaxation as they usually do in the afternoon on good days like those around Thanksgiving were. It was a terrible sight for visitors to look upon and we suggest corporal punishment for the perpetrator of this piece of burnt leaf comedy. Tearing up pieces of paper and scattering them around in the chapel, taking candy from babies, and even shooting squirrels on the campus are praiseworthy deeds compared with this leaf burning business which so disfigures the campus and so endangers the property of the college and citizens of the town.

If any one takes offense at these expressions of our opinion, let him call around at the office and Maroon and Gold will gladly give him some more of its mind.—Maroon and Gold, Elon College, N. C.

When Mary Adams died in London after having served nearly fifty years as a servant in the royal family, Queen Alexandar sent a beautiful wreath with a few lines expressing her appreciation of the woman's service.

London's force of policewomen now number 113 members.

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)
Business Regulations

The label on paper or wrapper shows when your subscription will expire. Please renew at least two or three weeks before that time.

Give both your old and new postoffice when asking that your address be changed.

The change of your label is your receipt for money. Written receipts sent upon request.

Many persons subscribe for friends, intending that the paper be stopped at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

We cannot print what you write unless we know who you are. Even if you do not wish your name to appear as author of what you send us, you must give us your name.

Marriage and obituary notices will be printed if received within 60 days from the date of event. The limit of words is 150—all above this number at the rate of one half cent a word.

Original poetry and rhyme not accepted for publication.

THE BEST CHRISTMAS GIFT

Can you remember that Christmas when you first received The Youth's Companion among your Christmas presents? You can perhaps recall the titles of some of the serial stories in those early numbers, and you can well remember how everyone in the family wanted to read your paper.

To-day The Companion makes the ideal Christmas present. No family, especially one with growing boys and girls, should be without the tried and true Youth's Companion—the friend and entertainer of hosts of people, old and young.

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The 52 issues of 1922 will be crowded with serial stories, short stories, editorials, poetry, facts and fun. Subscribe now and receive:

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—Boston Transcript.

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**Single Envelopes, White
(Open Side)**

25 to 49 sets	14 cts. a set
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150 to 249 sets	11 cts. a set
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Standard Manila Double

25 to 49 sets	14 cts. a set
50 to 109 sets	13 cts. a set
110 to 209 sets	12 cts. a set
210 to 309 sets	11 cts. a set
310 or more sets	10 cts. a set

**Single Envelopes, Manila
(Open Side)**

25 to 49 sets	13 cts. a set
50 to 99 sets	12 cts. a set
100 to 149 sets	11 cts. a set
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4. When ordering, state what Sunday that your church year begins, and whether you want the dates on the envelopes or not.
5. Indicate the wording that you want placed on the envelopes or leave the same with us.
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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII BURLINGTON, N. C. DECEMBER 14, 1921 NUMBER 49

The Southern Christian Convention

TO MEET IN

Suffolk, Virginia

The Suffolk, Virginia, Christian church has invited the Convention, and the Executive Board has accepted the invitation.

The Southern Christian Convention will, therefore, meet in its twenty-fifth regular session in Suffolk, Virginia, on Tuesday evening *before the first Sunday* in May, 1922, (May 2), and close at noon on Friday.

It is very important for all delegates to be present at the opening service and remain till the final benediction.

The Executive Board hereby makes two requests:

FIRST: That the Secretaries of Conferences send to Rev. W. W. Staley, Suffolk, Va., a full list of the delegates, *with their addresses*, that he may communicate with them officially and as pastor of the church where the Convention will meet.

SECOND: That the Chairmen of Boards and Committees, after consultation with other members, send to Rev. W. W. Staley, Chairman, an outline of what they wish to present in the program.

By vote of the 1920 session of the Convention, the Executive Board was authorized to decide the *place* of meeting, and to *prepare* the program. The Board will need all the help it can get in making a good program.

W. W. STALEY, *Chairman*,
I. W. JOHNSON,
E. E. HOLLAND,

Executive Board.

Suffolk, Virginia, December 6, 1921.

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIAL OBSERVATIONS

The Conference on the Limitation of Armaments which has been in session in Washington since November 11, will likely come to a close this week. There is much speculation as to what has been done, and especially as to the worth of what has been done. It is not expected that all should agree on the things undertaken. The United States, Great Britain, Japan and France have allied themselves into a quadruple agreement to provide peace in the waters of the Pacific. The provisions of the agreement, which is in the form of a ten-year treaty, are confined to the region of the Pacific ocean. Under them the four powers are to respect each other's island possessions and to meet in consultation if a dispute arises or if the rights of any of the four are threatened by any other power. The compact becomes valid with the United States only when ratified by the Senate. Seemingly little is meant by what has been done, but it is in the hands of Christian people to hope that it may be a great beginning for the cessation of wars.



Giving a book as a present ought to be considered more than a passing act of affection or appreciation. The selection of a book is far more important than the giving of it. A great book is a great power for great good, but a bad book has its opposite effect. So often life is started and stimulated by the reading of some book. Many men could count their beginning in life with the reading of some worthy piece of literature, and likewise, those who have made failures could, if they would, point to some worthless book that led their minds and souls to low thinking and low acts. A book may be as great as a battle. It may start the reformation in the life of an individual, or it may start a reformation in the life of a community; in the life of a nation.



We believe that the prayer meeting is the one part of the church that is most difficult to handle, yet it is part of the church that is of vital importance. We pass to pastors, and any others who may be interested, an idea which we have found by reading of a church in Los Angeles, California. Instead of having the regular Wednesday night prayer meeting, they have what they call a "church night." The meeting begins at 6:30 p. m. with a dinner served under the supervision of the ladies, a few of them taking charge for a limited time and passing the honor around. The dinner is served in the basement of the church at the small cost of 35 cents per plate, as only the actual expenses are accepted from the proceeds. The young men of the Sunday school do the serving. Promptly at 6:30 the guests must be at the table, and in 40 minutes the tables must be cleared, and then a leader takes charge while the people remain in their seats. A few songs are sung and then the prayer meeting is on. We understand from reading of the

account that this way of handling the prayer meeting adds largely to the social life of the church as well as religious, and that the attendance and interest have increased. Something of this kind might be worth while in many of our churches.



We give this week's front page announcement to a message from the Executive Board of the Southern Christian Convention. We feel that the announcement will be received with hearty approval by the Brotherhood. It goes without saying that the Suffolk church will entertain the Convention in royal style. Every pastor and every delegate should make a circle around May 2, 3, 4, 5, 1922, and let no small engagement conflict with this date. There are many and difficult problems to be handled at our next Convention, and we should begin now to see that we have a full representation.



Announcement comes from Washington to the effect that there are openings in the Chaplain Reserve Corps. The purpose of the Corps is to provide a reserve of officers in all branches of the military service who will be available and trained for their respective duties in the event of national emergency. Citizenship in the United States, or the Phillipine Islands, duly accredited by and of good standing in some recognized religious denomination, two years' practical experience in ministerial work, and the applicant to be between twenty-one and sixty years of age, are the requirements for appointments. Those who are interested in this field should apply to the Adjutant General of the Army or to the Chief of Chaplains for blank forms of application and such other information as may be desired.



A little journey one day last week of 130 miles across the country carried us by many community churches. The territory was all practically new to us, and each church we passed we wondered what church it was, but we had no way of knowing. Recently we called attention on this page to the marking of community churches. Practically all the churches in the cities are marked so that those who pass may know. This is not the case with the country churches. Strangers passing along may wonder what church, or churches, they are passing, but they have no way of knowing. We pass along the suggestion.



The year 1921 has 51 Wednesdays. Therefore, there will be 51 issues of THE SUN for 1921. There were 53 issues last year. We will *not* skip an issue for Christmas, but the issue for December 28 will be two days late.

THE BULLETIN

THE CHRISTIAN HYMNARY

For some time the Christian Hymnary has been out of print, but we are informed that a new edition will be available about January 1. The price is \$1.00 the copy for single copies, postpaid, or one dozen or more copies at 80 cents.

A WONDERFUL MEETING

We have just received word from Defiance, Ohio, of a very interesting meeting held there under the personal supervision of Dr. Roy C. Helfenstein, Dover, Delaware. The meeting was held December 5, 6, 7, and resulted in every student of the institution making a definite decision for some active Christian work. Twenty members were added to the life recruit list. We consider this a marvelous record.

AN EXPLANATION

Rev. A. R. Flowers, Sims, N. C., a member of the Free Will Baptist Church, who was to attend the recent session of the North Carolina Conference, but who did not get there, requests that we give the brethren the following explanation: "On account of illness, I was unable to attend the North Carolina Conference which met at Danville, Virginia. One of my special friends wrote Rev. B. J. Earp asking him to announce my sickness and give it is an explanation as to why I could not be present. I have since learned that Brother Earp left Danville before receiving the letter."

THE SMITH FAMILY BULLETIN

We have just received Volume I, Number 1, of the *Smith Family Bulletin* published by the Captain John Smith Memorial Association in the interests of the Smiths. Rev. L. E. Smith, D. D., is vice-president of the Association, and Prof. S. M. Smith is the executive secretary. We have read with interest the first issue of this bulletin and shall take pleasure in reviewing future editions.

A VALUABLE BULLETIN

President Harper of Elon College has just issued a very valuable and interesting Bulletin. The Bulletin gives by years the graduating classes of the College, from the first graduating class to the present. It also gives a full list of all departmental graduates. So far as could be obtained, abstract information is given about each graduate—that is, his or her address who married, number of children living or deceased, accomplishments, etc. The Bulletin also gives the list of all graduates who have died, and this is enclosed in a fitting memorial page.

This Bulletin may be had without charge by application to President W. A. Harper, Elon College, N. C.

A CHRISTMAS SUGGESTION

Many readers of THE SUN are always anxious to secure some little book that is suitable for a Christmas gift. We have in stock this year the "Unique Envelope Series of Little Gift Books." These books will be welcomed by every one who wishes to make an inexpensive gift that will be appreciated because of its message and beauty, rather than because of its cost. These books are harmoniously printed in two colors, each with border decorations of distinct and effective design. The covers are in heavy Ganges, Onyx and other art papers, double folded and enclosed in an envelope uniform in stock, design and color with the covers, ready for mailing. We consider this to be one of the most inexpensive gifts that we have. The price is 35 cents postpaid, or four copies or more at 30 cents per copy.

A REMINDER

Each year about this time we have called attention to remembering the pastors during Christmas. Such a suggestion is unnecessary in most instances, but we know that so often at this busy season many of us overlook important matters. Remember your pastor during the Christmas season. And this: it is not the value of what you will give him that will do his heart the most good, but the love, affection, and esteem that go with it. Again we say, remember your pastor.

A SERIOUS CHARGE

Tom Watson, of Georgia, has for some time been charging that there were illegal executions during the war. At first the report was given little attention, but the information is now gaining the attention of the public and the people are becoming interested. Witnesses are being summoned before the Senate Committee in Washington and the country hopes that the charges may be made clear and the truth known.

AN INTERESTING COURT DECISION

An interesting decision of the court has just been handed down in the State of Pennsylvania in regard to a Church matter. It seems that a local Lutheran church would not consider itself a part of the United Christian Church, after the union was made about three years ago. It was the *minority* that voted to enter the merger, but the *majority* ruled otherwise. The matter was then taken to court and was decided in favor of the minority, thus giving the larger ruling body of the Church the power to control the local church. The matter is interesting from the standpoint that though a local church may have a congregational form of government, such a church is supposed to conform itself to the unity of its governing Conference or Synod.

HAVE YOU?

Have you ever used Peloubet's Select Notes or Tarbell's Teachers' Guide, Brother Sunday school teacher? A copy of either will make your teaching worth while.



CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A Dairy—Part VIII.

By REV. J. O. ATKINSON, D. D.

Field Secretary for Missions



RIDAY P. M., September 23.—I believe this island will tear my heart to pieces before I can get out of it. In all my born days I have never had so many and such rapid conflicts of emotion, opinion and sentiment. In one moment I behold such beauty that I could fall down and cry out to God, utterly bewildered and overcome with a sense of joy and a feeling of adoration that no words can express. And then the next moment a scene of squalor, filth, poverty, pity, ruthlessly thrusts itself upon me, and I wonder if some horrible nightmare is not disturbing my happy dreams. And the shout of joy becomes a distressing scream.

The scenery from San Juan to Ponce over the mountains is of surpassing delicacy, charm, and wonder. The smooth, velvet-like mountain sides, slopes and peaks, the graceful palms growing everywhere with a friendly carpet of plush and moss about and beneath them, great, thick foliaged Mango trees standing like stately sentinels along highways and over the hills, the sweet-scented coffee groves, banana orchards, mingled here and there with blooming or bearing orange trees and coconut palms—well, if the Garden of Eden equalled this I am more than ever ashamed and humiliated to think that my first parents, Father Adam and Mother Eve, would ever, or *could* ever, commit a sin grave enough to be driven from it. And how they must have cried and cried and cried when they discovered that they had to be driven from it, never to enjoy its perfect and spotless and sinless beauty again! Poor, pitiable, dear first parents, why in the world did you commit that heinous crime and get yourselves driven from a place like this? I wish now I had been there and told you not to do it.

Now, all this talk about making things beautiful around you and you will get beautiful and good, is bosh. For the pitiable, tragic, killing, unspeakable poverty, filth, sin, shame, misery, that one witnesses from San Juan to Ponce, mingled with the glorious, the sublime, the happy and the wholesome, is enough to make you weep a week, if it does not make you so sick you cannot weep.

We arrived at Salinas at 6:15 this p. m., and found Miss Olive Williams, our good woman missionary here, all ready to get aboard our Ford and on to Ponce with us. We saw our ample church here, the only one in the town, save the Catholic, and shook hands with our native pastor, Rev. R. M. Sandoval. We were rushing, trying to reach Ponce by night. But we stopped at Santa Isa-

bel a moment, shook hands with Ojeda (not Jeda but "hayda," it is pronounced. Barrett says we must pronounce *j* as if it were *h* here in Porto Rico—and I wonder why they just didn't make it *h* at first and be done with it) and rushed on our way toward Ponce. Whether any one other than the writer ever sees it or not, I am going to put it down in my diary here and now that one had better never get in too much of a hurry, and nervously wrought up, to get some place by a certain hour, when traveling in an automobile. We *must* be in Ponce by 7 p. m. because we must have a bite after a hard day's travel—and be at the Christian Endeavor welcome service at our church at 7:30. But at 7:15, yet more than a mile out—"bang" goes a fierce noise. I thought someone had shot us from ambush! Just a tire puncture, better called a "blow-out" (for it blew everybody out of that car in a jiffy). And the signal I think notified every hungry, heartless, homeless mosquito in a radius of half a mile to come in, for the feast was now ready. Four fat preachers and a good woman missionary were all there ready to give their blood, willingly or unwillingly, if the poor and the perishing of Porto Rico might be fed. While Barrett worked like a Christian at his task of mending that tire, the rest of us fought like mad warriors with those millions on millions of mosquitoes.

At eight we were greeted with gladness and a wholesome welcome by good Mrs. Barrett and the Barrett children, and without eating or drinking, hurried at once to the church.

There was vigorous and lively singing within. The Christian Endeavor was holding its weekly evening meeting and had a program and welcome prepared for us. It was all in Spanish, but the tunes were familiar. A nice, intelligent young man was presiding, and a very enthusiastic young woman was leading the meeting. There was an audience of between 150 and 200, of whom I should say at least two-thirds were young people and children. There were several old people very much interested. A junior choir of thirteen led the singing, and did it, under Mrs. Barrett's fine leadership, most effectively. They had a printed program for the occasion, and I pin a copy here to read and think over in the leisure days at home whenever I read my diary, for it is just such language as this that they are jabbering away at us here all the time:

Programa

1. Himno 347.
2. Oracion.
3. Himno 270.
4. Lectura Biblica.
5. Tema: "Resultados Misioneros en Sur America." Leader, Celedonia Vazquez.
6. Himno 291.
7. Recitation por la nina Amelia Renta.

8. Coro por el Esfuerzo C. Juvenil.
9. Recitacion por la nina Josefa Torres.
10. Experiencias misioneras en Puerto Rico, por don Enrique Inurrigarro.
11. Mis Impresiones en la Obra Avangelica, por J. S. Rodriguez.
12. Coro por el Esfuerzo C. Juvenil.
13. Presentacion de los Dres. Minton y Atkinson, Secretarios de nuestras Juntas Misioneras, por el Rdo. D. P. Barrett.
14. Himno 105.
15. Oracion.

NOTA

Se le invita cordialmente a este importante acto que se llevara a cabo en la Iglesia Cristiana el Viernes 24 de Septiembre a las 7.30 p. m.

La Comision.

[Readers will kindly overlook any errors in this program, especially the spelling.—Proof Reader.]

I am sure I do not know what all of that means, but no doubt it meant well for us, for we certainly did have one good time this night. Barrett introduced an old gentleman who was his original Spanish teacher, and who held the first service for us Christians in Porto Rico twenty years ago. He was reminiscent, spake in English (and I love him for that), and told the early beginning and history of our church here, and of Barrett's effort to get started. Next Barrett introduced a former principal of a high school, now a teacher in the English department of the city public schools. He is a member of our church, is twenty-six years old, is dark in color but fine in appearance, and speaks English beautifully (I fall in love with him on the spot for that). He gave the story of his own conversion. When six years old, he dropped into Barrett's meeting place one Sunday morning, attracted by the singing. He was on his way to market, whither his mother had sent him to buy some meat for dinner. He stayed so long in the service listening to the music that when he did go out and on his journey, the market was closed. He got a sound thrashing for his truancy in missing the market, and the whole family was likewise punished in having to go without their Sunday's dinner. He often "sneaked" in after that to hear the singing, but not till he had first made good his errand at the market. Six years later he became converted, and at twelve joined the church. He is a graduate of the city high school, was a lieutenant in the army during the World War, and now has a wife and two small children. He plays the organ and piano well, is a most faithful attendant upon all his church services, and when Barrett has to be away he speaks at the Sunday night service.

After these addresses and all the carryings on in Spanish, Minton and I are introduced. Minton smiles sweetly as he talks, and the whole audience, not understanding his speech, catch his smile—and all of us laugh together. O, if I could just smile that contagious smile Minton has! We both speak about ten minutes each,

Barrett interpreting for us. Now an interpreter is really a disturber. You speak a sentence and stop. Then he takes the floor and jabbars away for a sentence. Then you rise and come at it again. Then his turn. So on, till you get disgusted with yourself and sit down humiliated, while your interpreter still jabbars away, I think trying to make apologies for you and to tell the audience in their language that you really could speak in your own tongue. Brother Martin, who had been previously on the island some months, got off his greetings in a jabberish I could not understand, but the others seemed to relish it highly. After a song, a dismissal, and two hundred hand-shakes, they served ice cream, cakes, and American flags on the beautiful lawn in rear of the church. It was a happy throng of playful young folks. They had laughter and fun and frolic, and a social occasion that seemed delightful. My! how Christianity does level us all up! These people are clothed and in their right mind. If Barrett and his companion never do anything else in their lives than to bring together this well dressed, orderly, happy throng out of such surroundings, population and conditions as I have witnessed today, then he and his have built their monument that will never perish. Great heavens! I am a far older man than Barrett—used to teach him in college. But what I have done in life is nothing with his. He has come amongst a people who did not want him nor the gospel he had to offer, and has just hung right on here in their midst till hundreds have heard him with joy, and have been brought to fine, clean, wholesome, happy lives through his life. Well, I envy him. He paid the price, and I did not. I chose the easier path at home and in pleasant places. He chose the hard, the unwelcome, the sacrificial, and the heart-aches. And God has rewarded him, and is rewarding him, accordingly. Oh! for the joys of a missionary's reward!

I met the Baptist minister of the city. He is a Spaniard with an English lady for his wife, and they seem happy together, speak lovingly of Barrett and his work, and are enjoying their own work in Ponce.

At 10 p. m. we return to the Barrett home, and at 10:30 we sat down to a good old American supper—the Barretts, Minton, Martin, Miss Williams, and I. And we had some good talk, in our dear English tongue, over our pork chops, fried bananas, hot toast, preserves (lovely dulce), and glorious Porto Rican coffee. We were at it one happy hour, when Barrett had me read a scripture and Martin lead a prayer at 11:30. By 12 I am writing my last word in this diary for the day. I would be far happier if I could sit here the remainder of the night and write down what my torn heart, with its conflicting emotions, has felt this day; but duty will call early in the morning; and now, dear diary, good night, while I dream of Eden, and Adam's sin, and beauty, and mountains—and home.

(To Be Continued.)

◆◆◆◆◆

NOW READY

Peloubet's Select Notes are now on hand at THE SUN office. Orders filled promptly. Shop early and avoid the Christmas rush of the mails. Price, \$2.10 delivered.

A NEW HERESY

HERESY is a doctrinal departure from an established custom in the Christian faith. It becomes obnoxious, injurious, and offensive when its advocates endeavor to thrust it upon others, causing them to relinquish the faith once delivered to fathers and subscribe to these new views. This is done under the guise that the advocate is an "advanced thinker." The modern opinions of "advanced thinkers" will never be powerful enough to displace the heart of Christianity—spirituality. This principle is as old as life itself.

Intellectual attainment is a most dangerous possession if it is not seasoned by the principles of Christianity. And this does not argue that a spiritually minded person cannot be intellectual. Far be it from me to intimate such a thing. In fact, a well trained intellect, if it is dedicated to God, is calculated to give the individual a finer insight, a firmer grasp, a keener outlook, a more profound penetration into spiritual things. It gives the possessor a more far-reaching view of intrinsic and spiritual values. Spirituality, augmented by intellectuality, enables one to place more adequate value on humanity and form a more sympathetic view of God.

But, granting the foregoing advantages of the highly developed intellect, it must ever be borne in mind that the ungoverned, undisciplined, undedicated intellect is a grave danger to Christianity. For be it ever remembered that the mind may advance to the point that it will endeavor to divest Christianity of its spirituality and robe it in a garment of materialism. The Church of today faces this very situation. It has reached the crisis of its existence. It has come to the cross-roads of its journey. The cross-roads indicates that a choice must be made. Will the Church of today succumb to this intellectual pruning, or will it awake and divest itself of these intellectual appendages and fight heroically for the sacred trusts with which it has been honored?

The above is not the question of an alarmist or the alarm of the pessimist. It is the question of a modern optimist. Certainly we are living in a day of fierce competition. But competition is a good thing. It helps bring out the very best there is in any life or institution. The competitive forces of the Church will not and cannot translate themselves into a band of rejoicing victors over the Church. The Bible, the charter of the Church, outlines one rule, which, if followed, will guarantee a most glorious victory for the Church. The Bible tells us to try the spirits whether they are of God. And any spirit that shows an obnoxious and defiant disposition when subjected to the Bible test should be overwhelming defeated and driven out of the Church. Any thing that is void of spirituality has no place in the Church and has no right to be there.

The Church was established to promote Christianity and Christianity is based on spirituality. Once more let me say that spirituality is the heart and core of Christianity. Take away the spiritual asset of Christianity and you reduce it to Paganism. However, there are those in our own communion who say that "there is no spiritual life." If there is no spiritual life, then

why does the Bible have so much to say about it? Answer me that, please. But the advocates of the spiritual life have occasion to rejoice over the fact that one stroke from the pen of the "advanced thinker" will not and cannot extinguish the fact of the spiritual life. For certainly this is the characteristic and distinguishing feature of Christianity. And what is more, it was the leading theme of Christ's ministry and the fundamental doctrine of His creed. He lived it, He taught it, He died for it.

The spiritual life is the fundamental requirement of spiritual insight. Only as one lives and moves and has his being in God is he capable of interpreting the Bible in the light of spirituality.

Christianity is as eternal as God Himself. It is a flower that translates itself into the fruits of a spiritual life. The unanswerable evidence of the spiritual life is its purity of conduct. An impure man cannot live the pure life or the spiritual life. Purity and impurity are not kindred spirits. The very impact of their nature constitutese a barrier between them. Divergent are their interests. Dissimilar are their purposes. Vastly different are their pursuits. Uncongenial is their meeting. One debauches, the other develops. One abhors that which is evil, the other welcomes it. One accepts the abundant life that Christ offers, the other rejects it. One is coliced by sin and debauchery, the other feeds on the bread of life. One perishes in an endless eternity, the other flourishes in the light and liberty of Heaven.

The spiritual life shows itself in its attitude to truth. It is an open and welcome door to truth. Wherever in life there is truth, it is of God. God is truth, as well as love. The only question that the spiritual life asks is: Is it the truth? If so I want it, if not I do not want it." "Ye shall know the truth, and the truth shall make you free." Hence the spiritual life makes progress only as it adjusts itself to truth.

By its uselessness the spiritual life bears testimony to its existence. Christ's dealings with the barren fig tree give evidence of His unwillingness to countenance uselessness. A useless life means an early death. A useful life means an everlasting life.

Christianity was not born in a graveyard. It did not culminate on the Cross. It was born in heaven. It will culminate only when eternity ceases to be.

R. F. BROWN.

Columbus, Ga.

ARNOLD'S PRACTICAL COMMENTARY

Arnold's Practical Commentary on the Sunday school lesson for 1922 is up to the usual standard. The book is not so large as some other helps on the Sunday school lesson and is compact and practicable. THE SUN office can fill orders immediately upon receipt. The price is \$1.00 delivered. Mail your order early.

If you own a Ford and desire a good measure for your gas tank, call at THE SUN office and get one free.

PLAIN TALK TO PLAIN PEOPLE

TREAD the other day a most remarkable story. It was given as a real fact, and not as a mere fancy picture. It follows:

A preacher was riding on a boat going toward Washington, and on that boat were a great many of the representatives of our nation on their way to Congress. The preacher was an observing man, and being thrown among these men for three or four days, he concluded that they were not very good specimens of good citizens. A certain man on that boat was a lawyer, and on Sunday morning he determined to ask that preacher to conduct divine worship on the steamer that day. Approaching the supposed preacher, the lawyer said to him:

"Sir, we would like to have you preach to us this morning. We would like to have divine worship on the Sabbath day." The minister answered: "You do not want me to preach to you fellows, do you?" The lawyer replied: "Yes, sir, we desire to have divine worship on the Sabbath."

The minister finally consented, and while preaching to them he said: "If I am to judge the character of our nation by the character of our representatives, I would decide that we are a nation of drunkards, gamblers and blasphemers. I have been on board this boat three or four days, and I have seen nothing but drunkenness, card-playing, gambling and swearing." And then, in his own way, he rubbed in what he had said in a most substantial way. He knew that these men were representatives of the nation, and on their way to Washington, and he determined he would rebuke sin as he stood face to face with it; and he did, but he felt sure it would offend, but he was not afraid. As soon as the sermon was over he hurried to his cabin, not waiting for congratulations from his auditors, and as he went, he was thinking to himself, and if the thoughts had been put in words it would have been something like this: "I have put the fat in the fire now. I will hear from this."

Sure enough he did. He had not been in the cabin long when he heard a knock on his door; and upon opening it, saw before him the lawyer who had asked him that morning to preach for them. To the real astonishment of the preacher, the lawyer handed him a purse of gold and said: "Sir, we want to give you this as a small token of appreciation of your earnest words of reproof this morning."

The preacher was so overcome that he could scarcely thank the man. Meanwhile the lawyer continued: "I have been requested to ask you if you will submit your name as possible chaplain of the Senate of the United States." The preacher answered: "You do not want a fellow like me to preach for you, do you?" The reply was: "If we had more honest men to show us our faults, we would be better men than we are." What a reward for great faithfulness to these men in telling them the truth! Oh, if we only had a plenty of such brave men in the pulpit of today, how different it would be even now from the scene of that boat!

If we preachers could bring ourselves to believe that honest men, whether Christians or not, like to hear the

truth, and then be brave enough to face the men of the world with the truth, the state of the world today would be so different from what is, and to the credit of the ministry and the Church. It is the bad man who does not like to have the truth made plain—it hurts his dishonesty.

J. PRESSLEY BARRETT.

FEAR GOD IN YOUR OWN VILLAGE

RICHARD MORSE was a young man just finishing college, university and seminary. He had had one year's experience as a social survey investigator for the United States, and was now accepting what he thought was a unanimous call as pastor of a church in Hilldale and also to become secretary of the Hilldale Neighborhood Association. The church not being able to employ a pastor for full time, it joined with the Neighborhood Association and secured one man in the dual capacity of resident minister and director of the Association—a combination of religious and social work in a rural community. The community had about one thousand inhabitants, consisting of farmers, real estate dealers, merchants, masons and other laborers. The chief business establishments of the community consisted in repair shops, stores, and seven saloons. There were two churches and a school in the community. Richard Morse came to this community, which he termed an average community, with "a wealth of theory inside of me and a wealth of experience before me."

At the conclusion of his second service in the Hilldale church, Deacon Gordon informed Pastor Morse that he had "just about won Deacon Bostick over." "Won him over?" I said. "To what, from what?" "Why, he is the only member of the consistory holding out against you. When he gives in we will give you a call and make it unanimous. We were just trying you out." Parson Morse replied, "And you think that I have been here simply candidating for this church these last four weeks!" "Of course." "Well, let me tell you something. I am not candidating. I don't give a lonesome whether Deacon Mostick or anybody else wants to vote for me or not. This church is not choosing or rejecting me. I am choosing it. I have come here to put the fear of God in it. I am going to stay, votes or no votes." "Good for you," replied the Deacon, but be sure the town doesn't put the fear of man in you."

Parson Morse went away with a chip on his shoulder, and later decided to kick himself for carrying it, and then to get down on his knees and ask forgiveness, but found his knees would not bend and his lips refused to utter anything but imprecations against Deacon Bostick and his ilk. He quizzed himself as to what right they had to think that a minister should please them. He had come as a pastor to a church with twenty-three members, and only fifteen of them living in the community. "In fact the church was only walking around to save funeral expenses. After arguing ten minutes to the walls of the room, I decided that I was right, since I got no reply, and I was going to see what could be done in one country town. In fact, I was going to set the world afire. What right had the kindling to say


it would not burn? It ought to be proud to have a part in the conflagration! Then I heard a whisper, 'Be careful that the town doesn't put the fear of man in you.'

The beginning of a review of "Fear God in Your Own Village," by Richard Morse. It is a true experience of Mr. Morse.

J. A. DICKEY.

Chapel Hill, N. C.

ELON LETTER

HE Christian Church made no mistake in making the Scriptures our rule of faith and practice. Jesus Himself said, "Search the Scriptures." The antidote of infidelity, agnosticism, atheism, anarchism, autoeracy, materialism, militarism, and all other "isms" hurtful to the spiritual life of man and the race, is "to search the Scriptures." So also the way to growth and development and enlargement in the things of the Spirit is by the same pathway. A revival of Bible study always brings a revival of religion.

I have read recently of two noted infidels, both of them learned lawyers, who had noteworthy experiences in searching the Scriptures. I refer to Gilbert West and Lord Lyttleton, of England, in the days of Deism's triumph in that country. They met one day and agreed that they could not maintain their position against Christianity (for Deism accepts God, but denies revealed religion) unless they could disprove the resurrection of Jesus and the conversion of Paul, as those two mighty bulwarks of our faith are set forth in the Bible. So they entered into a compact honestly to study the records and then to expose the whole fraud in two books, West undertaking to disprove the Master's resurrection, and Lyttleton, Paul's conversion.

They set out on their investigations, not meeting for some time, working independently. One day they met and West said he was troubled. His investigation was about to convince him that Jesus did rise from the dead. "I am glad to hear it," said Lyttleton, "for I have concluded according to the evidence that Paul was actually converted as is related in the Acts of the Apostles." Both men wrote their books, both books were scientific defenses of the Bible, and may be found today in many libraries. But what is better still, both men became devout, earnest Christians. The tide of Deism was turned and searching the Scriptures did it.

In our own country we have a similar witness. General Lew Wallace was an atheist. He was an honest man, accustomed to weighing evidence and to looking at both sides of a question. So he took up the Bible and studied it carefully. He became a Christian, and that noble story of the early Church, Ben Hur, was the result, a book that has led many a soul to Jesus and strengthened the hope of many another weak and wavering disciple.


Therefore I rejoice in the growing interest in Bible study as evidenced by the mounting sales of Bibles. When I was a boy, not every member of the family had his individual Bible. The large family Bible was considered ample, until the children started to college or to a residence somewhere else, but now every child is

provided his own Book and urged to read it daily. The Christian Endeavor Society and the Y. M. and Y. W. C. A.'s deserve grateful recognition for their efforts to make Bible reading and meditation a personal Christian responsibility and privilege.

Let me close with a practical suggestion: If every member of your family does not have a Bible, what better gift for Christmas could you give than a copy of God's Word to each child? If you know a friend without a Bible, why not give him one? And personally, if you do not read the Bible *you* own, why not resolve to do so daily, setting aside each day a brief space for searching its uplifting pages and meditating on its heartening truths? A man recently told his wife that when he saw her face he loved everybody. When we see God's face and feel His presence as we prayerfully study His Book, we cannot hate anyone. Bible study will sweeten life as well as lead to Him.

W. A. HARPER.

THE BIBLE AND THE OPEN COUNTRY

IFFERENTLY from all other books the Bible responds to the attitude of mind with which it is approached. The missionary finds it a Book of missions, the preacher a Book for sermons; the evangelist sees its evangelism, the theologian its theology, the minister its ministerings, the painters its pictures, and the singer its songs. Most of us have read it from many of these viewpoints, and still others unmentioned. Many times unconscious, and often consciously, I have read it in recent years as a lover of the open country.

The Bible is full of imagery which has little significance to those who are unmindful of rural scenes and country settings. From the Garden of Eden to the Isle of Patmos it never ceases to pass in one grand review mountains, plains, trees, gardens, flowers, vineyards, and fields! Behold the tent of Abraham pitched high up in the hills of Palestine amid the oaks of Mamre. There, away from the Babel-society of brick and mud, Abraham met the messengers of God and entertained them as a friend of God beneath those majestic trees. Out there, unhindered by the towers of men, he was enabled to gaze into the midnight blue of that eastern starry sky and receive the promise of Jehovah. What majestic trees those oaks of Mamre were, beneath whose abundant shade was the ancient meeting-place of God with man! From this lofty plateau Abraham prayed for Sodom and witnessed in sorrow its burning.

Behold the pictures beautiful behind such phrases as "the rose of Sharon," "the lily of the valley," "the voice of the turtle-dove in the land," "the dew which lay thick on Hermon," "the cattle on a thousand hills," "the perfume of Lebanon," "the lilies of the field," "the early and latter rain," "the valleys covered with flocks," "the plowman," "the reaper," "the barns," and "the bright and morning star." Behold Moses, by adoption an Egyptian prince,—cultured, learned, gallant, God-fearing, young,—a stranger newly arrived into the pasture lands of Midian, with the odors of the imperial courts of the Pharaohs still upon him,—assisting

the daughters of Jethro as they water their father's flocks. Or behold the beautiful Rebecca, coming to the well at eventide, with the glow of the setting sun in her hair and a fitly moulded pitcher in her hands! And more beautiful yet is the picture of the tired and travel-worn Savior sitting quietly and all alone upon the curb of Jacob's well, awaiting the return of His disciples from the city of Sychar. "And Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus upon the well." What brief words! Words of the beloved disciple! What a picture for angels and men to gaze upon! What brief, sweet solitude, and what hallowed memories must have flooded His soul as He sat upon that ancient curb! The Living Water flowing above the perishing water of which Jacob drank and gave his cattle over a thousand years ago! The sinner-woman of Sychar entered that holy scene and retired a saved evangel for her city.

Driven oftentimes from the city, Christ found solace in little Bethany homes or amid the fields where bowed the bending grain at His passing. Looking westward from Mt. Olivet across the fertile fields and vineyards of the valley of Kidron to Jerusalem, he wept. He had come unto His own, and His own had received Him not. Sidney Lanier expresses it thus:


"Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives, they were not blind to Him,
The little gray leaves were kind to Him:
The thorn-tree had a mind to Him
When into the woods He came."

The Law was given to Moses on Sinai's solitary summit; Christ died outside the city on Calvary's heights; but the Apostles, the divinely appointed bearers of the finished Good News, carried it into the very centers of the biggest cities of the earth. So if the country can be said to be the place of holy plantings, the city is Paul's "open door," the test of the first ripe fruit of the fields, the scene of battle where a citadel is taken for God.

JOHN G. TRUITT.

Princeton, N. J.

SUFFOLK LETTER

HE Philathea Class of the Suffolk Christian church was organized October 27, 1913, with thirteen members, and Col. J. E. West teacher. Mrs.

I. W. Johnson was elected as president, Mrs. R. O. Harvey, secretary. The class is now eight years old and has entered upon its ninth year. The officers have been changed many times, but the teacher is the same. Mrs. T. A. Barbee is president; Mrs. A. D. Brinkley is secretary; Senator J. E. West is teacher, and Mr. L. P. Holland, Attorney at Law, is assistant teacher. The class has membership, visiting, and social committees, and the usual helpers in official positions.

At the end of the first year the membership had grown to seventy-eight and the offerings to \$129.21, and a \$10.00 membership had been taken in the Chris-

tian Missionary Association. This was continued for three years, and then the class took two memberships, or \$20.00 a year, and this continues to the present time.

At the end of the third year offerings had reached \$291.66, and the work of the class had kept pace with the financial growth. The class gives \$25.00 annually to the Christian Orphanage as a Christmas donation. They have also sent a box to the Mountain work.

In 1917 the class subscribed \$200.00 to the Mission Fund raised by J. O. Atkinson, Mission Secretary; and the same sum of \$200.00 to the Standardization Fund for Elon raised by Dr. W. A. Harper, President of the College. These are paid by annual installments of \$40.00 a year to each fund, making \$80.00 annually. The class recently gave \$100.00 to the anti-tuberculosis fund, in addition to the above yearly payments. The class now numbers *one hundred and four* women who are not only active in many lines of religious service, but really enjoy the work.

They hold monthly meetings on Monday night after the fourth Sunday of each month as a social feature of the class. They usually have a program for these social meetings and refreshments. To say that Senator West is as much interested in his class as he is in the Virginia Senate is not an over-statement of his interest.

The class has a separate room for its work, a piano, Bibles, desks, and is well equipped for its comfort as well as its work.

The modern Sunday school, with its departments and organized classes is developing activities in Christian service never dreamed of under the old methods; but this is no criticism on the Sunday school of fifty years ago, for, without the schools of that day, the schools of this day would be where *they* were. The growth is in harmony with the progress made in agriculture, mechanics, transportation, manufacture, education, housebuilding, and every modern convenience. We are moving forward steadily, but surely, notwithstanding the changes introduced into social, religious and political life after the World War. The Sunday school will one day be more powerful in training for service than the military schools have ever been; but it may be many years before the results of such a prophecy become real history; but when that time does come, peace conferences will mean the reign of peace among churches, nations, and races. An organized Sunday school class is a good field in which to cultivate the graces and virtues of fellowship and peace. If you do think so, try it in your school.

W. W. STALEY.

FOR THE SUNDAY SCHOOL TEACHER

Peloubet's Select Notes	\$2.00
Tarbell's Teachers' Guide	2.00
The Monday Club Sermons	2.00
Arnold's Practical Commentary	1.00
Torrey's Gist of the Lesson .....	.40

(Add 10 cents for postage for the \$2.00 sellers and 5 cents each for either of the others.)

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON

Sunday, December 18: Paul's Last Words—II Timothy 4:6-18

Golden Text: "I have fought the good fight, I have finished the course, I have kept the faith."—II Timothy 4:7.

"Life is a battle—fight it bravely; life is a course—run it eagerly; life is a faith-keeping—hold it firmly; but do not think to win the righteousness by your battle, by your race, or by your faith-keeping; God will give it to you; it is his free gift if you simply love Him and wish to see Him."—*Dr. Lyman Abbott.*

* * *

"And if, today, this life of mine
Should ebb away,
Give me thy sacrament divine,
Father, today.
So for tomorrow and its needs
I do not pray;
Still keep me, guide me, love me, Lord,
Through each today."

* * *

"The boy who, after a course of lessons upon the life to Paul, spoke of him as a 'man who stuck to his job and worried through all obstacles and came out on top,' had grasped the great significance of his life."—*Tarbell's Teachers' Guide.*

"Judged by his influence of human history, no human life is entitled to more admiration for what it has done or is indeed more worthy of admiration for what it was." This is the comment of the great Henry Drummond on the life of Paul.

CHRISTIAN ENDEAVOR TOPIC

December 18: Conscience: Teaching It, Quickening It, Obeying It—Prov. 20:27; Acts 4:13-20

THOUGHTS FROM GREAT MINDS

"Labor to keep alive within your breast that little spark of celestial fire called conscience."—*George Washington.*

"Conscience is the voice of the soul."—*Jean Jacques Rousseau.*

* * *

"Conscience is that matter within which warns us when we are tempted to do wrong, and points out the right path. It is the guide of life and duty, and it is of the utmost importance that we obey the voice of conscience, for disobedience to it means the ruin of our character and life. Conscience makes clear to us what are our responsibilities."—*James Terry White.*

"There is a line by us unseen,
That crosses every path;
Which marks the boundary between
God's mercy and His wrath.

"The conscience may be still at ease,
The spirit light and gay;
And that which pleases still may please,
And care be thrust away.

"Oh, where is that mysterious line
That may by men be crossed,
Beyond which, God Himself hath sworn
That he who goes is lost?"

"An answer from the skies repeats,
'Ye who from God depart,
Today, O hear His voice, today repent,
And harden not your heart.'"

—*Joseph Addison Alexander.*

OUR JUNIORS

Is Junior Christian Endeavor worth while? If this question ever crosses your mind, just ask one of our enthusiastic, active Juniors in Raleigh or Henderson or Elon College or in any one of a score more places where our Junior Endeavorers are really working, if we do not hear very much about them. In many places this organization, superintended by a consecrated man or woman, is making a valuable contribution to the Christian education of our boys and girls. That church is wise which is insuring its future by training the leaders-to-be in a Junior Christian Endeavor Society.

The LaGrange, Georgia, church has a new Junior Society. The children there are an enthusiastic group. Their secretary, Miss Lottie Humphrey, has just sent in the following chorus which this Society sings often and well, and she expresses the wish that the little song may help other boys and girls as much as it has helped our LaGrange Juniors. Here are the words. (Tune: "I'm Forever Blowing Bubbles.")

"I'm forever finding comfort
In a loving Savior's care,
When clouds arise
He clears the skies,
My every need He satisfies.
There is nothing sweeter—
I've looked everywhere,
I'm forever finding comfort
In a loving Savior's care."

Henderson, North Carolina, has a Junior Endeavor Society which is doing splendid work. One of the new Sunday school rooms furnishes a fine meeting place. These boys and girls are busy learning parts of the Bible and so earning the "String of Pearls."

Elon College Junior Endeavor Society is making good progress, with Miss Mildred Kirkland as superintendent and Andrew McCauley as president.

What is your Junior Society doing?

Junior Endeavor Superintendents will be glad to know that a new Junior Manual, written by Rev. Rob-

ert P. Anderson, has been published recently. The book is proving to be a great blessing to Junior workers everywhere. The book covers every phase of Junior work, and is the best help to be found anywhere for this work. Some of the subjects treated are: "The Child; Morals and Religion; the Superintendent's Task; Organization and Equipment; Officers; Committees; How to Conduct a Junior Meeting; the Junior Educational Program; Bible Drills and Memory Work." This book is published by the United Society of Christian Endeavor, Boston, Massachusetts, and costs \$1.00. Ask Rev. C. B. Riddle to get one for you, and inject new life into your Junior Society of Christian Endeavor, or begin a new work in your church. Miss Nellie Fleming, Burlington, N. C., Secretary of Junior Work for the North Carolina Convention, will answer questions regarding this work, and the Field Secretary is always glad to hear from "Our Juniors."

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

SUPERINTENDENT'S LETTER

The goal for the Thanksgiving offering is six thousand dollars. So far we have received \$2,114.89 toward reaching this goal. Has your church made its offering? If not see that it makes its offering, and mail it in. We want to reach this goal before we close the books for this year. I know we have had three rainy Sundays right in the Thanksgiving season, but this should not hinder us from making our Thanksgiving offering, even if you were kept away from church on account of the rain. Mail your check direct to the Superintendent if your church has already made its offering. Everybody ought to give as much as the value of one day's work toward the support of the unfortunate children. They need your love and your help. If nobody cares, what will the little orphans do? If somebody cares and you don't, that does not relieve you of your part in the great work for humanity. Do your part is the only satisfaction you can get, and satisfy your conscience.

Christmas will soon be here. Eighty little children are looking to the Christian Church and to those who do care, for a Christmas present. I am wondering how many churches have decided to give them a treat.

If our people could be present when we open a Christmas box and call each little fellow's name and hand him a present that some loving hand has prepared especially for him and see the happy smile it brings to that face and the joy that fills his heart, you would never let a Christmas pass without sending a box and a present for the children.

Every church in the Southern Christian Convention could easily send a box for Christmas. Members of the churches in the country have plenty of chickens, and how easy it would be for each one to give just one

THE CHRISTIAN SUN

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C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

- 1 The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
- 5 The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

chicken—practically no sacrifice—but what a blessing it would be to the children here! I wish I had the power of speech so I could talk to our people and get them more interested in the work here, and get them to see a vision of the great opportunity of service in this work. Perhaps if I had greater ability in handling the pen, so that I could express in more beautiful language the cause of the orphan children who are pleading to our Church for a home, our people might become more interested.

I do my best. I give my best. I give my time, my thought, my energy and my life. What more can I do to enlist our Church in this great work for the Master's cause? Still we have churches that never give a penny. We have church members who never make a contribution.

CHAS. D. JOHNSTON, *Supt.*

[NOTE: The Orphanage Financial Report will be found on page 14.]

THAT CHRISTMAS PRESENT

Give a year's subscription to THE SUN as a present. We will send the issues of December 14 and 21 so as to reach your friend on Christmas day, and with them a letter saying that a year's subscription has been entered with your compliments. Decide now. It will be a gift that will make fifty-two visits.

Juvenile fiction of all kinds. Large and handsome books suitable for gifts. Seventy-five cent sellers fifty cents during December. Let us make the selection. Shipments made direct from Burlington same day order is received.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

A "GIVING" OR A "GETTING" CHRISTMAS

In our Sunday schools, teachers have the power to mold character that shall be free from greed and self-seeking, and shall be ever more and more Christlike. Every Sunday's work in the school should see more and more of such characters.

Have our Sunday school teachers thought of it? Perhaps this month they can and will take a forward step that will carry the children a long way ahead in this direction.

Many, many of our schools have had the custom of a Christmas tree or treat with presents given by a benevolent cotton-bearded Santa to all the school. How the children look forward to it! But just think a minute. Is it to giving or getting that the children look forward? Are they in this act and exercise being trained to selfishness or unselfishness?

It is not to be said that a Christmas tree or treat is a mark of selfishness. Maybe the Sunday school has inherited the idea or tradition from the days when this exercise was the only evidence of friendliness or benevolence the children had. Then, indeed, a Christmas of giving toys, a red apple, a luscious orange, and other joy-bringers was the right sort of Christmas.

But now when many if not all the children receive from several sources more than the school gives, would it not be worth while to "face about" for Christmas, and help the pupils to receive that which is the greatest gift of all, the spirit of the unselfish Christ who ever gave Himself.

Why not plan a "giving" Christmas for your Sunday school? Have an exercise that brings out the needs of other children for whom Christ gave Himself, but of whom they have never heard. Let your school give these needy ones a chance to learn of the Christ Who gave us Christmas. They have no Christmas in non-Christian lands.

Why not our schools—your school—join in a crusade of giving Christmas to those who never heard of such a glad day? Herein is true joy for your school—and seeds of real life and growth.

CHRISTMAS SUNDAY

This year Christmas comes on Sunday. Let's make it a real Christmas in all our Sunday schools, and in every class of the school. This can and should be done. Our Southern Convention, and all our Sunday School Conventions, have voted that one offering a month in the Sunday school should go to missions—one-half to home, one-half to foreign. Many schools are doing this. Let them make the fourth Sunday of December Mission Sunday—and let the whole offering go to Missions. Then many schools feel so poor they cannot yet see their

way clear to give the offering of one Sunday a month to missions. Well, now, can they not give one Sunday in the year? Make a Christmas gift to missions. This is the most fitting and appropriate gift one can make at Christmas; for we would have had no Christmas at all but for Him Who said, "Go ye into all the world." Let's carry Christmas into all the world.

A VITAL QUESTION ANY SUNDAY SCHOOL TEACHER MAY ASK THE CLASS

About this time of the year, or a little later, why do people who cannot afford it go on frantic shopping expeditions into over-crowded stores to buy useless trinkets for friends who do not need them? Will it not be better and more joyous to give the money formerly spent in such a fashion to sending the gospel of glad tidings to the 500,000,000 children who wait in darkness and have no Christmas cheer or smile or joy at all—because they have never heard of Him Who gave us Christmas?

WHY NOT?

In planning Christmas for your Sunday school why not bring to the school a knowledge of "The Hope of the World," as represented by her 500,000,000 children who have never heard of Him who gave us Christmas, and in Whose name we celebrate and rejoice?

Do you know that 100,000,000 of them are bound by caste, because of Hinduism?

Do you know that 70,000,000 of them bow to idols in Buddhist temples?

Do you know that 150,000,000 of them are chained to the dead past by Confucianism?

Do you know that 80,000,000 of them are fettered by the darkness of Mohammedanism?

Do you know that 100,000,000 of them sit in the darkness of Paganism?

You may not have known these things previously, but now you know. And now that you *do* know, you want to share, don't you? Of course you do.

Think of this: We can have the chance of sharing our Christmas with the children of the *world*.

Doesn't this stir your hearts? For there are so many needy children in the world today, and we cannot pretend to be happy at this glad season of the year if we know that they are in sorrow.

THE WORK GOES FORWARD

Miss Hedgepeth has had no end of trouble in getting the roofing for our Mountain school house at Fancy Gap, Virginia, though the shipment was made long since. We are hopeful of its arrival daily. The Secretary was in Raleigh recently and placed the order for the furnishing of the building—desks, chairs, maps, blackboard, —and a good sized bell for the tower. Stoves and hardware were purchased in Mount Airy. Our little storehouse building in which Miss Hedgepeth taught last year is old, dilapidated, uncomfortable and inadequate. Yet two are trying to teach in the one small room more than fifty pupils.

WOMEN AND THE KINGDOM

WOMAN'S MISSION BOARD OF VIRGINIA VALLEY CENTRAL CONFERENCE MEETS

The Board for Home and Foreign Missions met Wednesday, November 16, at the home of the Misses Byrd in Harrisonburg, Va. The president, Mrs. Boyd Richards, conducted a short devotional service, after which plans and needs were discussed by all present.

One great need seems to be more societies among our women and young people. Another need no less apparent is some one to take the lead and keep a society alive after it has been organized.

It was suggested that each church have a special thank offering day for missions some time during the year, whether they have a society or not.

Mrs. A. W. Andes, Superintendent of Young People's Department, will try to get her Young People's Societies to raise the \$200.00 for the mountain work, then \$50.00 for the Orphanage, and then to help the Women's Societies to raise \$500.00 for the Kindergarten and Night School in Japan, and the China educational and evangelistic field.

Plans were made to arrange special meetings at some of the churches in the near future, and have the president to meet with them and give a talk on our work.

The Board adjourned, to meet at Conference at Joppa in August, 1922.

MRS. B. F. FRANK, *Secretary.*

A TIMELY CALL

Mrs. W. A. Harper, President of the Woman's Board of the Southern Christian Convention, under date of November 23 sends out a worthy call which, it is hoped, will be read and appreciated not only by the membership of the Woman's Missionary Department, but by individuals in the churches generally. The women are undertaking a most stupendous task, and a most worthy one, to raise \$25,000 for missions in two years; and a thank offering, which is the appeal of Mrs. Harper's letter, will largely aid in this task. We presume that the ministers and churches have received one of these letters, but there may be individual members who have not, and on that account I am asking THE SUN to print the same herewith for the benefit of any who may desire to respond. The appeal is as follows:

Each church of the Southern Christian Convention is asked annually to give its membership opportunity to make a Thank Offering for the Woman's Missionary Department. If there is a missionary organization in the church, it will of course look out for the offering and report it through its treasurer. If there is no missionary organization, the pastor or some local leader is urged to give this matter sympathetic attention.

The Woman's Board has set as its goal \$25,000 for two years, or \$12,500 a year. We can reach it if every church will aid us by making the special offerings we ask for. The receipt of this letter is an urgent request to you personally to look after this offering in your congregation. We ask that the offering be made during December and reported either to the local

woman's treasurer or to Mrs. W. T. Walters, 3115 Garland Avenue, Richmond, Va., who will credit the proper Conference Treasurer on her books.

Please, dear friend, help us in this great work, and so help the Kingdom of our Christ.

Assuring you of our appreciation, I am, for the Southern Christian Convention Woman's Board,

Yours sincerely and prayerfully,

MRS. W. A. HARPER.

Very many of our churches, pity so say, are not yet blessed with a missionary society of any kind. Let us hope that this will not be so forever. But in every church it is presumed that there are at least some individuals who have the missionary vision and who care for our Lord's commission. These can have a part in this "Thank-offering."

J. O. ATKINSON

Shop Talk

THAT CHRISTMAS PRESENT

Give a year's subscription to THE SUN as a present. We will send the issues of December 14 and 21 so as to reach your friend on Christmas day, and with them a letter saying that a year's subscription has been entered with your compliments. Decide now. It will be a gift that will make fifty-two visits.

REDUCTION IN BIBLES

From now until January 1 all Bibles and Testaments will be sold at a discount of 20%. We do not have a very complete catalogue that we can send out, but if you will write us what you want, and state about the amount you wish to invest, we will endeavor to send what you want; and should it not please, it can be returned.

Juvenile fiction of all kinds. Large and handsome books suitable for gifts. Seventy-five cent sellers fifty cents during December. Let us make the selection. Shipments made direct from Burlington same day order is received.

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Your credit is good. We prefer cash, but have never lost a dollar on a reader of THE SUN. Mail your order and we will send the bill.

FINANCIAL REPORT OF CHRISTIAN ORPHANAGE FOR DECEMBER 14, 1921

Amount brought forward . . . \$19,125.25

Children's Offerings

Carl Dunn, 10c.

Sunday School Monthly Offerings
(North Carolina Conference)

Piney Plains, \$2.00; Ramseur, \$3.38; Reidsville, \$1.00; High Point, \$1.60; Morrisville, \$2.00; Christian Light, \$2.65; Liberty (V), \$7.68; Palm Street, Greensboro, \$4.00; Third Avenue, Danville, Va., \$4.23; Shallow Ford, \$2.95; Bethel, \$3.00.

(Eastern Virginia Conference)

Berea (Norfolk), \$7.30; Franklin (October, November, December), \$15.00 Antioch, \$8.00; Bethlehem (Nans.), \$2.45; People's church, Dover, Del., \$15.20; Mt. Carmel, \$3.43; Mt. Carmel Class No. 6, \$1.00; Oak Level, Virginia Valley Conference, \$7.18.

(Georgia and Alabama Conference)

LaGrauge, Ga., \$3.35.
Total Sunday school offerings, \$97.40.

Special Offerings

Edua F. Smith (pledged at S. S. Convention), \$25.00; J. D. Johnson, \$1.00; W. E. Stanley (on support of little girl), \$14.00; Home Mission Department, Omer S. Thomas, Secretary, Dayton, Ohio, \$57.86; total, \$97.86.

Furnishing New Building

South Norfolk Christian church and Sunday school, Virginia, \$65.27.

Thanksgiving Offerings

Burlington, \$634.37; Durham, \$155.00; Raleigh, \$104.00; Linville, Va., \$47.00; Liberty (V), \$36.84; Windsor, \$35.92; New Providence, \$30.00; First Christian church, Warren, Ind., \$30.00; Chapel Hill, \$29.22; Willing Workers, Chapel Hill Sunday school, \$13.70; Benlah, Ala., \$28.21; Palm Street, Greensboro, \$22.37; Third Avenue, Danville, \$21.36; Catawba Springs, \$20.41; Morrisville, \$18.00; Reidsville Christian church, \$10.10; Reidsville Sunday school offerings, \$17.00; Missionary Society, Arthur Christian church, Ill., \$15.00; Union, N. C., \$14.75; Prairie Hope Christian church, Ill., \$10.00; Rose Hill, Ga., \$10.48; Brushart Christian church, Kentucky, \$10.00; Mt. Pleasant Christian church, \$7.06; Mt. Pleasant Sunday school, \$3.14; Concord, \$8.20; Liberty (N. C.), \$4.65; Richland, Ga., \$9.04; Spoon's Chapel, \$5.15; Chas. E. Bridges, \$2.00; Mrs. H. B. Parson, Brushart, Kentucky, \$1.00; Raymond Sharpe, \$1.00; Helen Ricks, Union Level, Va., \$5.00; Hill of Zion church, Iowa, \$8.61; S. Y. Spain, \$25.00; C. G. Sharpe, \$1.00; Mrs. C. G. Sharpe, \$1.00; Bethlehem, Va., \$5.00; Anna I. Helfenstein, Payson, Ill., \$5.00; Sandersky Christian church, Keokuk, Iowa, \$6.50; Forest Hill Christian church, Michigan Conference, \$3.25; Winecester, Va., \$7.45; A. S. Dunn, \$5.00; Berea (N. C.), \$1.04; Elbert A. Herndon, \$1.00; Hank's Chapel, \$7.35; "A Friend," \$1.00; H. K. Trogdon, \$5.00; Beunie Hatch, \$2.00; Mildred Pritchette, \$1.00; Nannie Jones, 25c. Total, \$1,446.32.

Total for the week \$1,641.68
Grand Total \$20,766.93

GRAHAM AND PROVIDENCE CHURCHES

Graham and Providence Christian churches, both located in the town of Graham, N. C., have been served well and faithfully during the past four years by Rev. F. C. Lester. Brother Lester retired from the work on October 1 to enter Yale Divinity School. Brother Lester provided for the services during the month of October, and, by request of the churches, I agreed to provide for the services during the months of November and December, without salary, agreeing to do at least half of the preaching, and finding others to do the other half. The churches have two services each, with both morning and evening meeting.

I have been assisted by Revs. W. M. Clem, H. W. May, students in Elon College; Dr. J. O. Atkinson, our Field Secretary of Missions, and Rev. W. F. Galloway, a retired minister of the Methodist Episcopal church. (Brother Galloway is a gospel preacher of the old school, and stirs his audiences with a great spiritual message.)

The two churches have been anxious to secure a resident pastor, and just at the time when the committee ex-

CHURCH NEWS

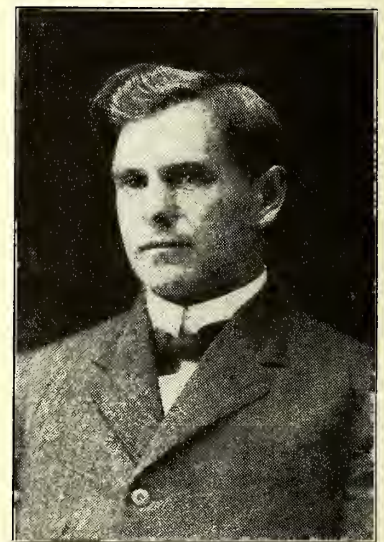
OUR FRANKLINTON WORK

We were visited on the third Sunday in November by Rev. D. A. Long, D. D. This was an off-day so far as the other churches of the town are concerned, so we had many in our congregation of other denominations, and would have had an overflowing house had the weather been favorable. Dr. Long was at his best and gave us two of his most inspiring sermons—one following the other—based upon the life and activities of St. Paul. Old men were heard to remark, "I never before heard such a comprehensive exposition of any Bible character."

At the close of the evening service, Dr. Long announced that he was in the hands of the church, and that if it was our wish he would remain in our midst for a few days and continue preaching services. Our church quickly voted to accept the Doctor's offer. So services were continued each evening till the close on Thanksgiving Day. There had been no previous intimation of such services, yet the people of the town responded beautifully. Baptists and Methodists seemed to vie with us in showing their sense of appreciation of the spiritual messages of such high order as delivered by our beloved Brother Long.

Our own church has, perhaps, profited most by such a series of sermons. We have been strengthened and encouraged beyond expression. There is no division of sentiment among our membership—no confusion—no disappointment—all is harmony and brotherly love. Whether Dr. Long determines to heed the call extended him to serve this church as permanent pastor for this Conference year, or whether other arrangements are made, we are determined, through His grace, to hold together and push forward to completion of the work which our Mission Board has enabled us to begin—the erection of a house of worship for our church in this place. Brethren, pray for us.

GEO. T. WHITAKER,
Church Clerk.



Rev. S. L. Beougher

hausted its every information as to an available man, I received a letter from Rev. S. L. Beougher, 2305 Highland Avenue, Tampa, Florida, saying

that he desired work in our Southern Convention. By permission of the pastoral committee of the churches, I entered into correspondence with Brother Beougher, which resulted in a unanimous call by the churches, and he is to arrive about December 16 and hold his first service on Sunday, December 18.

Brother Beougher is a member of the Eastern Indiana Christian Conference, and has held pastorates at Vaughansville, Ohio, Lynn, Massachusetts, and other places. For some time he has been in Florida in the interest of his wife's health, but she now being well, he desires to enter upon active work again.

C. B. RIDDLE.

POUNDED

The Woman's Missionary Society of Palm Street church met in its regular monthly meeting Saturday evening, November 26. After the business session was over we were invited to the home of Mr. and Mrs. A. H. Hinshaw, where we met with quite a number of members and friends. Dr. W. C. Wicker was present and the people were delighted to have their former pastor and friend with them. After a short while of enjoyment, we were invited into the dining room, led by Brother Hinshaw and Dr. Wicker. When all had formed a circle around the table, the lights were turned on, and behold, the table was a beautiful scene, decorated with various articles, namely: 10 yardsingham, 2 yards lawn, 5 cans pickles, 2 cans preserves, 1 quart can vinegar, 1 can jelly, 2 five-pound buckets lard, 1 can pineapple, 2 cans cherries, 1 can pumpkin, 1 can kraut, 1 can tomatoes, 6 cans peaches, 30 pounds sugar, 1 pair hose, 1 table cloth, 4 handkerchiefs, 1 doiley, 1 spool thread, 4 yards lace, 2 towels, 5 cakes toilet soap, 1 cake laundry soap, 1 cake shaving soap, dried fruit of various kinds, and rice.

Dr. Wicker presented these things to us, and we were unable to express our thanks for such a wonderful gift.

The people are showing their appreciation for our work. May the heavenly Father bless and prosper such liberal hearted people, and help me, as pastor, to render a more efficient and effective service.

Sunday morning Dr. Wicker preached to the Junior Sons and Daughters of Liberty. Sunday evening he preached for us, and his message was well taken among the people.

G. C. CRUTCHFIELD, *Pastor.*

Eaton College, N. C.

OUR FIRST

During my ministry of nearly ten years, I have been a constant reader of my own and a number of other Church papers. During this time I have often read of pastors being pounded, coated, hatted, shoed, etc., and have wondered just how a pastor felt when, like a whirlwind, a crowd of folks came piling in with their arms full of something good for the pastor and his wife. Well, I know now, even though no words of mine can express that feeling of gratitude. Here's the way the people of Raleigh did the stunt in fine fashion:

Sunday morning, November 27, Brother Osear Summers inquired of the pastor and his wife what night during the week would be most suitable for a visit to the parsonage—stating that he and his family wished to call for a personal visit. Tuesday night was set for the visit, and they came, but the family had increased from about nine to between fifty and seventy-five. Deacon J. W. Pool led the way with a bag of flour under his arm, marched into the study, and dropped the bag in the middle of the floor. Others followed, and still they came—every one carrying something in his or her hands—men, women, boys and girls, kept coming until the study and adjoining room were filled with folks; and all had come just to pay a social call to the pastor and his wife, and at the same time remember their needs in the home. The happy company spent an hour singing, laughing, and having a good time, and left informing the pastor that they just came for a little visit.

Well, they left us wondering, and not only that, they left our pantry filled with flour, sugar, coffee, tea, cocoa, canned goods, cereals, meats, soaps, and even sent along a dressed chicken for the preacher's breakfast. But they left more than that—for they left their *love* with a speechless pastor and his wife, who have no words by which to express their ap-

preciation of the love and respect of these dear people.

I wish I could tell how a preacher feels at an hour like this, but the only thing I can say is that there are some things God does not mean for us to express our thanks for, in mere words. This is one of them, and the only way we have of expressing our appreciation of it all is to do it with a deeper consecrated life of service—for certainly no words of ours can ever express our deep sense of appreciation to these dear friends. It was our first, and no one knows how much closer and stronger it binds a pastor and people together, except those who experience it. May God's richest blessings be upon these dear friends and people of ours, and help us in some way to repay them in better service than we have ever been able heretofore to render.

J. VINCENT KNIGHT.

527 S. Salisbury St., Raleigh, N. C.

THANKS

I desire to express my appreciation through the columns of THE SUN to Brother J. I. Branch and family for a sack of nice sweet potatoes. It makes my heart rejoice because of the kindness of those to whom I have preached in former days. May the richest blessings rest and abide with Brother Branch and his family, is the prayer of their former pastor.

J. S. CARDEN.

SOLEMN VOWS

SMITH-DERROW

On October 31, 1921, I united in matrimony Mr. James C. Smith and Miss Bessie V. Derrow. They are residents of the vicinity of Concord Christian church. The marriage took place at the home of a friend in Harrisonburg, and was witnessed by a few intimate friends and relatives. Soon after the ceremony the happy couple took the train for Washington, to spend a few days sight-seeing. They will reside at the home of the groom, who is engaged in farming.

Mrs. Smith is an active member of the Concord church. May their lives be useful and happy as they travel life's pathway together.

A. W. ANDES.

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)
Business Regulations

The label on paper or wrapper shows when your subscription will expire. Please renew at least two or three weeks before that time.

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We cannot print what you write unless we know who you are. Even if you do not wish your name to appear as author of what you send us, you must give us your name.

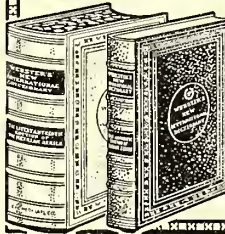
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Original poetry and rhyme not accepted for publication

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BURLINGTON, NORTH CAROLINA

Connecticut paper: "Dante, who died September, 1321, is best known as the writer of 'Paradise Lost.' His life is well worth studying." Worth studying better than the writer of the above paragraph studied it, at any rate.—*Boston Transcript.*

CHURCH OFFERING ENVELOPES

Standard White Double

25 to 49 sets	16 cts. a set
50 to 109 sets	14 cts. a set
110 to 209 sets	13 cts. a set
210 to 309 sets	12 cts. a set
310 or more sets	11 cts. a set

Single Envelopes, White (Open Side)

25 to 49 sets	14 cts. a set
50 to 99 sets	13 cts. a set
100 to 149 sets	12 cts. a set
150 to 249 sets	11 cts. a set
250 or more sets	10 cts. a set

Standard Manila Double

25 to 49 sets	14 cts. a set
50 to 109 sets	13 cts. a set
110 to 209 sets	12 cts. a set
210 to 309 sets	11 cts. a set
310 or more sets	10 cts. a set

Single Envelopes, Manila (Open Side)

25 to 49 sets	13 cts. a set
50 to 99 sets	12 cts. a set
100 to 149 sets	11 cts. a set
150 to 249 sets	10 cts. a set
250 or more sets	9 cts. a set

Minimum Charge, \$5.00
Cartons Included
Take Note

The following points should be taken into consideration in placing an order for church offering envelopes:

1. A set means 52 envelopes—one for each Sunday in the year.
 2. If you desire monthly, double or single envelopes, without cartons, 1-3 the price of the same number of weekly sets. Cartons one cent each.
 3. Semi-monthly, double or single, in cartons, 2-3 the weekly price; without cartons 3-5 the weekly price.
 4. When ordering, state what Sunday that your church year begins, and whether you want the dates on the envelopes or not.
 5. Indicate the wording that you want placed on the envelopes or leave the same with us.
 6. Allow ten to fifteen days for delivery. Order early.
- C. B. RIDDLE, Publishing Agent,
Burlington, N. C.

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The Christian Sun.

Christmas 1921

Gloria
in
Excelsis

Behold
bring
glad
tidings

Bear your Gifts as Tokens of Love



Christmas Meditations



The Editor

THERE is a saying that the baby rules the home. Every member of the household loves the baby. A baby is the symbol of innocence. It loves with a love that is open and true. A baby in the home is a mediator in many would-be domestic frictions. A baby turns the *house* into a *home* and smoothes out more wrinkles than it adds. "A little child shall lead them." The baby leads the father and the mother. The baby and its Cradle Roll often lead the father and the mother into the Church and then into the Kingdom.



The baby not only rules the home but a Babe rules the world. This Babe led before He was seen. His star led the Wise Men, and all really wise men are now being led by Him. His birth was humble, very humble. "Peace on earth, good will toward men" was the message announcing this Babe's birth. This was a real song by an angelic choir over the Judean hills, and millions upon millions have taken up the refrain.



But has the world understood these often quoted words? We have been looking for *peace* among nations as the full and final meaning of the announcement by the angels. Like the coming of a great epoch the world has been expecting this "peace on earth" and to that end the world has prayed.



Peace will never come as a great event. It is already here in part and gradually coming every day. It is not coming by the holding of great meetings. As men turn to follow the Babe of Bethlehem peace approaches through every heart that turns Christward. As men cultivate good will toward each other peace advances. Peace is *inward* rather than *outward*.

All men of good will are looking toward peace. There are peace makers who are not legislating peace—they are living peace and endeavoring to get others to live it. And this good will is not so much the limiting of armaments as it is the increasing of our love for the world's greatest Babe, for as our love for Him increases our desire to kill decreases.



The 1921 Christmas has a special significance, for it sees the visible sign of good will toward men. The Conference on Limitation of Armaments now in session in Washington is this visible sign. But deliberations cannot go beyond the inward good will of men.



No national event can eclipse Christmas. Christmas is the season of seasons. It is a season of love; it is a season of cheer, of hope, of happiness, of increasing and abounding good will. Saint and sinner testify of Christ by many acts and deeds. Those who deny the being of the Savior acknowledge Him by acknowledging Christmas.



The Christ religion is the religion of joy. "Merry Christmas" is known the world over. It is the merry time that we feast upon Him and all that His good and holy name has accomplished. The angels sang and we should sing—sing to the Father for His Son for our emancipation. Sing—sing the songs that praise and exalt the Christ child—Bethlehem's Babe.



Christmas is a season when we forget self and cultivate the habit of giving. The Babe of Bethlehem gave Himself to the world and we acknowledge His great gift by making gifts to others. We give to those whom we love. He gave His life because He loved—loved a sin-marred and sin-scarred world.

NO CHRISTMAS TREES FOR ARMENIA

Who will dress the Christmas trees in Armenia this year?

Nobody!

There is no one in Armenia who has anything fit to put on Christmas trees for little children. There are no Christmas trees to be had. In most places in that unhappy land there are not even ordinary trees to cut up for fuel.

There are consequently no warm fire-sides for Christmas trees to grace.

Were there fires, there is no food to cook on them.

What delight would there be in a Christmas tree for a child weakened by ravenous hunger? Would the sunken eye light up to the sparkle of tinsel? Would numbed attention be made to focus upon the tantalizing gift suspended by its pretty red ribbon?

No! There is no need to dress Christmas trees in Armenia this year.

But go down into your trousers pockets, you comfortable Americans, and send to Armenia a real American Christmas package.

Justify our faith in you and let that Christmas package of yours not only include enough to take care of those children you have already pledged to see through, but let it include something for those thousands without our orphanage gates, for whom the doors could not open.



Dispense with some expensive Christmastime habit, drop somebody from your Christmas list, some genial, easy-living soul who will bear you no malice for neglecting him, and save a little child from death. The Christmas dawn will deck itself in royal purple for the giver of such a gift.

THE TREE OF LOVE

I
am
the tree
of Love
I am the light
that Christmas tide
brings. I am ever green.
My limbs are yearning to
bear the burden of gifts of
Noel. I live in the high, open
spaces where God smiles bright-
est on the world, where His light
keeps the memory of Christ's birth
refreshed. Years ago men fought and
knew no time to think of the Gentle One
who spoke of Love. And then one night a
star beamed in the east and filled me with a
sweet grace. My soul quivered and I was born
again. And now I come with the Christmas time
to remind you of Love—Love that fades, but lives
again. I am but a dream unless you know me. I wish
to ache under the burden of love gifts. Yes, I am ever
green; I live forever, but you do not know me always. I
ask you to remember the little ones whom Love has passed
when some forget me. I pray the light that never dies shall
flame out again in your heart. For this I live. For this I ask.

I wish
to live
and to
Serve.
I am
Love,
Hope,
Life.
I am the Tree of Love.

EXTRAVAGANCE IN CHRISTMAS GIVING

Possibly many go to the extreme in giving at Christmas time and give extravagantly. We should give in keeping with our means. And after all it is the love and the affection behind the gift that should count most, and not the value of the gift. God's gift of His Son to the world was a gift of love rather than a gift of material value. Let us give, but let us give thoughtfully.

CHRISTMAS CARDS

It is significant as well as sad to note the degradation that has come to Christmas cards. Christmas cards were originally intended to convey a message of good will and be reminders of the Christ whose birthday we celebrate during the Christmas season. To look over

the average selection of cards reminds one that the publishers have gone from the original idea in making cards. We presume that they are yielding to a demand. Analyze the wording on many cheap Christmas cards and draw your own conclusions.



CONTRIBUTIONS



ELON LETTER

CHRISTMAS this year is doubly joyous—it is the annual recurrence of the birth of the Saviour, and it falls on the day of the week which signalizes His resurrection. So that this one day epitomizes and unites two great events of the race's spiritual history. Consider how the birth of Jesus gladdened all life, and particularly what transformation it has wrought in the home, in woman's status, and in childhood! Consider again the significance of the resurrection, how that Paul says if Christ be not raised, we are yet in our sins and of all men most miserable! And this December 25 combines in one happy day the significance of these two great events! So let's enjoy it. But how?

That is a serious, worth-while question. The Christian world does not know how to enjoy a joyous occasion. Some of us make of it a mockery through forced, unnatural merriment and noise. Others of us would make of it a bore through false notions of pious and reverential observance. Most of us make it the occasion of lavish display, aiming to outdo our friends in our riot of gifts, all in the name of the birthday of Him Who had not where to lay His head! How incongruous!

A Christian Christmas—that is the need! What a transformation will be required to bring it to pass! It must be a joyous day, a day of reverential aspiration, a day of good-will expressed in service—for all three of these elements inhere in the advent of the Redeemer of men.

But joyousness is not noise, except for a savage, and Jesus came to transform savages into civilized men and women. We are told in Scripture to make a joyful noise unto the Lord. A joyful noise—can it be made with cannon-crackers, sky-rockets, toy guns, and the other almost innumerable methods of pyrotechnic display that make of what was meant to be a joyous day an occasion of danger to life and of exhaustion of nerves? Let us definitely plan a day that shall be joyful, not with the reign of pandemonium let loose in a bedlam of noise, but with melodious harmony, rhythm of body and voice, and gladsome, happy association. Children and youth, experience teaches, enjoy such a day more even than the reversion to savagery which annually mars our hallowed festive occasions.

But it is to be a day likewise of reverence and worship. Now this does not mean long-facedness, crossed hands, plaintive tones, or bended knees. Scripture teaches us to pray without ceasing. If prayer is what some spiritual caricaturists would have us believe, our whole life would be spent on our knees. How impossible! So, too, a Christmas day of reverential worship need not be one whit less joyous than a day that aimed at joy alone. And this also is true, that a reverential atmosphere, truly interpreted, even to children adds to the joy of joyousness, is a positive asset for real joy,

not a hindrance. For what is reverence but the respect we owe a great character, the greatest Character conceivable, let me say, our Heavenly Father? Christians should recognize His presence in every experience of life. We teach His omni-presence, His everywhere-ness, but we do not understand this means His omni-interest, His concernedness in all experiences. When we understand that He *is* interested everywhere, and that His presence is a joyous helpfulness and not a restraining order—how happy worship will come to be, and how natural! We shall never have a sane Christmas till our whole life is rendered sane through recognition on the part of all that God is our loving Heavenly Father, ever-present and universally concerned in every experience of every child of His heart and love. God made the whole of life and let no man call unclean what He has made. We must recognize that all our life is to serve Him and all its interests—that we are not spiritual in one act and worldly in another, but altogether religious when we are truly His. Little children readily act upon such teaching, and it is true teaching.

And further, it is to be a day of good will in service. There is no objection to giving costly gifts, if we can afford it. But "if we can afford it" involves far more than the size of our bank account. It must include also the implications of the Brotherhood of Man. When I give a costly gift to some friend in His name, expecting nothing in return (though often I do expect and receive), I must first have considered if this is the best way to discharge the stewardship of my possessions. My brothers in China and in stricken Europe and Russia have claims on me, through the Christ on whose natal day I make my gift. As a Christian, I must be sure Jesus approves my act of love and devotion.

After all, it is not the cost of the gift we bestow, but the spirit of our act. Persons, according to the Christian view, always outweigh things, and a gift which includes some personal service on my part touches the heart of the person I would serve and meets the requirement of true Christian service. In the parable of the Last Judgment, every service rendered was of the personal kind. Relieving hunger, quenching thirst, caring for strangers, clothing the naked, visiting the sick, calling on prisoners,—all acts of persons for persons, such acts win the approval of Christ and weigh heavily in the rewards of Heaven. And the beauty of it is that rich and poor alike can make gifts of this character, gifts of personal good will in the name and for the sake of Christ. Such gifts will make Christmas a day of heavenly benediction, as it will any day. Try it and see.

Why not make Christmas, 1921, a Christian Christmas, keeping before us the advent of Christ and His resurrection?

A Merry Christmas and Happy New Year to all.

W. A. HARPER.

PLAIN TALKS TO PLAIN PEOPLE

IN this day of great things, some people do not like the true idea of a holy life. That is a pity. Which would you prefer: to appear at the judgment bar of God, clothed in the true righteousness of God in Christ, or to so appear in the cold and formal drapery of a worldly church member? Take your choice, but by all means do not choose the cold and formal worldling. A truly holy life is the only kind that will stand when men and women face the judgment bar of God. You will do well, if you mean to win heaven, to pay no attention to the ridicule which some people try to heap upon the doctrine of holiness as taught in the Bible.

* * *

Let us be fair to men who differ from us. There are many people who repudiate the best any of us can give them along the line of a holy life. We wonder why it is so. Some people who profess to live holiness are most likely to blame for it—they profess so much and live so little as to gain the dislike of this great truth. Many a person has been set against the great truth of holiness by the people who profess so much and do so little—by the extremists who are likely to be found in every community where this truth is preached. I would like to admonish these dear friends to be careful not to profess anything they do not at least make an honest effort to live. I believe in the holiness which the Bible teaches, but I do not believe in the extremes to which some unfortunate people go. And yet I must admit that I would prefer to go too far in trying to serve God, rather than to lag away behind the Christian life by standing for a cold and a formal church membership. Which do you prefer?

* * *

If our Seventh Day Adventist friends had spent as much time in trying to win the world to Christ as they have in trying to convince the world that Saturday is the Sabbath, we believe decidedly more would have been accomplished in the salvation of the world. But our Seventh Day Adventist friends are not the first people who have complied with Matthew 23:24. If nothing else will do for these dear people but to continue in that sort of work, we suppose we shall have to let them continue till Jesus comes and sets all things right. We wish to be true to the truth, as true as we may have light to be, and yet we are compelled to feel that there is a much better work for the Christian than to be swallowing camels and straining at gnats. It looks like nothing else will do for this people but that most unprofitable business—straining at gnats and swallowing camels.

* * *

Some people claim *they* are right, and others claim *they* are right. Now, who can be assured of who is right? Two are claiming to be right, and the third man is confused and does not know just who has the truth. Well, here is a rule that may help you a bit. Watch the two men and see which one is manifesting the spirit of Christ and which the spirit of the wicked one, and then you can easily determine which is right and which

is wrong. You can, as a rule, count on the man who has the Spirit of Jesus Christ, and as a rule, you cannot depend on the man who has the spirit of the wicked one. It is needless to go further—both cannot be right, and as between the two I will follow the man who has the Spirit of Jesus. You had better let alone the man who gets mad and abuses the man who is at the other end of the discussion. The most likely reason he has for getting mad is the fact that he is in the wrong, and being in the wrong, he fears the other man will expose that fact.

* * *

So many professing Christians like to discuss questions of peculiar bearing on the Christian life, but when did you ever hear one of them press upon the attention of his hearers such a question as this: "Are you in the Kingdom yourself?" "Have you full assurance as to your own salvation?" Did you ever hear one propose for discussion this question: "What constitutes the true Christian life?" We doubt that one of our readers ever heard such questions introduced in the social circle for discussion. Why? Oh, it gets too close to their own condition! They can talk of baptism, falling from grace, where does the soul reside between death and the judgment? Oh, yes, they can discuss such questions almost to the point of abuse, and yet they will not engage in the discussion of such questions as, "Are you in the Kingdom?" "Do you know that you have been born again?" "Have you assurance of your own salvation at this moment?" "Do you love your brethren and sisters in the Church?"

* * *

Jesus said that if we older people do not repent and become as little children, we shall not enter the Kingdom. The disciples of Christ were greatly concerned about who should be greatest in the Kingdom of Heaven, but they forgot to ask, "How can we get into the Kingdom?" Oh, how concerned we are to discuss the mint, the annise and the cummin, while we forget to even study the weightier matters in the plan of salvation. Brethren, how can we even claim to be interested in the saving of the soul when we talk of almost every unnecessary thing in the saving of both ourselves and others, but we let go the thing which would make us wise unto salvation?

J. PRESSLEY BARRETT.

Reidsville, N. C.

SUFFOLK LETTER

CHRISTMAS means a religious service, and it celebrates the anniversary of the birth of Jesus Christ. Christendom approaches the Christmas-time with great activity and pauses at the time in recognition of its value to mankind. It is not always observed in a Christian manner, but it is *observed*, and that marks its hold upon the world. It touches every sphere of human interest, determines the course of human affairs, and reaches all conditions of men.

The stores and shops are never so beautiful, the streets are never so crowded with shoppers, the cities are never so brilliant, and the people are never so

happy as they are the days before Christmas. Expectation rises to its height, generosity overflows, thought of others is at its best, and plans for benevolence is at high tide in families and communities. Parents think of children lovingly, children think of parents tenderly, love finds expression in a thousand ways that make poverty forget its destitution, age its infirmity, the tired man his exhaustion, and the sick man his pains. The world breathes a new atmosphere, and moves in the realm of peace. The influence of Jesus is not felt in church only, but in every sphere of life. The machinery of the world is still except that which adds comfort and correspondence to all. The morning whistle is not heard. The store door is not open. The school signal does not sound. Home is the center of activity. Old and young mingle freely around the fire, the dining table, and the musical instrument. Music had not touched the heart of mankind until the angels sang over the Judean hills, "Glory to God in the highest, and on earth peace, good will toward men." From that night until this glad Christmas men have joined the angels in praising God in song. That night was earth's greatest epoch in the annals of time. It changed the calendar of time. It changed the current of human thought. It drew wise men from the East and shepherds from the fields. That peasant babe is "King of kings and Lord of lords." Empires built on force and lust have fallen, and they will continue to fall until the kingdoms are ruled in peace. The Conference in Washington at this very time is the result of His entrance into the world. "Peace on earth" was first a song, and some day it will be a fact. History crystallizes as the centuries pass by, and that "Holy Night" has crystallized into a Christmas that laughs and sings, prays and gives, and calls nations from labor to rest and joy. Let the skeptic doubt, the atheist deny, the agnostic keep silent, the unfaithful abuse the day, and pleasure crowd out thought of Jesus as the Savior of the world; they all yield to the tide of good that rises to its flood when Christmas comes.

Listen! Santa Claus is coming with his load of toys and sweets, his books and pictures for children and his baskets of good things for the poor; his tons of coal, his cords of wood, and his angel visits to the "shut-ins." There would have been no "Santa Claus" had there been no Babe of Bethlehen." He touched the world's heart. He brought the music from heaven. He brought the gifts of "gold, frankincense and myrrh." He has enriched and sweetened the world. He made home. He has created hospitals and homes for the unfortunate. The infant class was born in Him. The Church sprang from His gospel, and the charities of the world came out of the manger where the babe was laid!

Hush the noise of business! Put the little ones in bed! Let the world rest! Dream on, childhood, while stockings hang by the wall and wait. Keep two fires going all the night through. "Silent night, silent night"; angels are hovering around. Morning comes with its first shimmer of light; but it is enough to awake the waiting throng—it is millions strong. Out of bed they bounce and now look and listen! If that army of happy children could be seen together, as they grow rich with

the gifts of Christmas, the military leaders of history would look small beside the leadership and blessing of the child that made Christmas. Compare their shouts of joy with the shrieks and groans of the wounded and dying on the field of battle, and then tell me which is better—war or peace.

W. W. STALEY.

THE WHOLE LIFE SPIRITUAL



HAVE just read the article, "A New Heresy," by Rev. R. F. Brown, in the current number of THE CHRISTIAN SUN, and have been deeply interested. If I understand him correctly, he takes the position that there is a department of life which he knows as "The Spiritual Life." He condemns those who say there is no such thing as a spiritual life, but it seems to me that there is yet another possible view, and one which I believe must ultimately come to be dominant in the lives of Christians.

I do not believe that there is a spiritual life which may be grafted on to the normal activities of life. Life is not made up of departments. It is a unity. If I am spiritual at church, then I must be spiritual at home. If I am spiritual when I pray, then I must be spiritual when I play. The spirit must permeate the whole of life or it does not control any of it. The great apostle says, "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

It was this view that Rev. S. C. Harrell took in an address before the North Carolina Christian Conference which met at Parks Cross Roads in 1920. Brother Harrell's subject was listed on the program as "Ministering to the Expressional Life." In his introductory remarks the speaker declared that there was no such thing as an "Expressional Life," or any other sort of life, but just *life*, and begged to change the subject to "Ministering to the Expression of Life." To substantiate his position Brother Harrell quoted Dr. W. A. Harper in "Reconstructing the Church," chapter III, which read:

"There is no devotional life. There is no spiritual life. There is no any sort of life, but just life. Life is a unit, a unity, an entity. It is one or it is nothing. Every attempt to regard it as a cellular arrangement is futile. When it is partitioned off, it degenerates into a mere existence."

Doctor Harper does not here deny the fact of a spiritualized life, but he does deny the departmentalized spiritual life, and rightly. Until the Church has come to think of spirituality as pervading the whole of life, not a part of it, the Church can not hope to achieve the fulness of triumph for which God ordained it. I believe that the Church will ultimately attain this fulness of triumph, and because of that, I believe that the Church will eventually come to see that the spirit must permeate the whole of life in its every phase and in its every relationship.

The Church has long suffered and is still suffering from a misconception of the spiritual life. We have too long been segregating or departmentalizing the spiritual life. Allow me to quote again from Doctor Harper in the same book and chapter as cited above:

“The devotional life has been conceived of as something to be grafted on to the normal round of things. Rightly conceived it is not an intrusion, but the normal ripening of a twice-born soul. The devotional attitude must flavor every impulse of the heart, season every act of consciousness, permeate every experience of mind or spirit.”

It is regrettable, indeed, if there are those in our own communion, as Brother Brown declares there are, who deny the spirit-filled life, but if they deny only the spiritual life as a department, then it means only that they have taken another step toward God. No Christian, who is worthy to bear the name, can say of any phase of his life, “This is spiritual, but this is not.” As I have said, it is all spiritual or none of it is.

Christ nowhere makes a differentiation. Nowhere does Jesus speak of saving souls. That idea originated with some one other than the Master. He came to save men, whole men, men as they are related to God and as they are related to other men. He came to save them physically, mentally, socially, as well as spiritually. Since Jesus does not differentiate, since He does not departmentalize, neither should we. May I repeat, there is no spiritual life separate and distinct from other life. The spirit must vitalize my physical life in daily toil. The spirit must energize and clarify my mental life in its shaping of the ideals which shall guide me through life, as the north star guides the mariner over the sea. The spirit must permeate my social relationships, leavening the whole of life with the principles which Jesus came to live and to teach. The spirit must do all this or I have failed as a Christian. My spiritual life is not that part of me which will go to heaven, while all the rest is sent away into darkness and despair; my spiritual life is my whole life or it is none of my life.

Why should we fear to break with precedent, if precedent is wrong? Truth is not static, it is dynamic and will continue to grow so long as men live and think and God is. Into the fuller, completer conceptions of life let us go, sweeping aside, if need be, the petty foibles of tradition.

“I will bow at the shrine where my brothers bowed,
Humble, but open-eyed.”

“We shall know the truth, and the truth shall make us free.” Truth does not hamper, it does not segregate: it breaks the shackles and gives the spirit of Christ full sway in the whole of life.

SION M. LYNAM.

Elon College, N. C.

FOR THE SUNDAY SCHOOL TEACHER

Peloubet's Select Notes	\$2.00
Tarbell's Teachers' Guide	2.00
The Monday Club Sermons	2.00
Arnold's Praetical Commentary	1.00
Torrey's Gist of the Lesson .....	.40

(Add 10 cents for postage for the \$2.00 sellers and 5 cents each for either of the others.)

THE BULLETIN

FOR FUTURE ISSUES OF THE SUN

We have on hand several very able and helpful articles on different topics which will appear in near future issues of THE SUN. You cannot afford to miss these. Keep your subscription renewed and start off 1922 with a paid-up account. It will help us—and it will help you.

NEXT WEEK'S SUN

Next week's SUN may reach readers one or two days late. The plant in which THE SUN is printed anticipates being closed on Monday following Christmas, and thus will probably delay the issue one day or more. No issues will be omitted on account of Christmas. We will follow our regular rule and get readers a paper every week in the year.

NEARING ANOTHER BIRTHDAY

Our venerable and beloved Dr. J. W. Wellons, Elon College, N. C., will reach his ninety-seventh birthday on January 1. Again THE SUN greets this almost centenarian. We hope that none of his friends will forget him during the Christmas and on his birthday. Grand old man, he is, and loves every part of his Church. Let us remember him.

“SCENES AND IMPRESSIONS OF PORTO RICO”

We are purposely omitting from this issue “Scenes and Impressions of Porto Rico,” by Dr. J. O. Atkinson. *The Herald of Gospel Liberty* is finding this series interesting to its readers but is one week behind THE SUN in its printing, and so we are omitting the usual article this week that *The Herald* may catch up.

We are receiving many words of praise regarding this series of articles and we note that like expressions are being received by *The Herald*. Brother I. M. Hoel, writing to *The Herald*, says: “Have you followed the journey of our brother, Dr. J. O. Atkinson, from Elon College to Porto Rico? Though sick, I have been with him all the way. I saw the scenes of the sea on the vessel and now I am feeding on the things of Porto Rico.”

NEW PASTOR TAKES CHARGE

Rev. S. L. Beougher (pronounced Bu-her), the new pastor of Graham and Providence Christian churches, arrived with his wife and daughter last Saturday, December 17, and preached his first sermon in Providence church last Sunday morning. The service was in charge of THE SUN's Editor. Rev. F. C. Lester, former pastor, was also present and took part in the services. Brother Beougher made a favorable impression and has entered

(Bulletin Continued on Page 15)

WOMEN AND THE KINGDOM

FROM THE WOMAN'S BOARD

The Woman's Board asks every Woman's Society and every church not having a Woman's Missionary organization to make three offerings a year:

- A Thank Offering in December.
- A Self-Denial Offering in January.
- A Rally Day Offering in the summer.

I have already sent out the two letters below to our workers. I hope they all received them and will help us. They are printed here for the benefit of our pastors and the other many workers to whom I could not send individual letters. Every one who reads is invited to help us.

THANK OFFERING FOR WOMAN'S MISSIONARY DEPARTMENT

Each church of the Southern Christian Convention is asked annually to give its membership opportunity to make a Thank-Offering for the Woman's Missionary Department. If there is a missionary organization in the church, it will of course look out for the offering and report it through its treasurer. If there is no missionary organization, the pastor or some local leader is urged to give this matter sympathetic attention.

The Woman's Board has set as its goal \$25,000 for two years, or \$12,500 a year. We can reach it if every church will aid us by making the special offerings we ask for. The receipt of this letter is an urgent request to you personally to look after this offering in your congregation. We ask that the offering be made during December and reported either to the local woman's treasurer or to Mrs. W. T. Walters, 3115 Garland Avenue, Richmond, Va., who will credit the proper Conference Treasurer on her books.

Please, dear friend, help us in this great work, and so help the Kingdom of our Christ.

WEEK OF PRAYER FOR 1922

The Federal Council of Churches of Christ in America has issued the following program for our week of prayer, January 1 to 7, 1922. It is important that we begin the year right, and what better way can we find than season of united prayer?

The Woman's Board urges every Missionary Society to observe the week of prayer, and if possible, on the dates set officially, but at least during January. We also urge every woman or pastor receiving this letter to become personal sponsor for its observance in every church by the women of the church, whether there is a Missionary Society there or not.

We also request that each woman, during the week of prayer, make a "Self-Denial Offering" for our woman's work, turning it over to the local woman's treasurer if there is a Society in the church, or sending it directly to Mrs. W. T. Walters, 3115 Garland Avenue, Richmond, Virginia, in case there is none.

Pray earnestly for our work, dear friend.

MRS. W. A. HARPER,

President Woman's Board, Southern Christian Convention.

Elon College, N. C., December 12, 1921.

SUGGESTED TOPICS FOR UNITED PRAYER

Sunday, January 1, to Saturday, January 7, 1922

Sunday, January 1.

Topics and Texts Suggested for Sermons or Addresses

1. **From whom to learn.** "Lord, teach us to pray."—Luke xi. 1.
2. **Co-operation.** "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."—Matt. xviii. 19.
3. **Faith.** "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark xi. 24.
4. **Conditions of Success.** "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv. 7.
5. **Persistence.** "Men ought always to pray, and not to faint."—Luke xviii. 1. (Read Luke xi. 5-13; Matt. xv. 21-28.)
6. **Intercession.** "All prayer and supplication for all the saints."—Eph. vi. 18. "I exhort that intercessions be made for all men; for kings and for all that are in authority."—1 Tim. ii. 1, 2.

Monday, January 2.

Thanksgiving and Confession

THANKSGIVING—For the possibilities of prayer.

For all who are serving Christ in all lands.

For the opening of the world to the Gospel.

For the desire for unity amongst the Churches.

For signs of spiritual awakening and revival at home and abroad.

CONFESSION—Of the unworthiness which mars the lives of Christ's disciples, and the inadequacy of their service.

Of acquiescence in spiritual weakness and defeat.

Of conformity to the world, and love of money, or pleasure, or ease.

Of unbrotherliness amongst men and nations.

SCRIPTURE READINGS—Psalm cxlv.; Isaiah lxiv.; Matt. xxiv. 3-14; Colossians i. 9-23.

Tuesday, January 3.

The Church Universal

THANKSGIVING—For the abiding witness, in spite of much frailty, of the redeemed Church.

For all whom, in our own day, the Lord is adding to the Church.

For the noble army of martyrs.

PRAYER—That our corporate sins and failures may be forgiven.

That all who profess and call themselves Christians may have a transforming experience of God in Christ.

That all preachers of the Gospel may be endued with power from on high.

That the Bible may be given its rightful place as the authoritative and all-sufficient voice and Word of God. That to the Church there may be given a clear message to the age, with the spirit of power and love in making it known.

That the influence of the Church in all matters social and political may be for the glory of Christ.

That clearer light on the path toward fuller unity may be granted.

SCRIPTURE READINGS—Isaiah lv.; Colossians i. 14-23; Acts ii. 37-47; Hebrews xi. 32 - xii. 3.

Wednesday, January 4.

Nations and Their Leaders

PENITENCE—For all arrogance, covetousness, injustice, or falsehood, in international affairs.

For all failure of Christian nations to realize the Fatherhood of God and the Brotherhood of Man.

PRAYER—For the time when there shall be war no more, and for the coming of the Kingdom and reign of Christ in all the affairs of men.

That God will strengthen and guide all movement towards the fellowship of Nations.

That America may lead the way in the disarmament of the World.

For nations where new conditions have arisen, particularly the new nations of Europe, India, and China, and the Near and Middle East, that they may be delivered from all racial hatreds and class pride.

That the hearts of nations that have been at war may be cleansed from the passion of revenge.

That famine-stricken lands may again be blessed with plenty.

That in the economic reconstruction of society the law of Christ may be fulfilled.

For all employers and employees, and all labor movements and democracies of our day, that they may own Christ as Lord.

That the press of the world may be used to establish truth and justice.

SCRIPTURE READINGS—Psalm xxiv.; Jonah iii.; Acts xvii. 22-31; Revelation xxi. 1-7.

Thursday, January 5.

Foreign Missions

THANKSGIVING—For mass movements in India and West Africa, and for all who have turned to God in Christ.

For the gifts of Christian people, and for the dedication of young life to missionary service.

PRAYER—For all missionary boards of administration, that they may combine courage with wisdom.

For missionaries, that both by their life and doctrine they may let their light shine before men; that they may be preserved from danger, and may be helped to understand the spirit of the people amongst whom they labor.

For all educational, medical, and industrial missions, that in all things Christ may have the pre-eminence.

For the Moslem world, and for all who have not yet come into the Light of Jesus Christ.

For all Bible Societies and their agents.

For increase of understanding of, and of spiritual sympathy with, the missionary movements in all Churches.

For more offers of service, and for more indigenous preachers full of the Holy host and of faith.

SCRIPTURE READING—Jeremiah x. 1-16; Isaiah xxxv.; Luke iv. 16-30; Acts xvi. 9-15.

Friday, January 6.

Christian Education and the Christian Home

PRAYER—For universities, colleges and schools, that all learning may be subservient to the Will of God and be dedicated to His service.

For all families, that they may be homes of pure love.

For the increase of the practice of daily family worship.

That the sacredness of marriage may be upheld.

For young men and women facing the call of the new age, and all agencies seeking their moral and spiritual welfare.

For all Sunday school teachers, that they may seek the early conversion of the young.

SCRIPTURE READINGS—Ruth i. 1-8, 14-17; Mal. iii. 16-iv.; Matt. xix. 13-22.

Saturday, January 7.

Home Missions

PRAYER—For all home missions, and for more workers who in the power of the Holy Ghost can teach of Jesus Christ, the Mighty to save.

For increased realization of the duty of personal evangelism.

For those seeking the suppression of national vices and the laying aside of besetting sins.

For the uplifting of the fallen and the conversion of the heedless.

For the maintenance of the Lord's Day as a day of rest and worship.

For the carrying of the spirit of Christ into every phase of our social life.

SCRIPTURE READINGS—Psalm ii; Isaiah lxi.; Luke xiv. 12-24; Rom. xi. 33-36.

THINGS NOT TO DO AT A FUNERAL SERVICE

Rev. J. E. Patterson

1. Don't attempt to conduct a funeral—leave that to the undertaker.

2. Don't stand in the doorway or hall to greet people coming.

3. Be short in your remarks—don't say, "The family requests me to be brief."

4. Don't stay in the room when the family takes the last view of the loved one—only exceptional cases admit of this.

5. Don't start services until the undertaker gives the signal—unless the services are held in a church.

6. Don't thank friends at the grave for kindnesses rendered during illness and death of the loved one.

7. Don't make burial services long.

8. Don't offer long prayer at the grave.

9. Don't mention the vacant chair to be found when returning home.

10. Don't mention names of the family, and point out lessons to them.

11. Don't think you must give age, date of birth, and cause of death.

12. Don't permit your choir to sing just any old thing—remember you are conducting the service for the benefit of the family—not the choir.

13. Don't conduct the service in a haphazard way—consult the family and carry out their wishes wherever possible.

14. Be considerate of the family—do as you would be done by.

15. Don't say it's hard for a minister to conduct a funeral, for if there ever was a time when religion should be a comfort it is then. Hold up the Cross, and give comfort when it is needed.

16. Don't preach a funeral—most poor mortals get their funerals preached ten thousand times over while they live. A funeral sermon is always out of place, and even when requested by the family it should never be more than twenty minutes long.

17. Don't hold the cars at the grave while you shake hands with all the bereaved ones. Go and see them at some other time.

Pomona, California.

**MEN AND MILLIONS FORWARD MOVEMENT
SUBSCRIPTIONS**

NORTH CAROLINA CONFERENCE

Report of Executive Secretary—December 9, 1921.

Churches	Subscribed	Paid
Amelia	\$ 585.00	\$ 17.00
Antioch (C)	511.00	29.00
Antioch (W)	305.00	
Asheboro	1,495.00	123.00
Belews Creek	1,363.50	48.50
Bennett	1,000.00	
Berea	700.00	33.40
Bethel (C)	400.00	
Bethel (W)	1,121.00	246.90
Bethlehem (A)	1,218.00	270.00
Bethlehem (W)	419.00	
Big Oak	1,672.25	190.00
Burlington	7,355.00	281.00
Catawba Springs	3,103.00	
Center Grove	310.00	
Chapel Hill	1,066.50	44.60
Christian Chapel	250.00	
Concord	280.00	25.00
Damasens	756.50	186.70
Danville	3,146.00	300.60
Durham	11,241.00	1,050.50
Ebenezer	337.50	199.00
Elon College	7,750.60	444.86
Ether	462.50	20.00
Franklinton	560.00	22.00
Fuller's Chapel	2,379.00	171.50
Goshen Chapel	60.00	
Grace's Chapel	2,933.00	46.80
Graham	2,705.00	334.05
First—Greensboro	6,054.00	134.00
Palm Street—Greensboro		33.50
Hank's Chapel	2,107.00	25.60
Happy Home	1,960.00	198.00
Haw River	1,249.00	185.81
Hayes' Chapel	100.00	18.00
Hebron (Va.)	904.00	106.00
Henderson	4,860.00	772.45
Hines' Chapel	1,467.00	165.40
Ingram (Va.)	7,135.00	
Lee's Chapel	240.00	
Liberty (R)	750.00	7.50
Liberty (V)	7,600.00	518.00
Liberty (Va.)	1,561.00	155.00
Long's Chapel	747.00	104.00
Martha's Chapel	1,666.00	92.75
Mebane	773.00	192.00
Monticello	1,920.00	182.00
Moore Union	675.00	49.00
Morrisville	655.00	153.00
Mt. Auburn	5,715.00	1,092.00
Mt. Bethel	2,271.00	240.00
Mt. Gilead	1,400.00	44.75
Mt. Hermon	1,153.00	
Mt. Zion	1,205.00	334.00
Needham Grove	196.00	34.10
New Elam	2,829.00	353.95
New Hope (F)	2,500.00	
New Hope (R)	980.00	
New Lebanon	2,215.00	412.25
New Providence	1,772.00	359.85
Oak Level	375.00	112.50
O'Kelley's Chapel	602.50	100.00
Park's Cross Roads	1,626.00	233.15
Patterson's Grove	210.00	
Pleasant Grove (N. C.)	800.00	40.85
Pleasant Grove (Va.)	6,000.00	322.50
Pleasant Hill (A)	986.00	180.62
Pleasant Hill (J)	1,000.00	
Pleasant Ridge (G)	785.00	10.00
Pleasant Union (H)	2,164.50	68.00
Plymouth	100.00	20.00
Pope's Chapel	1,530.00	80.50
Poplar Branch	112.50	10.00
Raleigh	3,502.20	291.85
Ramseur	2,900.00	445.35
Randleman	155.00	26.00

Reidsville	2,244.00	
Salem Chapel	180.00	10.00
Sanford	5,165.00	1,105.00
Shady Grove	50.00	
Shallow Ford	360.00	27.85
Shallow Well	3,430.00	147.21
Shiloh	774.00	88.20
Six Forks	621.00	33.00
Turner's Chapel	2,125.00	193.90
Union (N. C.)	1,076.00	147.20
Union (Va.)	6,000.00	232.00
Union Grove	659.00	5.00
Wake Chapel	2,700.00	116.75
Zion	4,200.20	276.80
North Clayton	585.00	
High Point	1,499.10	

CHAS. D. JOHNSTON, Executive Secretary.

[**Editorial Note.**—Brother Johnston has furnished The Sun with a full report of all Conferences to December 9, and all will appear just as fast as space permits.—Editor.]

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

CHILDREN AND CHRISTMAS

Our little folks are working hard for the dollar prize in school. At the close of last month seven of them had won the dollar, and it brings a great big smile on their faces to get to pull the Superintendent for a dollar. Twenty-four got on the honor roll. They are:

First Grade—Bessie May Penny, 95; Willie Lou Brown, 95; Margie Thompson, 94; Elizabeth Rowland, 92.

Second Grade—Callie May Cauthren, 96; Inez Holt, 95; George Thomas, 92.

Third Grade—Lawrence Fields, 94; Garner Hilliard, 93; Clarence Fields, 91; Annie Betts, 90.

Fourth Grade—Joe Howell Jones, 95; Walter Betts, 95; Wilson Collier, 95; Swannanoah Weatherspoon, 94; Bennie Rowland, 90.

Fifth Grade—Eugenia Hilliard, 96; Frank Utley, 94; Eurl Morelen, 93; Marvin Franklin, 91; Z. T. Jones, 91; Hilda Wallace, 91; Josie Bradshaw, 91; Clarence McKinney, 90.

Our Thanksgiving offering to date is \$2,600.00—not quite half way to the goal. The weeks are passing rapidly and the Thanksgiving season will soon be gone. The books will close for the year. Shall we reach the goal? It lies within your power. If all our churches would do their duty we would reach it.

Eighty little children to care for; many pleading for a home. We made the shortest crop this year we have ever made on the Orphanage farm. It was no fault of ours, for we worked harder than in any previous year. Planted more stuff, but we were not able to combat with the extremely dry summer. Having a short crop and having to do without food that we could have easily raised on the farm and had it in abundance, and the Thanksgiving offerings coming in small, it makes it very discouraging to those who have charge of the work. The winter months are always expensive. Shoes and clothing count into dollars. We look to the Thanksgiving Offering to tide us over these trying months.

Christmas will soon be here. Our little folks are looking forward to its coming with bright expectations. I truly hope our eatures will be as kind this year as they have been in the past.

Gifts

Class No. 1, Mt. Carmel, Va., Sunday school, hose, pillow cases, towels, gingham. Mrs. J. A. Roseman, Charleston, S. C. one box containing clothing. Mrs. Dr. Walters, half bushel apples. Mrs. J. W. Patton's class, Greensboro, N. C., one pair shoes, one cap, one cloak, hose. Mrs. C. A. Henton, Harrisonburg, Va., pillows and bolsters pillow cases and counterpane. Mrs. J. Walter Johnston, six pillows. Eunice and Charley Lee Stephens, Alabama, one quilt. Hico Milling Co., one barrel flour. Glenn Raven Cotton Mills, 180 yards shirtings. S. A. Caviness, one box oranges given for Thanksgiving. Circle No. 7, Woman's Missionary Society, Burlington eature, Mrs. S. A. Horne, Superintendent, two quilts, 9½ yards gingham, one wash bowl, one little dress, one waist for little boy. Ladies' Aid Society, Franklinton eature, N. C., one box containing one pair blankets, one comfort, two pair pillow cases, pillows, sheets, towels, soap overcoat for child socks and stockings. Mrs. T. R. Harden, Graham, N. C., two fine Barred Roek chickens. The Ladies' Missionary Society, People's eature, Dover, Del., 5 quilts, 3 bed spreads, 8 sheets, 8 pillow slips, 2 pair pillows, 2 chair cushions, two towels, scarfs for dresser, etc.

CHAS. D. JOHNSTON, *Supt.*

Children's Letters

(Deferred from last week)

Dear Uncle Charley: I am a little girl almost five years old. I have two older sisters going to school, and I get so lonesome. Our grandmother came from Virginia to pay us a visit, and she thought if my little cousin and I would send the little orphans a small Thanksgiving offering it would be nice. Hope they will have a nice Thanksgiving, and you, too. Find enclosed 25 cents.—*Ruth Phillips, of Ohio, and Louise Smith, of Virginia.*

I enjoyed your letter very much. The children had a nice Thanksgiving dinner. The good ladies of Union Christian eature (Alamance County, N. C.) gave us ehickens for the dinner, and the North Carolina Ice Cream Company gave us five gallons ice ecream, so we had a good dinner.—“*Uncle Charley.*”

Dear Uncle Charley: I enclose ten cents for the month of November. Hope the orphans will have a nice Christmas. I am eleven years old and go to Fort Hill school. My teacher is Miss Dupuy.—*Carl Dunn, Lynchburg, Va.*

I am glad to have your letter in the Corner this week. It helps to keep it alive. “*Uncle Charley*” wishes many of our little children would write for the Corner. The letters are interesting.—“*Uncle Charley.*”

Dear Uncle Charley: Papa told us if we would sell some potatoes we could write to the Children's Corner, and send the money to the Orphanage. We sold fifty cents' worth, and we are sending it today for a Thanks-

THE CHRISTIAN SUN

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A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

- 1 The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
- 5 The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

giving offering.—*Hattie and Annie Underwood, Yanceyville, N. C., R. F. D. 2.*

You are fine little folks. I am very proud of you. You must write often.—“*Uncle Charley.*”

FINANCIAL REPORT FOR DECEMBER 21, 1921

Amount Brought Forward\$20,766.93

Children's Offerings

- Hattie and Annie Underwood (Thanksgiving), 50 cents.
- Sunday School Monthly Offerings**
(North Carolina Conference)
- Burlington, \$57.09; Union Ridge, \$2.72; Wentworth, \$10.73; New Lebanon S. S., \$3.00; New Lebanon Baraca Class, \$2.00.
(Eastern Virginia Conference)
- Suffolk, \$25.00; Berea (Nansemond), \$10.00; Progressive Bible Class, Suffolk, Va., \$5.00; Waverly (October, November and December), \$15.00.
(Virginia Valley Conference)
- Leaksville, \$1.65.
(Alabama Conference)
- Mt. Zion, \$1.00.
- Total Sunday school offerings, \$133.19.

Heating Plant for Baby Home

J. E. Latham, \$10.00; 20th Century Baraca Class, Suffolk eature: E. H. Rawles, \$10.00; J. C. Jones, \$10.00; A. P. Boyette, \$10.00; W. J. Richards, \$10.00; T. A. Barbee, \$50.00; J. D. Luke, \$20.00; A. T. Holland, \$100.00; H. Woodard, \$100.00; O. S. Smith, \$50.00; Charlie Wing, \$5.00; total, \$375.00.

Special Offerings

Miss Brothers (for board), \$15.00; W. C. Woodley, Henderson, N. C., \$5.00; Alamance County (on support of the Harrison children), \$26.00; R. W. Thompson (on support of children), \$40.00; total, \$86.00.

Thanksgiving Offerings

Hope Dale, N. C., \$7.00; Mrs. S. V. Holt, \$5.00; Burton's Grove, \$12.25; First Christian eature and Sunday school, Huntington, Ind., \$43.00; First Christian eature, Portsmouth, Va., \$15.00; Philathea Class, Suffolk, Va., \$25.00; Elm Avenue eature and Sunday school, Portsmouth, Va., \$5.54; Piney Plains, \$32.25; Mt. Zion, N. C., \$29.00; Antioch (C), N. C., \$3.80; Bethel, N. C., \$10.18; Berea (Nansemond), \$30.15; Mrs. R. H. Rawles, \$5.00; Mrs. Minnie Andrews, \$5.00; LaGrange, Ga., \$1.10; Ethel and Winnie Bruce, \$5.00; Kite, Ga., \$7.00; Graham, N. C., \$16.85; Antioch, Valley Va. Conference, \$55.75; High Point, N. C., \$12.05; North Rush Christian Sunday school, N. Y., \$11.30; Mt. Carmel, Va., \$14.17; Missionary Society, Wheeler's Grove, Iowa, \$4.92; “A Friend,” \$1.00; J. H. Massey, \$10.00; Memorial Temple, Norfolk, Va., \$88.13; Joppa, Va., \$4.30; Pleasant Hill, N. C., \$25.34. Total, \$485.08.

Total for the week	\$1,079.77
Grand Total	\$21,846.70

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

FRANKLINTON, N. C., CHURCH

The writer was rejoiced at the splendid report of Rev. B. F. Black, retiring pastor of our Franklinton church, appearing in THE SUN recently. Brother Black did a most timely and helpful work at Franklinton, and the writer greatly regrets that he felt impelled to leave.

In all our missionary endeavor we have nowhere a more loyal and faithful band of workers than at Franklinton. The Mission Board has tried to help the work there all it could, and has only regretted that it did not have more to help with. But the Franklinton people have helped themselves. Think of a mission church, trying to build and without a house in which to worship, promising the pastor \$150.00 for preaching once a month and actually paying \$350.00, besides raising in two years \$2,813.72 for the church. The average prayer meeting (on Thursday night) was thirty-two—equalling the prayer meeting of some of our larger churches. The church has a Ladies' Aid one and a half years old that has raised \$350.00. And the church membership, while struggling to build, is growing steadily. Our Franklinton faithfuls certainly have every reason to rejoice, be glad and take courage. We are trusting Brother Black will have a worthy successor at Franklinton.

A LINE FROM OUR MOUNTAIN SCHOOL

Miss Emily Midyett, assistant teacher to Miss Iola Hedgepeth, Fancy Gap, Virginia, in a personal note dated November 29, says:

"The attendance at school was very good last week, and in spite of disagreeable weather it is keeping up to the mark this week so far.

"We are working to increase attendance at Sunday school. It rained hard last Sunday, and to my surprise there were eighteen present. We have printed a few posters and put them on the public roads telling about our Sunday school. We are now studying Christ's Sermon on the Mount. All those who bring their New Testaments and can read, read a few verses from the chapter we are discussing. I have to do most of the discussing at present, but hope they will soon take part in the discussion. They seem to like to study in this manner. We are now keeping a roll and in this way hope to cause the people to be more regular in their attendance."

The equipment for our new building has been purchased, and we hope the desks, blackboards, etc., will reach the school in time for the opening of our new building.

NOVEMBER SUNDAY SCHOOL OFFERINGS TO MISSIONS

We are profoundly grateful for the constantly increasing number of our Sunday schools that are adopting the Convention plan of finance; namely, one Sunday's offering a month for the Orphanage, one Sunday's offering for missions, the other two Sundays for current expense of the school. In November, Rosemont, Virginia, school adopted the plan and began with a fine offering, \$104.91. Rev. W. C. Hook is the fortunate and happy pastor. Also Needham's Grove, Randolph County, N. C., and Bethlehem, Nansemond County, Va., make our hearts glad by joining the list and sending in their liberal monthly offering. We are so grateful for each of these additional schools, and for that ever faithful number whose offering comes each month to help, to gladden and to push forward our mission work.

Bethlehem, Va., \$5.15; Danville, \$4.70; Bethlehem (Nans.), \$3.25; Timber Ridge, \$1.65; Rose Hill, \$8.86; Morrisville, \$1.41; Ivor, \$6.82; Needham's Grove, 84c.; LaGrange, 80c.; Reidsville, \$3.80; Elm Avenue, \$2.15; People's church, \$75.00; Zion, \$1.50; Christian (Winchester), \$6.22; Isle of Wight, \$2.50; Richland, \$1.00; Henderson, \$6.02; Sanford, \$5.11; Beulah, \$2.45; East LaGrange, 54c.; Pleasant Grove, 42c.; Wakefield, \$3.10; Graham, \$1.81; High Point, \$1.10; South Norfolk, \$8.91; Rosemont, \$104.91; Berea (Virginia), \$4.75; Berea (North Carolina), \$2.26; Leaksville, \$1.14; Dry Run, \$2.30; Union, Va., \$1.30; Linville, \$2.00; First church, Berkley, \$500.00 (to pay for land, Mountain School); C. E. Society, New Providence, Graham, N. C., \$5.00. Total for the month, \$778.77.

The way is still open for other schools to join, as our Southern Convention and all our Sunday School Conventions have voted that all our schools should do.

THAT THEY GO FORWARD

Business may or may not be "pieking up," but one thing the Mission Secretary knows full well: all promised appropriations by the Mission Board are being called for, and the demand is for more—that the great and good work may go forward.

Brother A. B. Jarvis, Secretary of the Building Committee, Christian Temple, Norfolk, writes: "At our last Building Committee meeting the secretary was instructed to advise you that, according to our records, there is now due from your Board the sum of \$4,500. We trust you will find it convenient to make check to our Building Fund Treasurer at once. The prospects for starting our new building are beginning to look brighter now. Thanking you for your kindly interest, and begging your prayers for the success of the work here."

We were happy to forward the check that was due. Dr. L. E. Smith and his Christian co-laborers in the Christian Temple, Norfolk, are undertaking a gigantic task, and they are going to need, as they most richly deserve, the co-operation, sympathy, interest and prayers of our entire Zion.

NOW READY

Peloubet's Select Notes are now on hand at THE SUN office. Orders filled promptly. Shop early and avoid the Christmas rush of the mails. Price, \$2.10 delivered.

RELIGIOUS EDUCATION

LUCY M. ELDREDGE—FIELD SECRETARY
1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON— DECEMBER 25, 1921

The Visit of the Wise Men (Christmas Lesson).—Matt. 2:1-12
Golden Text: "And opening their treasures, they offered unto him gifts, gold and frankincense and myrrh.—Matt. 2:11.

CHRISTIAN ENDEAVOR TOPIC—DECEMBER 25, 1921

Following the Star: What Do Men Find?—Matt. 2:1-12.

"The wise may bring their learning,
The rich may bring their wealth;
And some may bring their greatness,
And some bring strength and health.
We too would bring our treasures
To offer to the King;
We have no wealth or learning—
What shall we children bring?"

"We'll bring Him hearts that love Him,
We'll bring Him thankful praise,
And young souls meekly striving
To walk in holy ways.
And these shall be the treasures
We offer to the King,
And these are gifts that even
The poorest child may bring.

"We'll bring the little duties
We have to do each day;
We'll try our best to please Him,
At home, at school, at play.
And better are these treasures
To offer to our King,
Than richest gifts without them:
Yet these a child may bring."

—Anonymous.

THE CHRISTMAS MESSAGE

The spirit of Christmas is the spirit of the Christ. The message of the Christmas tide is fulfilled only when the Christ enters the heart and fills it with His spirit of love and joy and peace. In His Church this must be the reigning spirit, as we observe the holiest of days, a Sunday Christmas. Throughout the world millions of people are honoring the Babe of Bethlehem. They are commemorating His birth with carol and gift. And only has the day been celebrated aright when its message of peace and good will to all men has been heard, and when men have been led, like the wise men of old, to see the Christ, and to offer Him their gifts.

We are coming in our Church observance of the Christmas season, to an appreciation of the deep meaning of the holy day. We are beginning to teach our

boys and girls in our churches the real, vital significance of Christmas. We are experiencing the joy of a "Giving Christmas" rather than the selfish pleasure of a merely "Getting Christmas." The boy or the girl who really knows that he or she has given a gift where would have been none, who really sees a family with a Christmas dinner where there would have been hunger on a day of feasting, who sees another child warmed and made happy by his gift, appreciates Christmas in a new way. Especially is this true when the gift has been the result of his own planning and securing, and even sacrificing. Sharing happiness is a beautiful experience, and teaches its own lesson. And why can we not apply this truth to three hundred and sixty-five days instead of to but one? Are people more needy at Christmas? Are not people lonely and in need of love in other months than December? The meaning of Christmas will grow upon us as we carry its expression on through the whole year. The spirit of loving giving makes life more joyful at all times. This is the spirit which makes life worth living. This is the spirit of the Christ of Bethlehem. This is the spirit of love.

The Wise Men, when they had come to the place where Jesus was, "fell down and worshipped him; and opening their treasures, they offered unto him gifts." The celebration of Christmas involves worship of the Christ. Our church Christmas services should be services of worship, of adoration, of loving homage to the Infant King. No greater opportunity for a spiritual appeal to men comes than at Christmas. The most impressive service of all is that in which some boy or girl, some man or woman, gives self to the Christ as His Christmas gift, the gift of eternal and untold value. Then comes the gift of service promised to the Master, a gift precious in His sight. Think what a work our churches could do in 1922 if every Church member would give Christ a gift of promised service! This would mean more consecrated teachers for our Sunday schools. This would mean leaders in our Christian Endeavor and Missionary Societies. This would mean volunteer workers in the Kingdom, which would mean a forward movement along all lines. And with our gifts of self and service, will come the gift of substance, remembering the words, "Inasmuch as ye did it unto the least of these, my brethren, even these least, ye did it unto me." Let each of us give a gift to the Master; substance, service, SELF; and all in the loving spirit of the Christmas season.

And as we go into our Christmas services this year, may it be with a deeper appreciation for the day, and what it may mean to us, to our Church and to the world. May it be with more love in our hearts. May it be with the determination to learn the Christmas lesson for the whole year, to make this a day to be remembered because of the eternal message of peace and good will to men.

"May He, the Unseen Guest, abide
Within your heart this Christmas tide,
That ever through the days to be
The Christ may be revealed in thee."

—Mary Susanne Edgar.

CHURCH NEWS

TO SHOW OUR APPRECIATION

Most of us have heard and, doubtless, sung the song, "Count Your Blessings." If we of Christian Chapel obeyed that injunction, we would almost unanimously place our pastor, Rev. J. E. Franks, very near the top of our list of blessings. He has been our pastor since 1915 and each year he remains with us he wins more friends for himself as well as souls for the Kingdom, not only in his own church and denomination, but in the whole community in which he moves.

Of course, I do not mean to say that he is a favorite of all, for there are some in this community, as well as in all other communities, who dislike being told of their sins; and, therefore, dislike the one who tells them. Brother Franks, loving the sinner while hating the sin, makes bold to tell us all when he knows we are doing wrong. But I do say that his friends so far outnumber his foes that the latter are inconspicuous. I do not write this letter with a view to flattering our pastor, for I believe him to be immune from flattery, but being confident that I express not only my own feelings, but those of the greater part of the Christian Chapel community, I wish to let others know what one of his churches thinks of him, and I believe that all our God-called pastors would be greatly encouraged and strengthened for service if given a word of praise occasionally.

MRS. M. D. WOODELL,

Sanford, N. C.

A SURPRISE

Quite a surprise came on December 13, 1921, about 2:30 p. m., when a Ford car stopped at our front door. It was operated by Brother George Tate. He said he had brought something for us. When we investigated it was a very valuable "something." He told us it was a Christmas present from Concord church, in Caswell County. It was a real pounding, consisting of sugar, apples, oranges, cheese, a nice quantity of fresh pork sausage, sweet and Irish potatoes,

chestnuts, walnuts, butter, flour, eggs, canned goods, citron, chickens, etc.

To one and all who had a part, and may have wanted to but could not, kindest regards and many thanks. We appreciate your kindness. This is a very considerate people, and it is a pleasure to work among them. May the gracious Lord richly bless every giver and help us to be more worthy servants.

REV. AND MRS. L. L. WYRICK.

TOKENS OF APPRECIATION

The fifth Sunday in October I preached my last sermon of the Conference year to the people of Third Avenue, Danville, Va., promising to come back and help them as best I could with the entertainment of the North Carolina Conference. I went back for Conference, which we enjoyed, and I believe it meant a great deal for the church at Danville. But what I want to say is that Danville has not forgotten their former pastor. Quite a number of letters, full of love, friendship and appreciation, have been received by me from the dear friends I left at Danville. To more fully show their appreciation of the splendid fellowship we enjoyed together as pastor and people, I have received a nice Persian morocco Seefeld Reference Bible, costing twelve dollars, which I am very proud of. As I daily open this Book I silently in my heart breathe a prayer for the success of the good people who in this way remembered their ex-pastor. May God wonderfully bless those faithful followers of Christ at Danville, is the prayer of their former pastor.

B. J. EARP.

2301 Roanoke Avenue,

Newport News, Va.

MISSIONARY EDUCATION CONFERENCE, 1922

The annual Southern Conference of the Missionary Education Movement for 1922 has been set for June 23 to July 3 at Blue Ridge, N. C. At a recent meeting held in this city the Executive Committee was reorganized, subcommittees were appointed, and preparations were begun for the Conference, which will draw several hundred missionary leaders from a half dozen denominations in the South and East.

Dr. W. D. Weatherford, of Nashville, president of Southern College, and executive of the Blue Ridge Association, was elected chairman to succeed Dr. H. F. Williams, resigned. Dr. C. L. Brown, of the Lutheran Board of Missions, Baltimore, was elected Vice Chairman. The following were elected the Committee on Program: Dr. Weatherford, Rev. E. D. Grant, Mrs. Hume R. Steele, Dr. E. C. Cronk, Miss W. B. Lindley. This committee was instructed to lay out a full program of mission study, Bible study, normal training and inspirational addresses, and to take steps at once to secure the strongest leaders and speakers available.

The Missionary Education Movement Conference has been held in the South for nineteen years consecutively and occupies a large place in the training of missionary leaders in this section. It is interdenominational, being conducted under the auspices of a number of mission boards. The annual attendance runs to four or five hundred, and is drawn from all the Protestant denominations.

THE NEAR EAST COMMISSION

Report of the Commission of Overseas Visitors of the Near East Relief

At the invitation of the Near East Relief we have just completed a careful study of conditions, peoples and relief work in Transcaucasia, Armenia, and the regions in and about Ismid and Constantinople. We have studied the orphanages, hospitals, feeding and clothing stations on the ground as far as Erivan. We have surveyed the warehouses and the distribution centers. We have become acquainted with the personnel and looked carefully into the management at this end of the line. We have watched the unloading of huge cargoes of American gifts of food and clothing in Near East Relief warehouses at Derindje, Batum, and Constantinople, and passed long trainloads in transit to distant orphanages. We find the governments sympathetic and ready to co-operate, our personnel alert and efficient, our orphanages crowded and unable to cope with the demands for admission but meeting the great need in a truly remarkable way. Affairs in the Near East

will reach a crisis by mid-winter. Owing to prolonged warfare and intermittent fighting until late spring, planting was on a very meager basis. Food is growing scarcer every day. Fuel will be hard to obtain, and the only clothing must come from the outside. Unless the food rations are increased, the death rate in our own orphanages will advance rapidly. Starvation stalks through barren fields and war-ruined villages and the death losses will be appalling this winter unless help is given speedily. The seed of an ancient and honorable nation has been gathered under our flag by the heroic devotion and loving constancy of our own sons and daughters. We urge American hearts to respond and purses to open once more that those committed to our care perish not from the face of the earth. Profound is their gratitude expressed in word and deed. Let us justify their faith in us as their only hope.

SHERMAN L. DIVINE, *Chairman*,
E. W. HEULSTER, *Secretary*.

CALLED HOME

POOL.—Mrs. Nannie A. Pool, daughter of Ambros and Elmira Sanford, was born January 22, 1844, died November 4, 1921, aged 77 years, 10 months and 13 days. She was twice married. First to W. H. Harris in the fall of 1858, who was killed in the Civil War; by this marriage one son, John Harris, of Nelson, Va., survives her. January 15, 1873, after remaining a widow for nine years, she married J. S. Pool, who survives her, together with three sons and three daughters: Carl A., J. L. and Charles G. Pool; the daughters are Mrs. Nannie Royster and Mrs. Mamie Sue Hart, of Virgilina, Va., and Mrs. Claud Adcock, of Pinuers Point, Va. She also leaves 21 grandchildren and one great grandchild.

About the year 1865, she, with her sister, Mrs. Corina Apple, who survives her, joined Union Christian church, near Virgilina, Va., and were baptized by Rev. Solomon Apple.

The writer was Sister Pool's pastor for fourteen years, and I can conscientiously say that it has been my lot to know of no one more faithful than she in home, community and church relations. Whenever there was trouble or sickness in her community there she would go, until her health declined, and there were none who could render comfort and relieve suffering better than she. She had the profoundest respect and utmost confidence of all who knew her. Religiou to her was a continuous joy, a subject she loved to talk about. She was devoted to her family, and they

in turn were faithful and devoted to her. In a revival meeting her very presence gave inspiration. Through her personal efforts scores have been led to accept Christ and hundreds of Christians strengthened.

The funeral was conducted from the home, where she had lived all her married life, in Grauville County, N. C., conducted by the writer and Rev. J. W. Reynolds, of the Baptist Church. The burial was in the Sanford burying ground nearby. A large assembly of people came with sad hearts to express their appreciation of her life and offer sympathy to her loved ones.

While her husband has always been a consistent member of the Baptist Church and she of the Christian, they pledged themselves before marriage that they would not argue over their religious beliefs, but attend each other's church and worship together. This vow to them was as sacred and as faithfully kept as their marriage vow.

While the home and community are poorer by her departure, they are richer as the result of her useful and faithful life. Her place in the church cannot be filled. Heaven is the richer because of the presence of her angelic spirit.

C. E. NEWMAN.

SAULS.—On November 28, 1921, Mrs. Syrenie Sauls died at the home of her son, S. A. Heron, New Hill, N. C., at the age of 93 years, eight months and three days. She was buried in the old family cemetery near Merry Oaks, N. C.

Sister Sauls was twice married. Her first marriage was to Abraham Heron, and to this union were born five children. The second marriage was to W. B. Sauls, and to this union two children were born.

Deceased was a member of New Elam church, and was a faithful attendant so long as she was able. Four children, 35 grandchildren and 24 great grandchildren and a host of friends survive her.

J. S. CARDEN.

CHRISTOPHER.—Less V. Christopher, infant child of Less and Effie Christopher, of Burlington, N. C., departed this life November 18, 1921, after a brief illness, aged one year five months and eight days. The funeral services were conducted from the home by the writer. The remains of the little one were interred in Pine Hill cemetery. May the Healer of broken hearts comfort and bless those who mourn.

P. H. FLEMING.

WOTRING.—Mrs. Florence Virginia Wotring, wife of Brother James A. Wotring, was born October 29, 1860, and died November 24, 1921, at the age of 61 years and 25 days. Sister Wotring was a faithful and devout member of the Timber Ridge Christian church. She is survived by her husband and one son. The husband is an invalid, and is being cared for in the home of his sister. The son is just out of the hospital, having undergone a serious operation. Sister Wotring was buried at Timber Ridge, November 27, 1921, a large congregation attending the services.

A. W. ANDES.

BULLETIN

(Continued from page 7)

upon his work with interest and hope in the hearts of those whom he is to serve.

Brother Beougher is a native of Ohio. He has been engaged in active preaching for about twenty years, and for the last year and a half has been residing in Tampa, Florida. THE SUN welcomes him to the Southern Convention.

Rev. W. G. Clements at this writing is visiting his daughter, Mrs. W. N. Huff, in Burlington. Brother Clements came by THE SUN office a few days ago and stopped to leave his greetings and cheer.

Rev. W. L. Wells writes that he is liking his new field of labor, the First church, Portsmouth, Virginia.

Rev. B. J. Howard, Chapel Hill, N. C., was a caller at THE SUN office one day last week. He reports continued progress in his work.

President Harper's new book, "The Church in the Present Crisis," made its appearance some days ago. A review will appear in THE SUN at a later date.

BRIEFLY TOLD

A bill has passed the House authorizing the President of the United States to spend twenty million dollars out of the United States Grain Corporation for the relief of the distressed and starving people of Russia.

Six students in Wake Forest College have been expelled for engaging in hazing. Our hats off to the faculty of Wake Forest for their vote in the endeavor to suppress this mob spirit.

News comes from Peking, China, that the entire cabinet has offered its resignation. The season for this action has not been announced.

THE CHRISTIAN SUN

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THE CHRISTIAN SUN

OFFICIAL ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION

VOLUME LXXIII BURLINGTON, N. C., DECEMBER 28, 1921 NUMBER 51

The Old = = = The New

THE EDITOR

THE old year is dying—the new is approaching. The history of 1921 is nearing its final chapter.

The volume will soon be closed, and our deeds, good and bad, will be recorded in time's diary. We cannot change it. What is written is written and what is done is done. Troubles and trials may have been our lot, or joys and happiness may have been our part and portion. Only the individual heart knows and can tell.

The backward look may be pleasant or unpleasant. If unpleasant, worry not, but turn the face hopefully toward the unmarred and unscarred year that is approaching. If pleasant, strive to make another that will be even happier and sweeter.

Let the old be the old—let the new be our thought and concern. The future is the Christian's goal. The Christian is optimistic, hopeful, joyful, happy.

The old year dies—we must use the past as a stepping stone to things higher and nobler. Let *forward* be our aim and *hope* our guide. Bury the old—resurrect the new. Enter cheerfully into 1922.

1921

1922

IN ESSENTIALS
UNITY

IN NON-ESSENTIALS
LIBERTY

IN ALL THINGS
CHARITY

EDITORIAL



NEW YEAR GREETINGS

The Sun's Editor sends greetings of the New Year to every reader of The Christian Sun and wishes for all a year filled with much joy and happiness.

Trying The Untried



ENTERING into a new year is always a new experience. In a measure, it is going over the same thing, but in the final analysis it is really a new year. It is trying the untried in going out of the old and entering into the new. It is casting aside and looking forward to new days and new weeks. We look at the figures 1922 with a degree of suspense, and yet, with a degree of joy and delight. They look interesting to us; they spell progress, prosperity, and lend a vision of hope and seem to open up a volume of happiness to all mankind.

This is a time of New Year resolutions—a time of mental, moral, physical and financial inventory. It is a time when new plans are made—a time when old plans are re-made. These are days of beginning again and making the best out of the better and the greatest out of the great and the greater.

Looking about us, we see nations striving toward new ideals and individuals pulling up to a higher and holier life. Businesses are breathing more and more the spirit of Christian democracy. Individuals and nations crumble to earth and greater and better individuals trod the path of man's follies. Nations build and seek to avoid that which has destroyed other nations. We are mindful of the sin in the world and the weakness of the heart of mankind. But God's program is being carried forward and His plans are being materialized. Christianity is making her onward march and the spirit of brotherhood is triumphing each day.

We of the Christian Church see about us the unnumbered tasks and the fields that are white unto the harvest. With us it is a day of rejoicing, a day in which we should be courageous, hopeful, being ever filled with the spirit to press forward. The past year has been a trying period in our history. A few of our great leaders have fallen, but, thank God, they fell in the harness. The evening of life came with them while they were yet thinking of the noon-day, but

*God moves in a mysterious way,
His wonders to perform;
He plants His foot-steps in the sea
And rides upon the storm,*

ever teaching us that our plans and our programs are not always His purpose, and that our frailties are but instruments in His hands to bring a generation to His service.

The past year has been hard and difficult upon our leaders. Those in places of responsibility have found silver threads slipping in among the gold, and only the prayer chamber has strengthened them for the unnumbered duties that have been theirs. But they have always had their faces toward the rising sun, and each morning welcomed a new day, believing in it there was hope and happiness and balm for every pain—and it was so.

The shepherd of our flocks—our preachers—have found around about them troubled hearts, and souls once buoyant often depressed. Like a true shepherd, they have comforted, they have cared, they have kept. During the silent watches of the night they have carried the heart aches of many a soul and gone to God in prayer for a benediction to many a home.

Our churches and their local leaders have been brave as Daniels, and carried the flag of hope Mollie Pitcher-like, while some have fallen under the battle of depression. Like a rising tide, these individuals are lifting every obstruction, and soon there will be sung a new song—a song of victory, a song of triumph. The time of testing is the time of the Christian's trial, and the time of victory is the Christian's delight.

From every place, from every source, from every home, there has gone upward the spirit of prayer, the spirit of willingness, the spirit of sacrifice. There is no defeat strong enough for hearts and souls like these.

Emerging from the trying year of 1921, let us, as a people, turn our faces toward 1922, and let there be sunshine upon our faces and hope in our hearts. Let us relegate to the junk heap every pessimistic note, if such there be in our borders. Let every church member feel that God has called him to do his utmost that good will and the spirit of Christianity may rule and reign in every heart. Let every local church officer feel that his or her duty is his or her privilege, to fill 1922 with a spirit of brotherhood that will love every man, regardless of his race, color or standing. Let every Sunday school teacher and officer feel that 1922 must be the biggest and best and brightest and most hopeful year of all years. Let every pastor feel that he has the best flock to watch over and the best possible outlook to discharge the sacred obligation that he has taken upon himself. Let every officer in our Convention co-operate and pull together in a genuine spirit of co-operation—a spirit of sincerity and love. Let every one of us have unity in essentials, liberty in non-essentials, and charity in all things.

*Father, help me dedicate
This coming year to Thee,
In whatever worldly state
Thou wilt have me be!*

EDITORIAL BRIEFS

The Christmas season brings anew each year a number of follies. There are those who feel that Christmas cannot be celebrated without much noise and from that which is dangerous. Guns, fire-crackers and sky-rockets often bring destruction to property and death to many individuals. It is a poor way to celebrate the Savior's birth.

* * *

Here is a question that often puzzled us: How do some preachers manage to prepare so many new (?) sermons and rarely ever purchase a book? And this question might lead many to ask themselves this question: "How many books have I read during the past year?" How is a preacher—or any one, for that matter—to keep abreast of the times and not read? It is too much for us.

* * *

Speaking of books reminds us to call attention to Brother Clem's splendid article in this issue of THE SUN. It is worth reading and we commend it to our ministerial brethren. Read it and heed its suggestions.

* * *

We invite and urge our people to write more for THE SUN. We are planning the very best possible paper during the next few months and are anxious to make every issue fill its mission well. To do so we must have good articles. Our brethren are capable of writing them and we urge that they do so. There are too few writers to the paper. Practically the same names appear each week, and this ought not to so be.

* * *

A very unwise thing happens in many families at this season of the year. Some child of the home decides to drop out of school for the remainder of the term. Usually there is regret before the term is over, and certainly next year when that part of the school year is reached. Losing a half term in high school or college always works to a great disadvantage. Stay in school, stay in college. It is the wise thing to do, and you will regret it if you do not.

PRESIDENT HARPER'S NEW BOOK

President W. A. Harper's new book, "The Church in the Present Crisis," has just been received. It is the fourth volume from his pen by The Fleming Revell Company, New York. The book has its *introduction* by Dr. Peter Ainslie, Baltimore, and the *foreword* by its author. The volume has 272 pages and is made up of sixteen chapters. In mechanical make-up it is fine; and if it follows the other volumes by Doctor Harper, its content is worth while. A thorough review will appear in THE SUN at a later date.

The price of "The Church in the Present Crisis" is \$1.75 the volume, and may be had from THE CHRISTIAN SUN office.

A FEATURE APPROVED

In the beginning of 1921 THE SUN'S Editor started out to write the message for the front page of THE CHRISTIAN SUN. This plan has been followed, with the exception of times when the front page was used for special messages, cuts, and in a few instances the contents of the issue. From many sources have come words of praise and approval of this original plan, instead of re-printing something that the average reader had read. We are grateful for these words and trust that some constructive thought has been presented.

Desiring to carry out this plan of printing original matter during 1922, we have decided to ask twenty-six ministers and twenty-six laymen to write an article each for the fifty-two issues of 1922. A personal letter is being mailed this week to these brethren, and their approval and response to the request will be shown each week during 1922, unless it seems necessary to change the plan. We can hardly think that these men will fail to respond, but any week that we do not have anything from our chosen number, the Editor will undertake to fill the space himself.

AN ANNOUNCEMENT

TO THE BOARD OF PUBLICATION—
SOUTHERN CHRISTIAN CONVENTION,

Dear Brethren:—

Having decided not to stand for re-election as Editor and Publishing Agent, should the Convention desire my services, I feel it incumbent upon me at this time to communicate this message to you so as to give ample time for your consideration before the Convention meets.

I feel that the time has come when the work should pass to other hands—hands that are better fitted for the work than mine.

I am mindful of the esteem and confidence imposed in me by the Brotherhood, and assure you of my sincere appreciation of the splendid co-operation which I have had.

Cordially and sincerely yours,
C. B. RIDDLE,

Editor and Publishing Agent.

December 23, 1921.

The above is a copy of a letter mailed to the members of the Board of Publication on December 23. The letter announces a decision of the Editor after prayerful consideration on his part for a period of six months.



CONTRIBUTIONS



SCENES AND IMPRESSIONS IN PORTO RICO

A Diary—Part IX.

By REV. J. O. ATKINSON, D. D.
Field Secretary for Missions

SATURDAY A. M., September 24.—Despite the mosquitoes, I slept soundly from midnight, at which time I retired, till six this a. m. I asked Barrett if there were no closed season for mosquitoes in Porto Rico. He says there is none, but you must get used to them and not bother! Think of mosquitoes humming around your Christmas dinner table and getting into the children's stockings on Santa Claus night!

The Barrett home is large enough, high pitched, large hall at entrance, dining room and pantries in the rear of this, on left, three bed rooms, cook room, bath and pantry. The bed rooms are screened against mosquitoes, the gift and brotherly kindness of Rev. B. F. Black and his churches. I wish Black and all his church members who contributed could know how I feel toward them this a. m., and what an everlasting favor they did confer on the Barretts when they decided to screen the windows and doors of the Barrett's sleeping quarters. If I lived here I should want to screen the whole house, front porch and side walk, if possible. Brother Black and his good people, I presume, will never see this diary, but for my own pleasure I want to put it in black and white that this gift of yours was most timely and saves the family from an onslaught of blistering mosquitoes. He who confers a favor like this on friends two thousand miles away has the milk of human kindness in his heart, and a speck of the divine that illuminates his soul.

I am certainly feeling good this a. m. By the time I had my toilet, including this wholesome shower bath and rub down, and had taken in the Barrett house and surroundings where we are to shelter and feed and fellowship for ten days, good Mrs. Barrett announced breakfast at 8:00. Grape Nuts, sliced bananas, toast, and glorious Porto Rican coffee. And we had some good talk, while a schedule for the week is made out. At 10:30 a very kindly woman, a member of our Ponce church, calls and brings two Alligator pears—presents for the visiting mission secretaries. She speaks in Spanish only and Barrett interprets for us. She thinks Minton is very much like a cousin of hers who is a Catholic priest. Yes, the priest is rather small, but good looking, and smiles. (Oh! for Minton's smile!) The Porto Ricans are a very sociable people. Have seen a hundred evidences of this already. I guess one has to have a plenty of time on one's hands to be sociable. For if one is busy or in a hurry, one will hardly be called sociable. And the people here have an abundance of time, plenty of leisure. I want to learn Spanish before I get to be

old, or even middle-aged, so that when I retire I can come over here and sit about in the shade all day and get acquainted with my fellowman—have some good talk for hours at a time!

An old "saw-mill" interested me yesterday. I had seen one in the picture books, but not in real action before. It was a quaint sight. It consisted of the log to be sawed rolled high up on a substantial rack or frame of wood. One man stood on top the log, one under it and on the ground, the two pulling a cross-cut saw, making inch boards out of the log. They get out about fifteen planks, twelve feet long, eight to ten inches wide, each day—and have to work to do it. There are many houses in Nansemond County, Virginia, and in other places I have seen, built of lumber sawed by hand "fore de war," but I had never witnessed the ancient performance before. Coffee was brought to the men while they worked. They do not speak of "bread and meat," but "bread and coffee" in Porto Rico. I bought bananas at the store beside the "saw mill." Gave the merchant five cents and he gave me half a dozen very fine and luscious bananas and two pennies back in change.

Went to the market this morning. It is a conglomeration beyond description. If you want to know a country and a people, a town or a community, as for that, you must go to the market where they buy and sell what they eat. I saw in the market here today okra, sweet potatoes (of an inferior sort), pepper, tomatoes (very inferior), a few small cabbage, and some snap beans. There were other vegetables and roots galore not familiar either in name, appearance or odor to me. I saw of tropical products offered for sale mangoes, pomegranates, bananas of three entirely different kinds (some to eat raw and some you can eat only after being cooked) coconuts, pork sausage, pork chops, live pigs at \$2.00 each, at least eight weeks old, with nose and four feet all tied soundly to prevent kicking and too much squeal; much green unroasted coffee at fifteen cents per pound, and strong, black tobacco platted into a rope but cut off to the customer at one cent per inch.

We stopped at the Baptist church and made acquaintance of Miss Lake, a lady missionary in charge of the Sunday school. She has been here thirteen years, and is a Sunday school worker with ideas and a program. She is a wide awake missionary. What untold good she is accomplishing as she works away all week and Sunday, too, with these tots, boys and girls of Ponce!

We get back to Barrett's for lunch, and having taken in the town, I note the trees in Barrett's yard. They are jobo (pronounced hobo—we have these in the States, except they are not trees and can walk and beg); date palm, grosage, Corazon (called corathon, and means a tree with a heart), guynauena, two large bunches of beautiful green grass, with wavy leaves as wide as my hand and five feet long.

We call on Mr. Drury, of the United Brethren Church and manager of the publishing company that prints the union religious paper for the seven evangelical denominations in Porto Rico. They are buying an up-to-date printing outfit now. (Printers and publishers are the most hopeful people on this earth. I never went into a print shop anywhere beneath the sun but that they were installing, or about to install, some new and different something.) All the denominations are paying for this Porto Rican print shop. The United Brethren Church have put in its first installment of \$1,380. The Baptists have agreed to put in \$2,400, provided the Presbyterian and Methodist will each put in a like amount. But neither one has yet, for the simple and good reason that neither has the money.

This union religious paper is an interesting proposition. It now has the largest paid subscription list of any paper in Porto Rico, and now has all the subscribers it can print papers for. It increased its subscription list by 2,000 in six months, and could do it again if it had a printery equal to the task. Here is the interesting thing, however. Sixty per cent of its readers are not members of any Church. What if we could get outsiders, non-church members to read our Church papers in the States! How happy indeed the editors of our Church papers would be! But this paper carries the news of Porto Rico, and tells what is going on, both in and outside of the churches. Its editorials are on religious topics, and Church news has right of way. Mr. Drury tells us that Protestant Christians of Porto Rico have built a hospital in Sauto Domingo at a cost of \$3,000, and have sent there, of their need, a doctor and two trained nurses. Porto Rican churches are themselves now doing foreign missionary work! The United Brethren have about seventeen organized churches and forty-two preaching places, with a total membership of 1600 in the churches and about 2,200 in Sunday schools. In 1920 this church began a plan to train all their churches to become self-supporting in fourteen years. They now have no self-supporting churches but are trying to put more responsibility on their churches here. The United Brethren church in Ponce, Mr. Drury says, will give \$2,500 to all purposes this year. This church uses the every-member canvass and envelope system for collections. They now have only three missionary families here. At one time they had four, and Ponce is their only church in charge of a missionary pastor. All their other churches have native pastors. Their missionaries are paid \$1,500.00 a year and parsonage with children's allowannces as follows: each one under twelve years of age, \$100.00 a year, over twelve, \$150 a year, and for children in college \$200.00 a year each and tuition. Thank you, Brother Drury. My visit to your blisteringly hot printing place and office building was very pleasant. If your activities square with your talk I could be a United Brother with you or you might come along and be a Christian with me. I wonder why United Brethren will not be brethren who will unite; or we Christians become united so we can be brethren! (That sentence certainly does look good in my diary!)

I stopped at a Porto Rican drug store and Minton "set us up" to a Pineapple Sundaw (I do not know why they spell it that way. It is good enough to spell it Sunday.) And we stopped at a Benevolent Society House where women sell fancy needle work. I gave those women (the one who waited on me was a real saleswoman) \$5.00 for a needle-drawn, hemstitched snow-white collar and pair of cuffs for Mrs. Atkinson—almost my total roll of spending money for the whole trip! No wonder they call it a Benevolent House. Bought for myself a pair of bed room slippers for twenty-five cents and for a good friend back home a pair for ten cents. (I always did believe in being generous to my friends!)

At Barrett's tonight I have been much interested in a frog. They call the beast Cogui—and his name sounds very much like his voice—a mellow, plaintive, musical sort of whistle—co-g-we! co-g-we!! He seems to have liberty at the back door and in the hall, and his voice is bewitching.

I went to the Ponce slaughter house this afternoon. It was a sorry lot of pigs, goats, and cows there for the slaughter. Domestic animals fare badly in the tropics. They look needy and seedy. They, like men and women, require some hard weather to bring out the best that is in them.

I have "done" Ponce today—church edifice, drug store, market place, slaughter house and all, and am now "done for." Cities never appeal to me as does the wide, open country. But I see readily how Jesus could weep over Jerusalem. He could weep over Ponce, too, and other modern cities, with their crass materialism, their fast life, their killing indifference to Him and to things spiritual. A pleasant evening of fellowship with the Barretts, and an early couch; for tomorrow is Sunday.

(To be continued)

MEN AND MILLIONS



If there was a time when some of us seemed to be extremists on the above named subject, we can no longer be thus accused, except it be for our extreme silence. Anyhow, we seemed to feel that our people should have a "breathing spell."

Now we feel that we need a revival. Yet we are assured that we have no cause to feel pessimistic over the situation. Let us get our bearing and keep the vision clear.

What was our motive in launching this movement? Did we want a king like the nations around about us? Was there any thought of trying to keep up with the procession?

Granted that our motive was pure and that we were actuated from on high in the consciousness that we should undertake in a larger way the program of God for the Church, and that the Lord was moving us in the undertaking, why did He cease to move? Or did He? Where are we? Are we still in the faith? Have we faith in the movement? Have we faith in the people? Have we implicit faith in God? We need faith all along the line.

Let our people be assured that we have faith in them. Leaders in other denominations are letting their people know that they are being depended upon. Some time ago there was an advertisement in our local paper, *The Wakefield Enterprise*, which read: "Millions for the Master. Baptist 75 Million Campaign. General Association Year ends October 31. Are you behind with your pledges? Will you do your best? State, Home, and Foreign Missions, Christian Education, Orphanage, Ministers' Relief, Baptist Hospital, all depending upon payment of pledges. Baptist State Mission Board."


I am told that in the Association emphasis was laid upon the statement that loyal Baptists would pay their pledges. We may differ in reference to methods, but may not our people be reminded that we are expecting loyal Christians to pay their pledges?

Given a motive that is godly, a system of finance that is biblical, and a vision that is clear and Christian, then we have a foundation for hopefulness and the future is bright.

W. D. HARWARD.

Dendron, Va.

ELON LETTER

VERY successful business has its inventory period, wherein assets and liabilities are listed and a balance struck. New Year offers us the same opportunity for our life. It is the style now to scoff at New Year resolutions, and oftentimes they do not result in permanent good, yet the custom is wholesome of examining our life periodically and of laying our plans for new advances and achievements.

Self-examination, if too frequent, produces a morbid self-consciousness. Preventive medicine, when personally applied, has its dangers as well as its benefits. Many a man has been brought to his grave years ahead of his time because he knew too intimately his physical weakness. It requires courage and heart-ache at times to refrain from expressing sympathy for an ailing friend or loved one. But physicians say that the road to recovery in many cases lies just in that abstention. So it is too that moral diagnosis is not, when frequently indulged, a positive good. Yet we owe it to ourselves occasionally to sit down and think it all over, test our life purpose, and in its terms weigh our life's achievement. New Year offers us a splendid opportunity to do this.

Resolutions made after a careful self-examination are more likely to be lived up to, because they rest not on impulse, but upon a solid basis of ascertained facts. There are two general reasons why New Year resolutions are fleeting—first, they are impulsive, rather than thorough, decisions of the will; and secondly, they are human rather than religious. A spasmodic decision to quit cursing or to read the Bible every day will not likely be successfully achieved, because spasms are of short duration, and a resolution must be acted upon again and again before it becomes habit and a fixed principle in the character. But there is small chance even of a well thought out line of conduct based on a

rigid self-examination that leaves God out. A resolution based on facts supported by prayer and that trustful dependence on God which should characterize every act of the Christian's life has everything in its favor; it ought to become habit and a fixed principle of character.

A third reason, and this a very special one, why so many resolutions fail is because they are not resolutions at all—they are mere negations. A resolution should be positive. John the Baptist realized this when he preached not only repentance, but also the bringing forth of fruits meet for repentance. It was this second element of his preaching that distinguished him from the prophets that preceded him and that warranted our Master in declaring him to be the greatest of the prophets. A resolution not to do something we have been doing, when unaccompanied by some positive thing to do, is defeated in most cases before it is made. We overcome evil with good, that is, by placing the good in the place of the evil. Just quitting our meanness, as it is sometimes baldly put, is not ample. We must fill up the aching void left by the meanness we would quit with something positive to be done. You have been reading trashy literature. Resolve to quit and buy a good book or get down your Bible, never forgetting to realize God is present to help you. In this way your resolution may win out.

A good business man, too, at the inventory period, charges off certain accounts to profit and loss, because it costs to keep them on his books and there is no likelihood that he can ever realize a penny of them. Every year of life brings its bitterness. Trusted friends betray you. Conscientious persons think they do God service in criticising and annoying you. Malice leads mean souls to slander your good name. On New Year forget it. They did worse than that to Jesus, and yet He prayed for their forgiveness. They did not ask for forgiveness, feeling the need of none, but He gave it just the same, and that is why He is Savior of the world. Charge off the ledger of life all these bad accounts, and start the year as Jesus would, with hatred for none, with every wrong or injury completely forgiven, with love for all.

A Happy New Year to you all.

W. A. HARPER.

SUFFOLK LETTER



IT was a source of deep regret that I was sick abed on October 27, 1921, when the funeral services of Mrs. J. Pressley Barrett were conducted from the Suffolk Christian church. But Dr. I. W. Johnson, who is the pastor of Berea, the church of her younger days, led the service and was assisted by Rev. II. H. Butler, a schoolmate of Dr. Barrett, Rev. W. M. Jay, pastor of Holy Neck church, where Dr. Barrett was once pastor, and Rev. J. H. Lightbourne, who is Dr. Barrett's successor as pastor of the church at Holland, Virginia.

Mrs. Barrett was, before her marriage, Emily Susan Everett, daughter of Mr. and Mrs. Elisha Everett, of Nansemond County, Virginia, and was born on October

8, 1857. She passed away October 25, 1921, at the home of her daughter, Mrs. Bun Hearne, in Wilson, N. C., after a long decline in health. She was buried in Cedar Hill Cemetery, Suffolk, Virginia, by the side of her parents, brothers, sisters, and her own children who had gone before.

She was married to Rev. J. Pressley Barrett November 7, 1882, exactly one month before I took up permanent residence in Suffolk. I buried her parents, several of her children, her brother, sister-in-law, and niece. I have, therefore, been with the Everett and Barrett families in many bereavements, besides being intimately related to Dr. Barrett in Christian work for nearly forty years.

Dr. and Mrs. Barrett seemed wedded in the Lord. They agreed in their religious convictions, purposes, and hopes. She was suited to a minister as a companion and a helper. In the work of editor to which Dr. Barrett has devoted most of his life, his companion was a loyal, faithful and efficient co-worker. She was a prime worker in the "Little People," a Sunday school publication edited and published by Dr. Barrett; and she rendered valuable assistance in the editorial work of THE CHRISTIAN SUN. It was in this paper that Mrs. Barrett first appeared as "Aunt Minnie" in the Children's Corner. That corner began as "Uncle Edwin," "Aunt Minnie," "Uncle Tangle," and "Uncle Jim." That Corner in which Mrs. Barrett served as "Aunt Minnie" was a clearing house for little letters from little children who made little contributions; but it grew until the idea became the Christian Orphanage, located at Elon College, and now worth *one hundred thousand dollars*. That institution cares for seventy-five children, a real "Children's Corner," where young life is saved, trained and equipped for usefulness in the Kingdom. The union of these Christian workers lacked only twelve days of thirty-nine years together, and it was one united effort to build up the Kingdom. Dr. Barrett's long service as editor of THE CHRISTIAN SUN, and his twelve years as editor of *The Herald of Gospel Liberty*, gave ample scope for her talents as his helper in the field of Christian journalism.

But the chief characteristic of Mrs. Barrett was her strong personality and her deep spirituality, two valuable factors in human usefulness. No one who knew her ever doubted her sincerity, or her faith in her Savior. She built her life as well as her hope on Jesus Christ. The frivolities of life never appealed to her noble soul. She was concerned about the welfare of men and the building of the Kingdom. Her religion, as well as her domestic hospitality, was the outflow of a genuine soul filled with kindness. To be guest in their home was to evoke the best she could offer; she kept back nothing that could express the warmth of her heart and the service of her hands. As a member of the church, as a Sunday school teacher, as a Christian worker, "she did what she could." In her long affliction she did not murmur, but was patient, bright, resigned and trustful. She was best appreciated and best loved by those who knew her best. Many times have I shared her hespi-

tality and fellowship in their Dayton home, and I am hoping to renew it in heaven. "Her children can rise up and call her blessed: her husband also, and he praiseth her."

W. W. STALEY.

THE PREACHER AND HIS BOOKS



OOKS, books—of making books there is no end.

Books have become both popular and useful. Books are found upon every subject under the sun. Books tell us how to farm, how to teach, how to raise pigs, cows, sheep; and books tell us how to preach. If we want information upon any subject, new or old, we go find a book which contains the information and make it our own.

First—The Preacher's Choice of Books

If one goes into the business of buying books he may get "loaded up" very soon unless he is extremely careful. I have heard more than one preacher who had come to middle-life say that his books were a white elephant on his hands. He had so many that he did not need, and did not use—they were only junk to move from place to place. It is no very great compliment to say of a preacher that he has the largest library in the town, but it certainly is worth while to possess the best one.

I think it was Theodore Roosevelt of whom I read that he did not buy a book for his library until he had read it. This statement seemed to me at the time to represent the almost impossible, but if it is a rule that can be followed it would save the preacher a boundless amount of trash and rubbish in his library.

Lyman Abbott said: "He (the preacher) should study those books which will teach him what men of his time are thinking about, and how the men of his time are living. Too much time of the minister has been spent in studying what men used to think about and how men used to live in times past. Horace Bushnell once said, 'All seminaries are behind the times, but the Theological Seminary is behind all times.' He should endeavor to understand how men are living, what are the motives which are controlling the men and women of his congregation in their social, business and political life."

The synopses and criticisms published in the newspapers and magazines sometimes help a preacher to make choice of the books that will be of permanent value to him, but a book should never be purchased because it is popular or because it is a good seller. Sometimes the thing—even a book—which is taken by storm at first, is of the least permanent value. I do not mean to minimize the work of H. G. Wells, but it seems to me that his books, for example, afford an illustration of that.

Second—The Range of a Preacher's Books

A preacher's library should be complete, if not large. We have left behind us the day when preachers are afraid of "book l'arnin'." The preacher of today knows that he must have the help of good books. Indeed, he needs the help of other books to help him understand

and properly interpret the Bible. There was a time when folks accepted the statements of the Bible as true without question, but now we have the means to prove that they are true, even outside of personal experience. That is, a man who does not believe them may be shown they are true by the use of other materials.

Of course the preacher who is in line with his day will have a liberal supply of books covering the history and teaching of his own denomination, as well as those of the whole Church. A knowledge of general history is of very great value to the preacher. During the World War, and since, I have heard many sermons and addresses mentioning the treachery of the Russian Court women, under the influence of the Black Monk, Rasputin, but I did not hear that related anywhere to the activities of Brunhilde in the sixth century. The masterpieces of the world's literature bring to a preacher priceless materials. He need not be a master of science to be able to use science to his very great advantage in preaching. A study of the philosophy of Christ will certainly show that the kind perpetrated for a long time on the world is that of ancient time and barbarous mind.

Every age has supplied some very fine works of fiction. The preacher should know the best fiction. Such fiction as "The Scarlet Letter," "Ramola," and "Les Miserables," delineate character and teach principles that are fundamental in preaching. A certain type of late fiction has come to be so popular, and the attraction of such amusements as the moving picture become so great, that I fear if the preacher does not wake up to that which appeals to human nature he will not long get the ear of the people.

Preachers like John and Charles Wesley used to put great facts of theology into poems, and the congregations (not the choirs) would sing them. Today poetry has almost entirely disappeared from the discourses and study of the preacher of mature mind. However, only a few years ago there was published "The Everlasting Mercy" by John Masefield, called by eminent educators the greatest poem published in twenty years, and it affords a very fine clinic in regeneration.

The range of the preacher's books is limitless. Dr. W. W. Staley, in "The Minister," says: "A mighty host surrounds me in my study. Peter, James and John did not see as much or hear as much as the minister in his library. Jesus is here, too, in the Bible and in the Spirit. There are more people in my library than in my church. They speak to me, they kindle the fires of my imagination, they quicken my faith, humble my pride, rebuke my wrong doing and wrong thinking, warn me against sin, and point my soul to the living Christ. Here I find tombs with angels, deserts with fountains, gardens with Saviors, prisons with praises, and crosses with crowns."

Third—The Preacher's Use of His Books

The preacher who stops reading and studying books will cease to grow. It will not be of any benefit to a minister to have a world full of books and not use them.

Books are published to give help and information. The preacher cannot be a plagiarist, or a copyist. And while the contents of a book are, in a measure, public property, the preacher in using them must certainly make them his own. It is amusing to sometimes see preachers kidding themselves into thinking, or at least pretending, to be entirely original. Some time ago I read a published sermon of an eminent American divine. This same sermon I read later out of a book of sermons in my library, and found that it had been delivered centuries ago by a famous preacher of that time. But it had been subtracted from and added to, I must say in justice, until it had become the sermon of the man who delivered it last.

Moreover, it sometimes becomes a reasonable question to ask whether the cause might not be benefitted by a more frequent use by preachers of material which has been criticised, edited and published, rather than so much of that which is undigested by the preacher who may deliver it, and which is the product of immature and pragmatic thinking. The preacher who uses books, good books, books taking him in his study into all the different fields where explorations may be made, and who gathers the material for his sermons, basing them of course upon biblical teaching, and using it to fortify, will certainly not be a ranting know-nothing.

The preacher must always be mindful of the fact that his people, except a small number, are not getting their ideals from the Bible, but from the popular novel—a few from heavier reading, possibly, and some are taking Christian (?) Science, and some even take a try at Spiritualism. The preacher who does not study books, and who is not able to show the man or woman of honest doubt, the better way, must not find fault if some go to churches where a more intelligent and modern presentation and application of the gospel is preached. "Let us thank God for books," and let us thank God for the Book of books, which is a lamp to our feet, and which contains the bread of life—the message which is the preacher's meat and drink.

Greensboro, N. C.

H. RUSSELL CLEM.

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RELIGIOUS EDUCATION

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1012 East Marshall Street, Richmond, Va.

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON— JANUARY 1, 1922

The Revolt of Jeroboam—1 Kings 12:1-13:6.

Golden Text: Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them.—Exodus 20: 4, 5.

NOTE: With this lesson we begin a nine-months course in Old Testament lessons. Our last studies in the Old Testament ended in September, 1920, and ended with the reign of Solomon. The former course included a study of the work of the early leaders and kings, and the progress of the Israelites. This first lesson period may well devote time to a hasty sketch of the history which leads up to the division of the kingdom, noting the six outstanding periods which the Hebrew people had passed through: (1) the Patriarchal (Abraham to Jacob); (2) the Egyptian (Joseph to Moses); (3) Exodus (Moses); (4) Settlement in Canaan (Joshua); (5) Period of the Judges (Gideon to Samuel); and (6) the Period of the Monarchy (Saul, David and Solomon.)

CHRISTIAN ENDEAVOR TOPIC

January 1, 1922: Better Christian Endeavor Societies—
I Corinthians 15: 57, 58.
(CONSECRATION MEETING)

A QUESTION

Do you want a better Christian Endeavor Society? January 1 is an excellent time to decide upon forward steps which your Society is going to take this year. The Christian Endeavor Department of the American Christian Convention, Rev. A. B. Kendall, D. D., Springfield, Ohio, Chairman, has issued a card giving the "Christian Endeavor Standards," which will be a fine guide to any Society which really desires to be a "Better Society," in accordance with the idea of our topic for the first meeting of the year. These Standards include the following ten points: (1) Adoption of the Christian Endeavor Efficiency Chart; (2) a 10 per cent increase in membership; (3) one-tenth of the gross income of each Society for the Christian Endeavor Department of the American Christian Convention; (4) Fifty cents per member for missions; (5) 50 per cent average attendance at the Christian Endeavor prayer meeting; (6) 50 per cent of the active membership enrolled as Comrades of the Quiet Hour; (7) 25 per cent of the active membership enrolled in the Tenth Legion; (8) 25 per cent of the membership Christian Endeavor Experts; (9) a representative at denominational Christian Endeavor gatherings, where such are held; (10) a representative at State or District Christian Endeavor Con-

ventions. Christian Endeavor leaders should study this list of standards carefully and choose the points toward which their Societies need to work most. True Christian Endeavor effort "For Christ and the Church" cannot help but mean better Christian Endeavor Societies, and hence, better churches.

OUR TASK IN 1922

"The Church of Christ cannot live in the world as if there were no children. The Church of Christ must work in the world for the teaching and training of the rising generation. In the faith of the Church, Christ must have the preeminence. In the program of the Church, the preeminence belongs to the Christian nurture of the rising generation."

This significant statement, made by Dr. Harold Robinson in the last issue of *The Christian Educator*, sums up the opinion, which is coming to be more and more that of thinking, consecrated Church leaders. The Church must place more emphasis upon the need of Christian nurture, and then devote its energies to satisfying that need. The Church faces the responsibility of providing Christian education for millions of boys and girls, or the tragedy of seeing them grow up without the knowledge of the Christ, and of the great principles which He represents. And in this same responsibility and challenge is found the supreme opportunity of the Church. The New Year will see forward steps taken in this important work. The Christian Church must "go forward on the feet of her little children," or lose ground. In co-operation with the local Churches and the Conferences, the Department of Religious Education is praying and working that progress may be made possible because, as the years go by, the children will be ready to take up the work.

To this end, the program of the Board of Religious Education for the year of 1922 must include many activities, with an effort to correlate all of the work with the single purpose of winning and training lives. Some of the work which the Board hopes to be able to accomplish is as follows: (1) to see a Sunday school organized and maintained in every one of our churches; (2) to enable the Sunday schools now working to render a larger service to the boys and girls, to the Church and to the community, through efficient Cradle Rolls, Home Departments, Teacher-Training Classes and organized Sunday school classes; (3) to see our schools real religious education forces because they are adequately graded and because they are offering lessons which are adapted to the needs of the pupils; (4) to organize Christian Endeavor Societies, Senior, Intermediate or Junior, where these Societies are needed, and to strengthen in every way possible the Societies we now have; (5) to promote missionary study in the Sunday school and Christian Endeavor Societies as a very vital part of religious education; (6) to urge every Sunday school to provide for future progress by having one or more students in Elon College; (7) through Sunday School and Christian Endeavor Institutes in convenient centers in all of the Conferences to reach every church with a mes-

sage of inspiration and information, and through these gatherings to pave the way for even larger and better Conventions in 1922; (8) to strive to solve the problem of the limited time at the disposal of the church for religious education by providing week-day religious instruction, and to carry on as many Daily Vacation Bible Schools this coming summer as possible, having at least one in each Conference. These are just hints of the program which the Board of Religious Education is striving to promote. Our work needs to be organized for this program, but organized for the sake of the lives for which we are responsible to give the greatest of messages. All of these activities are but a means to the one great end of touching lives for Jesus Christ, and winning them for service in His Kingdom. Without this end in view, they are of no avail. This is our task, the great challenge for service coming to our Churches and your Board. What shall our answer be?

“O thou who didst the vision send,
And gives to each his task,
And with the task sufficient strength,
Show us thy will, we ask;
Give us a conscience bold and good.
Give us a purpose true,
That it may be our highest joy
Our Father's work to do.”

VOCATIONAL GUIDANCE—BEGINNING EARLY

AT what age should we begin to point our young people to our schools and colleges? Do we not make a serious mistake in waiting until boys and girls are about to graduate from high school before we begin to talk to them about going to one of the splendid colleges of the Christian Church? Some people get up on Sunday morning and begin to ask the question, Who's going to church this morning? as if it were a foregone conclusion (as it no doubt is) that some were not even planning to go to church that day. It should never be a question in the true Christian home, as to whether one would go to church on Sunday morning or not. We should never expect or plan anything else. So with the boys and girls going to college. It ought not to be a question at all whether they are going to college, or where they are going to college, but the getting down in the grades and later in the high school the proper fitting for their later college work. Such conditions ought to exist, and they will in the normal Christian home. Begin down there with that little six or seven year old boy in your home, and talk Defiance or Elon or Palmer or Union Christian to him as the place where he will get his college training for his life work. Many a father or mother who feels a little concerned, and rightly so, about sending their boy or girl to the modern high school, will find a safe place in Starkey Seminary, under most favorable conditions and the best in text-book and faculty, for a thorough and careful fitting for the college course.

Our people need to be impressed with the fact that our schools and colleges are not only in the front ranks scholastically, but are also safe morally and spiritually. One of our strong pastors and also one of our best

representative men says: “I find that every boy and girl that goes out from my church to one of our colleges, when they come back home they are better workers in the church than when they went away.” How different that is than sending a boy away to college and having him lose all his love for the church and interest in church work. All parents may feel assured that they will not make any regrettable mistake by sending their boys and girls to our own schools.

And then, these homes of ours must be willing to give their boys and girls for leadership in our church work. One of the Forward Movement aims is to have a boy or girl in training in one of our own colleges from every Christian church. Surely this ought to be possible. And we ought to have a young person in training for distinctive Christian work from every one of our churches. It will take planning, and praying, and paying to do this, but what greater work could any church undertake, than to educate one of their young people for Christian leadership? We are confident that many of our churches would find a real joy in getting back of such a proposition? What church is ready to invest from two to three hundred dollars a year in such an undertaking? It is constructive work of this kind on the part of the church that will solve the great question of future leadership. The Life Recruit Department will be glad to counsel with any church along these lines of service. The Lord is calling us and we will hear His call if we are true to Him.

WILLOE J. HALL,

Dayton, Ohio.

HISTORY OF THE HEBREW COMMONWEALTH

(By Bailey and Kent)

This book will be found of great value in teaching the lessons in the Old Testament, a study which is pursued by those using the uniform lessons for the next nine months. The maps are invaluable; there are also many fine pictures which will prove helpful, and the descriptions are so plainly written as to prove illuminating to many Bible texts, as well as giving an insight into general conditions. The book is brought down to the time of General Allenby's entry into Jerusalem, and the suggestions in the appendix make it a fine study book. Care should be used, however, in putting this book into the hands of young people, as in many cases it takes the higher critical view. It is a good book for teachers. This book is published by Chas. Scribner's Sons, and may be secured through our own Publishing Agent, Rev. C. B. Riddle, Burlington, N. C. Price \$2.00.

MRS. F. E. BULLOCK.

Dayton, Ohio.

THAT SUNDAY SCHOOL BOOK

It may be that you have overlooked sending that order for a copy of Peloubet's Select Notes, Tarbell's Guide, Arnold's Commentary, or Torrey's Gist of the Lesson. THE SUN office has them all and is ready to ship same day that order is received.

MEN AND MILLIONS FORWARD MOVEMENT

SUBSCRIPTIONS

EASTERN VIRGINIA CONFERENCE

Report of Executive Secretary—December 9, 1921.

Churches	Subscribed	Paid
Antioch	\$ 1,079.00	\$1,340.50
Barrett's	3,541.00	343.95
Berea (Norfolk)	5,287.00	519.50
Berea (Nansemond)	7,100.00	1,058.00
Bethlehem	14,250.00	1,454.50
Burton's Grove	2,975.00	391.75
Cypress Chapel	12,835.00	1,459.00
Centerville	810.00	
Damascus	2,024.00	262.50
Dendron	7,065.00	868.57
Dover, Delaware	880.00	171.00
Eure's	650.00	27.50
Franklin	16,440.00	1,394.19
First, Norfolk	9,773.00	2,983.94
Hobson	1,550.00	297.90
Holland	15,112.00	110.00
Holy Neck	16,731.00	1,359.00
Isle of Wight	3,110.00	78.00
Ivor	1,600.00	125.00
Johnson's Grove	1,449.00	205.80
Liberty Springs	10,946.00	2,022.60
Mount Carmel	9,200.00	1,816.20
Memorial Temple	10,776.00	249.70
Mount Zion	1,527.00	314.55
New Lebanon	3,500.00	244.60
Newport News	7,592.00	1,302.11
Oakland	7,475.00	975.98
Oak Grove	760.00	69.00
Old Zion	4,000.00	87.26
Portsmouth	5,660.00	315.35
Rosemont	8,250.00	625.00
Sarem	400.00	23.50
Spring Hill	1,551.25	143.68
Suffolk	30,604.20	7,080.88
South Norfolk	7,166.00	957.75
St. Pauls	500.00	32.10
Third, Norfolk	5,133.00	
Union (Southampton)	4,239.40	395.90
Union (Surry)	3,589.40	446.90
Waverly	7,718.00	1,629.40
Wakefield	2,927.00	661.37
Windsor	3,000.00	484.83

CHAS. D. JOHNSTON, Executive Secretary.

[Editorial Note.—Brother Johnston has furnished The Sun with a full report of all Conferences to December 9, and all will appear just as fast as space permits.—Editor.]

LYNCHING RECORD FOR 1921

There were 63 persons lynched in 1921. The states in which these lynchings occurred and the number in each state are as follows: Alabama, 2; Arkansas, 6; Florida, 5; Georgia, 11; Kentucky, 1; Louisiana, 5; Mississippi, 14; Missouri, 1; North Carolina, 4; South Carolina, 5; Tennessee, 1; Texas, 7; Virginia, 1.

BIG BIBLE SALE

THE SUN office enjoyed the biggest sale of Bibles from December 15 to 25 that it has ever had. Of course we had enlarged our stock, but the people seemed to want Bibles.

THE CHRISTIAN SUN

(Established 1844 by Rev. Daniel W. Kerr)

A Religious Publication for the Family, and Devoted to the Interest of the Kingdom as Represented by the Christian Church.

C. B. RIDDLE - - - - - Editor

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CARDINAL PRINCIPLES OF THE CHRISTIAN CHURCH

- 1 The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship, and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

ONE OF MANY ROSES

MARINE BARRACKS

PORT AU PRINCE, HAITI

16 December, 1921.

Dear Riddle:

The November 23 issue of THE SUN, in my estimation, is such a fine number I desire to commend it and you as its Editor. It attracts me in a way to compel the reading of every article. It is indeed of a very high order, and I hope this can be maintained. As far as you are able I know it will.

Very sincerely,

H. E. ROUNTREE.

The above letter is only one of many such letters that weekly find their way into THE SUN office. Our custom has been, almost without exception, to let these tributes go unpublished. It is in justice to the faithful men in the plant who take a personal pride in THE SUN that we print Chaplain Rountree's letter. The men who do the mechanical work on THE SUN take special pride in its every issue to see that the best in their line is produced.—EDITOR.

A CORRECTION

Our dear Brother J. W. Wellons writes: "I was born January 1, 1826, and will be 96 January 1. You have it 97." Thank you, Brother Wellons, we did not mean to make you that old, and we are glad to drop a year and call you 96 years young. THE SUN and its host of friends greet you on your 96th birthday.

The Lord bless thee and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace.—Numbers 6: 24-26.

MISSIONARY

REV. J. O. ATKINSON, D. D., *Field Secretary*

REPORT OF MISSION SECRETARY

Dear Brother Editor:—

I assure you that it is a pleasure and a privilege to furnish to THE SUN any and all matter pertaining to our mission work that will be interesting to your readers and helpful to the cause. I would be very much pleased if THE SUN'S columns could carry the entire itemized reports which I make monthly to President W. W. Staley, of the Convention, and the Chairman, J. E. West, Suffolk, and which I make annually with a copy to each of the ten members of our Mission Board. However, it has been the custom to summarize this for the Convention proceedings. I am handing you herewith a statement of items presented to each member of the Board and read before the Board in its annual meeting, Suffolk, Virginia, September 15, 1921, as I am presuming that this covers the items called for in your recent editorial.

The following named places and pastors have received donations named with results attached, as voted at last session of this Board:

I. Memorial Temple, Norfolk—\$1,000.00

Rev. Jas. H. Lightbourne has served as pastor successfully, but has accepted the pastorate at Holland, Virginia, for next year. He has received 37 members during the year, making a total of 162. He has paid on church indebtedness \$425.00 and interest. The church has an active Sunday school of about 200 members with an average attendance for the year of 172, a Christian Endeavor of 50 members, a Woman's Missionary Society of 25 members, and the Sunday school raised during the year \$371.10. The pastor is paid \$2,225.00 and parsonage.

II. Rose Hill, Columbus, Georgia—\$700.00

Rev. R. F. Brown is pastor. Has received 26 members. Number of church members is 77. Average attendance at services 47. Sunday school has 133 with average attendance of 70; has a Woman's Missionary Society, and the Sunday school gives one offering a month to missions and has raised for the year \$184.37. No debt on church, but \$2,500.00 on parsonage, which the church is meeting with monthly payments.

III. Newport News, Va.—\$600.00

Pastor, Rev. C. J. Felton. Church membership, 224. Sunday school enrollment, 188. C. E. Society, 29. Has Woman's Missionary Society; also Ladies' Aid. All departments of the church last year paid \$3,903.55.

IV. Winchester, Virginia—\$1,000.00

Rev. C. A. McDaniel, Pastor. Number church members, 142. Received during year, 6. Average attendance at church, 47. Paid by all departments of the church past year, \$2,679.91. Sunday school has enrollment of 130, average attendance 57; has C. E. of 56, also Woman's Missionary Society. Gives one Sunday a month to missions.

V. Pisgah, Alabama—\$500.00

Rev. J. W. Elder, Pastor. Are building. Have raised \$1,800. Have a growing membership and good prospects. Church members, 18. Average attendance at services, 300.

VI. Washington, D. C.—\$1,300.00 (A. C. C. Board pays half Salary)

Rev. A. B. Keudall, Pastor. Number members, 43. Average attendance, 20. Paid on current expenses, \$707.60. Sunday school membership, 29. Average attendance, 16. Has C. E. Society.

VII. Richmond, Virginia

Paid pastor's salary, \$3,000.00; on church lots, \$6,250.00 (had paid last year \$2,150.00) Total on lot, \$8,400.00. Church members, 100; average attendance, about 30. Paid on indebtedness, \$1,922.85; on current expenses, \$1,465.35. Raised in Sunday school, \$418.75. Total paid by church and Sunday school, \$3,806.95. Number in Sunday school, 54. Has C. E. Society of 28 members.

VIII. Elm Avenue, Portsmouth—Lot, \$5,000.00; Loan, \$2,000.00

A new church. Rev. E. H. Raiuey, pastor, June-July-August-September. Organized with 36 members. Average attendance, June, 45. Sunday school membership, 70, average in June, 55. Raised in Sunday school, June, \$15.35. Church raised in June on indebtedness, \$14.50; current expenses, \$35.00; pastor's salary, \$50.00. July membership, 39; average attendance, 45. Sunday school membership, 80; average attendance, 5—. Raised by Sunday school, \$27.89. Raised by church, July, \$106.29. August, received one member; average attendance at church, 55. Paid on current expenses, \$12.00; salary, \$50.00. Average attendance at Sunday school, 45; paid by Sunday school, \$12.71.

IX. Portsmouth, Washington Street—Paid on Pastor's Salary, \$200.00

Rev. H. W. Dowding, Pastor to March 1. Since June 1, Rev. H. Shelton Smith. Church membership, 160. Church indebtedness, \$2,500.00. Raised by all departments of the church past year, \$4,257.39. Members in Sunday school, 158. Average attendance, 120. Raised past quarter, \$120.04. Has Woman's Missionary Society.

X. Mountain Work—Miss Iola Hedgepeth

Salary \$100.00 per month, beginning October 14, 1920, closing May 31, 1921. Began with 12 pupils, increased in November to 35, in December to 60, in January to 70; in February to 75. Sunday school began with 25 first month, went to 35 in November and to 25 balance of year. Average visits, 12 to 15 per month. During month of June Miss Gladys Lankford assisted in a school which enrolled 29 pupils in day school and 75 in Sunday school. Miss Laura H. Clemmer, Troy, Ohio, also assisted in this summer school at a cost of \$70.00 on expenses.

XI. Evangelism—Lightbourne and Davis

Have paid on this account \$6,577.35; have received from meetings \$3,990.92 (to September 1, 1921); deficit, \$2,586.43. Meetings were held at following churches, with number of converts and additions to church: Richmond, Va., 1 profession, 1 addition; Henderson, N. C., professions and additions none; Portsmouth, Va., professions not given, additions 20; Newport News, Va., 32 professions, 19 additions; High Point, 25 professions, 14 additions; Elon College, 25 professions, 15 additions; Memorial Temple, 80 professions, 33 additions; Waverly, Va., 122 professions, 31 additions; Berkley, 30 professions, 22 additions; Rosemont, Va., 25 professions, 25 additions; Reidsville, 60 professions, 25 additions; Danville, Va., 17 professions, 17 additions; Sanford, 11 professions, 11 additions; Wake Chapel, 25 professions, no additions; Pleasant Grove, Va., 10 professions, 10 additions; Pleasant Union, 30 professions, no additions. Total professions 492, total additions 242.

XII. Leaksville, Va.

The Board paid \$128.00 on moving expense of Rev. R. P. Crumpler and \$200.00 to help support him the first year there. Brother Crumpler reports an excellent year's work, having had 43 conversions and 40 received into the churches. His churches paid him \$854.00. His people report progress and co-operation with their pastor.

XIII. Dover, Delaware

The Board paid \$350.00 on moving expenses of Rev. Roy Helfenstein from Urbana, Ill., to Dover, Del. This seems to have been a most excellent move and the work at Dover is prospering wonderfully.

XIV. Franklinton, North Carolina

We have donated to Franklinton on their building the past year \$2,300.00, by means of which they were enabled to get the first story and floor of their building filled and furnished for regular services. They put into the work two dollars to our one, which means an expenditure of \$6,900.00. This is a faithful and progressive band of workers.

XV. Chapel Hill—\$600.00

Rev. B. J. Howard, Pastor. Membership 78. Average attendance 50. Church indebtedness \$900.00. Pays pastor \$1,000. Has good Sunday school and Woman's Missionary Society.

FOREIGN MISSIONS

In October of 1920, Dr. W. P. Lawrence and your Secretary went to Dayton, Ohio, to meet the A. C. C. Board, as requested by this Board, in order to have a clear understanding of our relationship and the expenditure of our foreign funds. The A. C. C. Board gave your representatives a hearing and a joint meeting of the members of this Board with the A. C. C. Board was agreed upon, pending the return of Secretary W. P. Minton from Japan. The Chairman of this Board appointed Drs. C. H. Rowland and G. O. Lankford, Brother K. B. Johnson, J. A. Williams, and J. M. Darden and the Secretary, to attend the Dayton meeting.

Owing to sickness in his family at the time, Brother Darden was unable to attend. The other appointees assembled in Dayton, February 1. As the proceedings of that meeting are a part of our records they need not be reported further here, other than to say that from that meeting till now the best of good fellowship has obtained between the two Boards, and as far as I have been able to learn, between the constituency of the Boards. It was certainly a most happy adjustment of a perplexing and embarrassing proposition. There is one point we did not cover and it would be in order for this Board to adjust that; and that is the power of appointing missionaries to the proposed China field, and the fixing salaries of the same. As this Board is to bear more largely the burden of this work, your Secretary is of opinion that this matter should be left as in the last paragraph in the agreement; viz.: to the chairmen and secretaries of the two Boards jointly. In addition to the above agreement it may be added that this Board is now supporting Miss Olive Williams in Porto Rico, through the generosity of the Third church, Norfolk; Miss Stacey in Japan, through the generosity of Burlington church, and Miss Toshio Sato in Japan through the generosity of Third church, Norfolk. The Treasurer's Report will show moneys paid out for foreign missions past year.

J. O. ATKINSON, Secretary.

WE, TOO, BROTHER

Secretary Burnett, of the American Christian Convention, in a recent contribution to *The Herald* concerning *The Christian Annual*, says, in speaking of some of the "copy" sent him: "We have used a magnifying glass, have turned the paper upside down, sidewise and otherwise, have submitted it to the printers, the manager, the stenographer, and then shut our eyes and guessed at what it means. . . ."

We, too, Brother, for we have been following a like experience for the past several weeks. We are ready to move that the time for all annual conferences be changed to that the men who have to get out our Annuals may enjoy a Christmas. Brother Burnett, here is a fellow-sufferer's sympathy.

THE CHRISTIAN ORPHANAGE

Elon College, N. C.

GETTING READY FOR CHRISTMAS

At the time of writing this letter our Orphanage family is making all preparations for Christmas. The Orphanage school has closed and Miss Brothers, our very efficient teacher, has gone to her home in Berkley, Norfolk, Virginia, to spend the holidays. The village graded school has also closed for the holidays and the boys and girls who attend from the Orphanage are busy getting everything in readiness. The girls are cleaning the building and scrubbing the floors and dusting the woodwork and the furniture. The boys are getting the stove wood all split and in the dry and all other extra work done, so when "Old Santa" comes they will be ready to give him a warm welcome and be able to entertain him in a manner that will make him feel that children in an Orphanage love him more than anybody.

The little children in the Baby Home will all hang up their stockings and go to bed on Christmas eve night with that bright expectation that we all had when we were little folks like them, expecting to find them filled to the top when they awake on Christmas morning. From the packages that have come in during the last few days I think they will be happy and their hearts filled with joy, for a number of friends have sent in boxes of candy, apples and oranges to fill them with.

Christmas is always a joyful season at the Orphanage. The friends of the orphan children have always been kind to us and have always made it possible to give them a joyful time at the time when every heart should be filled with joy. This Christmas season will be as good as in former year and I think every child in the Institution has been remembered in the presents sent in.

Our Thanksgiving offering still climbs toward the goal, and this week runs us up to \$3,242.00. We are yet far from the goal. To reach the six thousand dollars this year will take some effort and some sacrifice. I wonder how many members of the Christian Church who have contributed toward this offering have made a real sacrifice in making their offering?

Let us all take some interest in this offering and lend a helping hand and see that we reach the goal. We ought to take pride enough in our Orphanage to reach this goal.

If your church has not made the offering, please make it at your earliest convenience and mail it in. We will not close the books for several weeks yet, and will give you time to get your offering in. Personal checks will be highly appreciated as well as church and Sunday school offerings. Liberty Bonds taken same as cash if you want to make an offering. We will be as good as we can be and make it convenient to you.

CHAS. D. JOHNSTON, *Sup't.*

(See page 14 for Financial Report)

**ORPHANAGE FINANCIAL REPORT
FOR DECEMBER 28, 1921**

Amount brought forward\$21,846.70

Sunday School Monthly Offerings

(North Carolina Conference)

Shiloh Christian church, for July 55c, August \$1.99, September 39c., October \$1.75, November \$1.15, December \$1.39; total, \$7.52; Wentworth, \$18.00; Mt. Olive (G), \$3.00; Shallow Well, \$3.84; Bethlehem, \$2.85; Mebane, \$3.00; Auburn, \$4.00; Christian Chapel, \$1.45; Shallow Ford, \$3.43.

(Eastern Virginia Conference)

Dendron, \$4.00; First church, Norfolk, \$14.11; Isle of Wight, \$2.50; Rosemont, \$21.06.

(Virginia Valley Conference)

Wood's Chapel, \$1.00.

(Georgia and Alabama Conference)

Rock Springs, 48c.; Pleasant Grove, \$1.11; Wadley, \$1.70.

Total Sunday school offerings, \$93.05.

Heating Plant for Babies' Home

Ira P. Brinkley, \$100.00; A. A. Turner, \$25.00; total, \$125.00.

Furnishing New Home

The Ladies' Aid Society of Eurc's Christian church, Virginia, \$25.00.

Christmas Offerings

Semper Fidelis Sunday school class, Suffolk, Va., \$10.00.

Special Offerings

W. H. Thomas (on support of children), \$25.00; A. F. Perkins (for rent), \$12.50; total, \$37.50.

Children's Home Fund

Blanche Penny (on pledge), \$20.00; Dorcus Class, Christian Temple church, Norfolk, \$10.00; T. F. Ayscue (on pledge), \$10.00; total, \$40.00.

Thanksgiving Offerings

Monticello, \$8.50; Rock Springs, Ala., \$3.00; Good Hope (N. C.), \$5.00; Martha's Chapel, \$8.00; Damascus (N. C.), \$6.10; Dendron, Virginia, \$27.26; Richmond, Virginia, \$27.75; Woman's Guild, Elmwood Christian church, Providence, R. I., \$12.87; Franklin Christian church, Virginia, \$58.17; Franklin Christian Sunday school, Virginia, \$6.83; Wadley, Ala., \$25.00; Elon, \$41.06; Holland, Va., \$60.00; "A Friend," Durham, N. C., \$11.00; Ivor, Va., \$8.25; W. M. Goodwin, \$1.00; W. A. Drake, \$1.00; Mrs. Sallie Moore, \$1.00; K. B. Riddle, 50c.; Ralph Holt, 5c.; Mrs. Wesley Holt, 10c.; Isle of Wight, Va., \$13.00; Ingram, Va., \$40.00; Sallie Jones, \$20.00; Dorris Jones, \$20.00; Shady Grove, N. C., \$5.00; Auburn, N. C., \$5.00; New Lebanon, N. C., \$13.15; Union, N. C., \$8.10; Birthday offering for the year 1921, Holy Neck church, Virginia, \$15.00; Wake Chapel, N. C., \$70.22; Lulu F. Brickhouse, \$15.00; E. J. Brickhouse, \$25.00; Hines Chapel, \$12.00; R. E. Dorman, \$5.00; Mt. Zion, Va., \$2.05; J. E. Hilliard, \$1.00; Mt. Auburn church, as follows: T. W. Ellington, \$5.00; J. A. Kimball, \$5.00; T. M. Ellington, \$5.00; Calvin Ellington, \$5.00; J. B. Ellington and

wife, \$5.00; Floyd Fleming, \$5.00; Mrs. Floyd Fleming, \$5.00; Howard Alfred, \$2.00; Mrs. Howard Alfred, \$2.00; Richard Spain, \$2.00; L. D. Pashall, \$1.00; Mrs. M. Tonner, \$1.00; J. H. Poll, \$1.00; G. M. Spain, \$1.00; Homett Brew, 50c.; J. W. Clark, 50c.; Elizabeth Ellington, 50c.; Mary Byrd, 50c.; total, \$47.00; public collection, \$13.06; total, \$60.06. Total Thanksgiving offerings, \$642.02.

Total for the week, \$972.57.

Grand total, \$22,819.27.

CHURCH NEWS

PORTSMOUTH

About four weeks ago I arrived in Portsmouth, Virginia, to begin my pastoral labors with the First Christian church of this city. My impression of the work here in a general way has been most favorable. I find the membership of the church well organized for service, which speaks well for former pastors. The members who are the most interested in the church are enthusiastic, and are willing to be led to undertake larger things for the Kingdom. My prayer is that I may prove to be just the kind of leader that the church may need.

Since being on the field the church has been exceedingly thoughtful and kind to the pastor and his family. Special kindness was shown by our genial brother, Jack Brothers, and his good wife, for taking me into their home and caring for me so well until my furniture arrived and a place was found to put it. And after it came a check was handed me by the church to pay freight and all moving expenses to the amount of \$127.93. Then on the day that I was expecting Mrs. Wells and children from Raleigh, our good and gracious women and Brother Gort came and set our house in order and prepared a delicious hot supper and had it waiting on the table for the arrival of Mrs. Wells. And when she walked in she was charmed, delighted and hungry. She could not have been otherwise after seeing what was prepared for us. And more than that, our ladies furnished our pantry with at least a week's supply of provisions, and later our good Brother Gort came along and presented us

with a nice heater, which has proven to be a real comfort to us these cold days. And then on last Thursday night our Ladies' Aid Society arranged a special program that was highly entertaining and helpful in honor of the pastor and his family. The first part of the program was the regular routine of a Ladies' Aid Society meeting, which was full of interest. Then came songs, duets, readings, talks, and a very warm welcome address by Sister Ellis to the pastor and family. After a few words of response by the pastor, all were invited into the basement of the church, where sandwiches, a salad course, and hot coffee were served. After having spent a good while together, eating, talking, and getting acquainted with our people, the hour came for us to say "good night."

We are so grateful to our good people for all these good things done for us. They make us want to be better and do better, and serve those whom our Lord has called to labor with in a Christlike way.

W. L. WELLS.

*Portsmouth, Va.,
808 River View Avenue.*

FROM "UNCLE" WELLS

To My Many Friends:

I want to express my gratitude to God for His goodness to me. I will be 96 years old the first day of January, 1922. I suppose I am the oldest living minister in the Christian Church, North, South, East or West, and one of the oldest preachers of all the denominations in the South, and one of the oldest royal arch Masons in the state. I am so grateful too to say that, while my faculties are growing weaker, none of them so far has failed me entirely. I can walk around some yet.

I have had to contend with asthma for sixty years or more, and have had some very serious attacks of it. Yet I have been able to contend with it successfully.

I am comfortably quartered at Elon, never lack for friends, and have a fairly good appetite. The cold wind of the winter season and my asthma do not agree, so, of course, I have to keep pretty close in the house at this time of the year. There is, however, no one who appreciates shaking hands with old friends more than I do. So here is for a happy handshake through the

pages of The Christian Sun for every one of you on this first day of January, which is to be my 96th birthday.

It may be that I will not live to see the closing out of my 97th year. If I should fail to live to see another January first, I won't say good bye to you, friends, but good morning until we meet again.

I am expecting to receive, as in former years, a large number of Christmas cards and New Year cards from my dear friends. I will read every one of them and pray for the dear ones who send them and think of them often with deep and abiding pleasure.

May God bless you all, in my prayer, for Christ's sake.

J. W. WELLONS.

Elon College, December 19, 1921.

THE CHRISTIAN SUN

(Published weekly at Burlington, N. C.)

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Original poetry and rhyme not accepted for publication.

DR. J. H. BROOKS

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BURLINGTON, NORTH CAROLINA

SOLEMN VOWS

BOWMAN-BRADSHAW

Miss Eunice Bradshaw became the bride of Mr. Bosie Bowman at 7:30 p. m., December 24, 1921. Marriage ceremony was performed at the home of Mr. Lacy Whitt, in East Burlington, by the writer, in the presence of a few friends.

J. W. HOLT.

CAMPBELL-FITCH

At 10 o'clock, a. m., December 25, 1921, Miss Nannie Fitch became the bride of James A. Campbell. The marriage ceremony was performed by Rev. J. W. Holt, at his home, in the presence of a few friends. Both parties are from Union Ridge, N. C., Route 1.

J. W. HOLT.

CALLED HOME

JAMES.—Mr. Joseph James died at his home, Elon College, N. C., December 13, 1921, aged eighty-four years, eleven months and thirteen days. The funeral services were conducted by the writer at Shallow Ford church, and the remains buried in the family plot in the church cemetery.

Mr. James had been married twice, first to Mrs. Eliza Jane Long, and second to Miss Nancy Durham. He leaves one son, Peter A., Elon College, N. C., one sister, Mrs. Rachel Lowe, Ossipee, N. C., and a widow. He was a member of Captain Cobb's Company, Eighth N. C. Regiment, in the Civil War, and received a wound from which he suffered till the end. He had been a member of Shallow Ford Christian church from early life, and met his end with a calm and patient faith.

May the Father's richest blessings rest upon his loved ones.

N. G. NEWMAN.

LEE.—William R. Lee, of Morton's township, Alamance county, N. C., departed this life December 24, 1921, at the age of sixty-six years, two months and twenty-two days. He was married to Miss Katie Squires thirty-seven years ago. To them were born eleven children, nine of whom are living; also twelve grandchildren. He was a worthy member of Union Christian church, where his funeral and burial services took place, conducted by the writer. May God comfort the bereaved family and friends.

J. W. HOLT.

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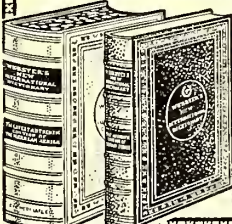
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NOTES OF INTEREST

New York City experienced an unusual number of robberies during the holidays.

More than 1,000 aliens detained at Ellis Island were set free on December 23.

Eugene V. Debs, former Socialist candidate for President, serving a term of ten years at Atlanta penitentiary for violating the espionage act, and twenty-three other prisoners convicted, on various charges, of hindering the government during the war with Germany, were granted liberty by President Harding on December 23.

A terrible storm swept over parts of Louisiana and Tennessee December 24, taking a life toll of more than thirty persons.

CHRISTMAS TREE GIVEN LITTLE BITS OF HEAVEN

Y. M. and Y. W. Make Little Ones of Elon Orphanage Happy. Dolls, Air Guns An' Everything

Two little hands stretched out, two little eyes gleaming with delight; one little throat gurgling with ecstatic joy, one little body a-quiver with happy excitement; a big, broad smile which said, "I am happy," and a wee small voice which said, "I thank you"! This was the picture in each case as Santa Claus plucked a present from the Christmas tree and passed it to the eager hands of the little ones from the Elon Christian Orphanage. This wonderful Christmas tree and its presents were given and arranged for by the members of the Y. W. and Y. M. C. A., and it all took place in the College Auditorium last Saturday afternoon. The children came over in a body and entered the chapel in almost perfect order. Outwardly, they were calm, inwardly their hearts were exceeding the speed limit.

H. Lee Scott, who led the devotional exercise, could see that he was keeping the tiny tots in torturous suspense, and so he cut his ceremony down in order to get down to the real business of stripping the tree and allowing Old Santy to come in.

One little fellow from the baby building sat on the front row, his little duck legs dangling about half way to the floor. "I want me a auttomobile," he calmly announced. And sure enough, when his name was called off, he found himself to be the proud owner of an automobile truck, and on its sides was written "Dry Goods." True the truck was only about the size of your two fists, but what did its owner care about that? He wasn't much bigger than two fists himself.

Next to the little boy sat a wee little tiny small girl. She wanted a doll, and lo and behold, when her name was called off Santa Claus gave her a big nice doll almost as big as she was. And what do you suppose the little girl did? She kissed her doll right there before everybody, and the doll was a boy, too.

After old Saint Nicholas got limbered up, he began to give out presents right and left. Several dolls were bestowed upon other little girls, and any number of automobiles of various makes

and models went to other embryonic speed-kings. But dolls and automobiles weren't everything. One black-eyed Susan got a tea-set, and folks are sure almost that they saw one tow-headed urchin get a Charlie Chaplin that was made so that you could press on his stomach and make him stick his tongue out. One fellow got an alligator that you could wind up and he would crawl all around and wiggle his tail, too. They had one little boy from Alabama—he doesn't have any mother and father, that's why he stays over at the baby building like a lot of others—well, he got an air gun that you can shoot spit balls in. Besides that he got a trumpet that you can blow and make sound real loud, just like those folks did when they marched seven times around the walls of Jericho.

The big children over at the orphanage got something, too. In fact, everybody got something and everybody was happy. Toward the close of the affair, old Santa Claus picked up one youngster and set him on his shoulder. Was the little lump of heaven frightened? Not a bit of it! "Look what I got," he yelled to the audience, and in grandiose style he waved to them in his left hand the whole of a brand new automobile.

Members of the Y. M. and Y. W. say they are actually happy because they were responsible for bringing all this happiness to the little ones of the Elon Christian Orphanage. They say it really was a pleasure for them to have a part in bringing joy to the hearts of those whose sweetness caused Christ to say, "Of such is the Kingdom of heaven." Miss Maude Kendrick, who had charge of the arrangements, is also glad that she had such a fine opportunity to lay up for herself "treasures in heaven" where there are no moths and rust and where thieves cannot get in to steal. Some folks believe that anybody who does something for an orphan child's Christmas will feel good over it.—R. S. Rainey, in Maroon and Gold.

THE REFLECTING LAKE

It is only memories, rough illustration, which show how the force of destruction has swept over gigantic forests of vegetation. Grass and young brush respond to one sweep of the fire and disappear. Here and there large trees fall but will leave the stump as a reminder that the life of the giant was there, and that the giant has not perished without a fight. A quiet lake at the foot of the forest reflects this

great struggle in the realm of nature. Fire is the passion of life. Grass, brush, and giant trees, individuals weak and strong, and the reflecting lake is the human soul which reflects the passions of life and the destruction of our own body.

The fire of life may sweep over the human forest many times, but will never destroy this quiet reflecting lake—our soul. And this permanent lake will produce another and another glorious forest of giants, and so on infinitely. Now you see no water and everything is clouded by smoke and fire. It seems that this great force of destruction has predominating effect over everything and will eat up the very existence not only of the forest of giants but of the earth and sky also. Is the lake, the soul, which raised this forest there? It is there: But you could not see that reflecting mirror of life because it is clouded by the sweeping passions of the fire of life. So with human nature. When individuals are weak and discouraged and let the passions of life control them, destruction for them is imminent.

And that is why so many people are unable to see and conceive their own souls. When water is wavy, we cannot see the bottom of the lake. When the sky is cloudy, we cannot see through it. And so with human nature. When we allow the passions of life to excite and vanquish us, we cannot see our own selves. But when we use self-control in our daily life, only then can we look into our—souls—into the lake of life and see there the reflected memories of the forest fire and realize that all this great passion of life is only temporary and superficial, and know that the real soul always exists beyond all memories.—Michael Berdnikoff.

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